المجلد ۴۳ — ۲۵ ذي الحجة ۱۴۱۴ھ الموافق ۷ مايو ۱۹۹۴ م — العدد ۱

اليقين انترنيشنل - في عامها الثالث و الاربعين

— لاغرو في انه لم تكن ضرورة اخلاص الدين و ممارسة التقوى والتدين اشد والح مما هي الآن .

العبادات الاسلامية و اهدافها

— ان الصلاة تنهى عن الفحشاء و المنكر .

— الصوم فيه تدريب على الصبر .

— الزكاة تطهير وتزكية للنفس .

نطبع آيات القرآن الكريم والأحاديث النبوية المقدسة لمنفعة قرائنا الكرام، فنناشدهم أن يؤمنوا حرمتها، من الواجب أن يتم التخلص من الصفحات المطبوعة بها بالطريقة الإسلامية اللائقة . وشكرا .

بسم الله الرحمن الرحیم

عن ابی هریرة رضی الله تعالی عنه قال - قال رسول الله ﷺ من
حج لله فلم یرفث ولم یفسق رجع کیوم ولدته امه ۰

متفق علیه —

مشکوة المصابیح —

عن ابی هریرة رضی الله عنه —
قال - قال رسول الله ﷺ الحج المبرور لیس له جزاء الا الجنة ۰

— متفق علیه —

مشکوة المصابیح ۰

بسم اللہ الرحمن الرحیم

بلغ العلیٰ بکمالہ کشف الدجیٰ بجمالہ
حسنت جمیع خصالہ صلوا علیہ وآلہ

اللھم صل علی سیدنا محمد وآلہ وعترتہ بعدد کل معلوم لک ۔

الـــــيقين انترنيشنـــــل

فی عـــامها الـــثالث و الاربعـــين

تستقبل المجلـة بهذا العدد عامها الثالث و الاربعين والحمد لله على ذلك حمدا كثيرا . من دواعي عظيم ابتهاجنا و افتخارنا ان المجلة أدت فى العام المنصرم خدمات جليلة وفائقـة فى سبيل اعلاء كلمة الله من خلال اشاعة رسالـة القرآن الكريم و ذلك بنشر ترجمة معانيه باللغـة الانجليزيـة لايصال انواره وبركاته ليس الى المسلمين فحسب ، و انما الى غير المسلمين ايضا لانهم فى امس الحاجـة للهدايـة و الارشـاد و واضعين هـــذا الهدف الرفيع نصب أعيننا اكملنا عمل الترجمة لثمانية و عشرين جزءا للكتاب المقدس وبقى العمل للجزءين الاخيرين الذى من المتوقع ان سوف نكمله فى العام الحاضر ، ان شاء الله ، بعونه تعالى وبتعاون قرائنا الكرام و ذلك بحماسة متجددة و عزيمة مصممة .

هـــذا وجدير بالذكر اننا لن نقوم بمسئولياتنا تجاه الكتاب المقدس كما حقه بدراسة و مطالعة معانيه فقط و انما من واجبنا التدبر و التأمل و الخوض فى آياته المباركة لفهم عوامضها و مغزاها بقدر المستطاع ، كما يقـول سبحانـه وتعالى "افلايتدبرون القرآن" و "افلايتدبرون القرآن ام على قلوب اقفالها" ، ثم علينا العمل الجاد و الخالص فى اتباع الدين فى أوامره و نواهيه .

لم ينزل الله تعالى القرآن الكريم للتبرك به ولالتزيين جدر بيوتنا و غلف مجلاتنا وكتبنا بآياته المباركـة ، كمانرى هذه الظاهرة فى كل مكان و مكتب ، هذا عمل غير مرغوب فيـه و معارض للكتاب و السنة . اذا نلقى النظر الى الوراء نرى العالم متمزقا و مشتعلا بالعـدوان و الظلم و التنـــور والتفرقـة بين القبائل و الشعوب والاقـوام فى كل انحاء العالم و اصبحت الساحة السياسيـة الدوليـة بالغـة الخطورة و مسمومـة ، خاصـة ، للعالم الاسلامى فيثور السؤال ماذا نفعل نحن المسلمين لنصون بلادنا من الـدمار و نحافظ على سلامة كياننا و حريتنا والجواب على هذا السؤال توحيـد صفوفنا و ازالـة خلافنـا ثم التصدى لأعدائنا مع التمسك باهداب الدين و الاعتصام بحبل الله ـ ولاغرو فى انـه لم تكن ضرورة اخلاص الدين و ممارسته التقوى والتدين اشد و الح مما هى الآن ـ فعلينا ان نحاسب انفسنا حسابا جديا صارما لتقدير خلوص ايماننا و اعمالنا و نقـاوة و صفاء نوايانا و نصلح حياتنا على ضوء احكام القرآن والسنة .

فهدانـا الله اجمعين و وقانا من الكفـــر و
الالحاد و ثبت اقدامنا على الصراط المستقيم
و آخر دعوانا ان الحمد لله رب العالمين

العبادات الاسلامية واهدافها

الدكتور شوقى ابراهيم

فرض الاسلام الوانا من العبادات بها تبقى العقيدة حية ويبقى الاتزان النفسى متجددا فى كيان الانسان .

فلا تلتوى به السبل ولاتتوزع نفسه على مختلف المسالك بل ينبعث سلوكه فى شتى جوانب التعامل وفق المنهج المرضى الذى شرعه الله فى كتابه وسنة نبيه

فالعبادات للمسلم مذكر ومنبه توقظ فى اعماقه الاحساس اذا غفل وتنبه منه الشعور اذا فتر ، وتنمى فى الوجدان تطلعه الى الخير والمزيد منه وتسامى به وتحرره من عبودية الشهوات والاهواء .

والعبادات الاسلامية على تنوعها فى اتجاهاتها تدور حول هذا المحور وتتكفل له بالتنبيه الدائم والتذكير المستمر .

ان المسلم يستقبل نهاره ويتوسطه ويستقبل الليل بالوقوف بين يدى الله يستهديه فى عمله ويستلهمه الرشد فيما يأتى وفيما يدع خمس مرات كل يوم يناجى فيها خالقه ويربط به اسبابه وحرى بهذه الوقفات ان تحول بين المسلم وما يغضب الله فلا انحصار فى ربقة الذاتية ولا انفلات على اغراء شهوة او اشباع نزوة بل يستعلى المسلم على كل تلك النقائص بفيض الخير من ينبوع ضميره ويستخزى الهوى والشيطان امام قوة يقينه وصدق الله العظيم : « ان الصلاة تنهى عن الفحشاء والمنكر .

الصلاة تبعث على الطاعـــة :

فالصلاة اتصال متكرر بالله يعصم المسلم من التردى فى مهاوى الفحشاء ويمنعه من استجلاب سخط الله باقتراف المـــنكر .

فالصلاة منذ اقامتها تحرك فى الانسان الاحساس بعظمة الله تعالى فالله اكبر من كل شئ وفى هذا تصفية للعقيدة من شوائب الشرك حتى يقبل على الله بكليته ويؤمن قلبه بان الصلاة سبب فلاحه وينشرح صدره بتكريمه لملاقاة ربه وتشريف نفسه بالوقوف بين يدى مولاه فيهرع تلبية لندائه واستجابة لامره وولاء لجلاله ومحبته .

ومن هنا ينمو فيه عنصر الطاعة لله والاستجابة له فاذا دخل فى الصلاة ورفع يديه بالتكبير كان ذلك اشارة الى ترك الدنيا وراء ظهره واقرار لله بالكبرياء والعظمة ، ومعنى ذلك : ان الله اكبر وما عداه صغير

والله اعظم وما عداه حقير فالعزة والاستعانة بالله ولاخوف ولا خشية الا من الله .

ومن هنا تاتى العزة وتتحقق الكرامة لانه وقف بين يدى من يعزه ويكرمه .

واذا وقف هذه الوقفة المشرفة فعلى كل عضو من الاعضاء أن يلتزم بآداب الصلاة واخلاقها حتى يكون ذلك تمرينا وتدريبا للاعضاء خارج الصلاة فتمتثل بالآداب والاخلاق التى كانت عليها داخل الصلاة .

فالعين لها مجال فى الصلاة لا تتعداه حيث تنظر فى محل السجود حين الوقوف والى القدمين حين الركوع وهكذا يجب ان تكون بعد الصلاة لا تنظر الى محارم الله .

وكذلك القلب متفكر بالله لا ينشغل بسواه فيجب ان يكون هكذا بعد الصلاة واليد فى الصلاة لها وضع خاص يدل على الادب والتواضع فيجب أن تكون كذلك خارج الصلاة لاتمتد الى حرام ولاتتطاول الى ما يغضب الله .

واللسان فى الصلاة يكون مشغولا بذكر الله فيجب ان يكون كذلك خارج الصلاة لا يكذب ولايذم ولا يسب ولا يلعن وانما هو مشغول دائما بالذكر والصدق والكلام الطيب . وهكذا تنتقل اخلاق الصلاة مع المصلى متجاوزة حدود المسجد الى خارج المسجد مستعيدا من هذا التمرين الروحى والخلق العالى والسلوك المستقيم والآداب الاجتماعية الفاضلة .

الصوم فيه تدريب على الصبر :

والصوم تربية للارادة على المقاومة والصمود وارهاف للحس والمشاعر .

وفيه تدريب على ضبط النفس وتفوق دوافع النفس فى مغالبة الشهوة والانتصار عليها . يوضح كل ذلك فى كلمات موجزة قول الرسول ﷺ فى بيان المنهج الاصيل للصوم فيما رواه الشيخان « الصيام جنة ، فلايرفث ولا يجهل ، وان امرؤ قاتله او شاتمه فليقل : انى صائم مرتين . . »

وهذا الصوم كما نعرف مخالفة مفروضة لما تعوده المسلم احد عشر شهرا فهوتوجيه عملى ودورى يستطيع المسلم بممارسته ان يتكيف وفق الظروف وللابسات فلا تاسره عادة فى ربقتها ولاتحصره فى حدود لا يستطيع الافلات من ضغوطها .

ومن ذا الذى يستطيع ان ينكر ان تلبية رغبات النفس على وتيرة واستسلامها للعادة تؤدى الى ضعفها وتغليب باعث الشهوة على باعث العقل والضمير ؟

ويسلمنا الحديث عن علاقة الصوم بالارادة الى المال وعلاقته بالنفس فحب المال والحرص عليه والضن به ظاهرة غالبا ما تتحول الى داء مهلك وطريق معبد لكثير من الامراض والانحرافات والعداوات والبغضاء الامر الذى كثيرا ما يؤدى الى تفكك المجتمع ان لم يؤد الى تصدعه ثم انهياره .

الزكاة تطهير وتزكية للنفس

والزكاة التى فرضها الاسلام على المستطيعين فى اموالهم ليست مجرد حل من الحلول لمشكلة الفقر والتخفيف من ضغوطه الاجتماعية ولكنه مع ذلك علاج عملى بعيد الغاية لضعف النفس وتحصينها من ادواء الشح والاثرة وعبادة المال ومن ثم اعتبر القرآن بذل المال تطهيرا وتزكية فقال : « خذ من اموالهم صدقة تطهرهم وتزكيهم بها » .

ولعتبر الشح والضن بالمال هلاكا فقال : « وانفقوا في سبيل الله ولاتلقوا بايديكم الى التهلكة واحسنوا ان الله يحب المحسنين » . ونحب ان نؤكد لاولئك الذين يسخرون من الزكاة ويسمون مجتمعها مجتمع الصدقات لمرا وعمرا : ان توزيع الثروات وما شاكلها من اساليب في محاولة القضاء على الفقر لم تستطع ان تعطى حاجات المحتاجين

والذين لهم صلات بالبلاد الشيوعية يعرفون حق المعرفة انه لايزال بها فقراء يطلعون الى العطاء ولكنهم لايجدونه ؟ !

والزكاة حسب تشريع الله تعالى لا ينظر اليها على انها تفضل او عطاء وانما هى حق وفرض فرضه الله فاذا نكص الغنى عن تسليم ذلك لحق فعلى ولى الأمر ان يرغمه وبعيد توزيعه على المستحقين ، والزكاة بهذا المعنى يتحقق فيها معنى التضامن والتكافل لاجتماعى وحتى يتحقق جانب التكافل والتضامن الاجتماعى فلابد من آداب الاعطاء للفقير بحيث لاتهدر كرامته ولاتهان قيمته ولاتحتقر انسانيته وانما يكون العطاء خالصا لوجه الله تعالى بحيث لاينتظر المقابل ولايمن والله الهادى الى سواء السبيل .

وَفَّقَنَا اللّٰهُ لِمَا يُحِبُّ وَيَرْضٰى

يَارَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلٰى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجٰى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

19. *A-wa-lam ya-rau i-lat-tai-ri fau-qa-hum saaf-faa-tinw-wa yaq-bidn. Maa yum-si-ku- hun-na il-lar-rah-maan,*

19. Did they not see the birds above them spreading and folding (their wings) nothing holds them except the All-Compassionate.

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صٰٓفّٰتٍ وَّيَقْبِضْنَ ۚ مَا يُمْسِكُهُنَّ إِلَّا الرَّحْمٰنُ

In-na-hoo bi-kul-li shai-im-ba-seer

Surely, every thing is in His view

إِنَّهُۥ بِكُلِّ شَىْءٍۢ بَصِيرٌ ۝

20 *Am-man haa-zal-la-zee hu-wa jun-dul-la-kum yan-su-ru-kum-min doo-nir-rah-maan,*

20 Or, who is he that is a host for you that can help you, apart from the All-Compassionate;

أَمَّنْ هٰذَا الَّذِى هُوَ جُندٌ لَّكُمْ يَنصُرُكُم مِّن دُونِ الرَّحْمٰنِ

I-nil-kaa-fi-roo-na il-laa fee ghu-roor.

the unbelievers are not but in delusion

إِنِ الْكٰفِرُونَ إِلَّا فِى غُرُورٍ ۝

21. *Am-man haa-zal-la-zee yar-zu-qu-kum in am-sa-ka riz-qah; Bal-laj-joo fee 'u-tuw-winw-wa nu-foor.*

21 Or, who is he that can feed you if He withheld His provision; but they (the unbelievers) are set in arrogance and aversion.

أَمَّنْ هٰذَا الَّذِى يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُۥ ۚ بَل لَّجُّوا فِى عُتُوٍّ وَنُفُورٍ ۝

22. *A-fa-mainy-yam-shee mu-kib-ban 'a-laa waj-hi-hee ah-daa am-mainy-yam-shee sa-weey-yan 'a-laa si-raa-tim-mus-ta-qeem.*

22 Is he who walks headlong upon his face better guided, or he who goes upright on a straight path?

أَفَمَن يَمْشِى مُكِبًّا عَلٰى وَجْهِهِۦٓ أَهْدٰىٓ أَمَّن يَمْشِى سَوِيًّا عَلٰى صِرٰطٍ مُّسْتَقِيمٍ ۝

23. *Qul hu-wal-la-zee an-sha-a-kum wa ja-'a-la la-ku-mus-sam-'a wal-ab-saa-ra wal-af-i-dah.*

23 Say: It is He Who created you, and made for you the ears, the eyes and the heart,

قُلْ هُوَ الَّذِىٓ أَنشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصٰرَ وَالْأَفْـِٔدَةَ

Qa-lee-lam-maa tash-ku-roon.

how little you thank Him!

قَلِيلًا مَّا تَشْكُرُونَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

11. *Fa'-ta-ra-foo bi-zam-bi-him, fa-suh-qal-li-as-haa-bis-sa-'eer.*

11 So, (now) they confess their sins (but of what avail?); so let the fellows of the Fire begone

فاعترفوا بذنبهم فسحقا لأصحب السعير

12 *In-nal-la-zee-na yakh-shau-na rab-ba-hum bil-ghai-bi la-hum-magh-fi-ra-tunw-wa aj-run ka-beer.*

12 Surely those who fear their RABB (Guardian-Lord) unseen for them is forgiveness and a great reward

إن الذين يخشون ربهم بالغيب لهم مغفرة وأجر كبير

13. *Wa a-sir-roo qau-la-kum a-wij-ha-roo bih, In-na-hoo 'a-lee-mum-bi-zaa-tis-su-door.*

13 And (O Man) conceal your word or proclaim it, surely He is Aware of the deep secrets of the breasts

وأسروا قولكم أو اجهروا به إنه عليم بذات الصدور

14 *A-laa ya'-la-mu man kha-laq. Wa hu-wal-laa-tee-ful-kha-beer*

14 Has He, Who created (everything) no knowledge (of his own creation)? And He is the Subtle, the All-Aware

ألا يعلم من خلق وهو اللطيف الخبير

RU-KOO' 2

SECTION 2

رکوع ۲

15 *Hu-wal-la-zee ja-'a-la la-ku-mul-ar-da za-loo-lan fam-shoo fee ma-naa-ki-bi-haa wa ku-loo mir-riz-qih, Wa i-lai-hin-nu-shoor.*

15 It is He, Who made the earth submissive for you, so walk about in its regions and eat from its provisions, and to Him is the resurrection.

هو الذي جعل لكم الأرض ذلولا فامشوا في مناكبها وكلوا من رزقه وإليه النشور

16 *A-a-min-tum-man fis-sa-māā-i ainy-yakh-si-fa bi-ku-mul-ar-da fa-i-zaa hi-ya ta-moor*

16 Have you felt secure from Him Who is in the heaven, that He will not cause the earth to swallow you, and then it shall quake?

ءأمنتم من في السماء أن يخسف بكم الأرض فإذا هي تمور

17 *Am a-min-tum-man fis-sa-māā-i ainy-yur-si-la 'a-lai-kum haa-si-baa, Fa-sa-ta'-la-moo-na kai-fa na-zeer*

17 Have you felt secure from Him Who is in the heaven, that He will not send you pebble-charged hurricane; so then you shall know how terrible My Warning was!

أم أمنتم من في السماء أن يرسل عليكم حاصبا فستعلمون كيف نذير

18 *Wa la-qad kaz-za-bal-la-zee-na min qab-li-him fa-kai-fa kaa-na na-keer?*

18. And indeed those who were before them did deny (the Truth), so how (terrible) My punishment was!

ولقد كذب الذين من قبلهم فكيف كان نكير

	Transliteration		Translation	Arabic
4	*Sum-mar-ji-'il-ba-ṣa-ra kar-ra-tai-ni yan-qa-lib i-lai-kal-ba-ṣa-ru khaa-si-anw-wa hu-wa ḥa-seer.*	4	Then turn your gaze again; the gaze will return to you confounded and weary.	ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَّهُوَ حَسِيْرٌ ۝
5	*Wa-la-qad zaiy-yan-nas-sa-māā-ad-dun-yaa bi-ma-ṣaa-bee-ḥa wa ja-'al-naa-haa ru-joo-mal-lish-sha-yaa-ṭee-ni wa a'-tad-naa la-hum 'a-zaa-bas-sa-'eer*	5	And indeed We have adorned the nearest heaven with lamps (stars) and made them missiles for the devils, and prepared for them the torment of the Blazing Fire	وَلَقَدْ زَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَابِيْحَ وَجَعَلْنٰهَا رُجُوْمًا لِّلشَّيٰطِيْنِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيْرِ ۝
6	*Wa lil-la-zee-na ka-fa-roo bi-rab-bi-hum 'a-zaa-bu ja-han-nam, Wa bi'-sal-ma-ṣeer.*	6	And for those who disbelieved in their RABB (Guardian-Lord), there is the torment of Hell, and what a wretched resort it is!	وَلِلَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ۖ وَبِئْسَ الْمَصِيْرُ ۝
7	*I-zāa ul-qoo fee-hāa sa-mi-'oo la-haa sha-hee-qanw-wa hi-ya ta-foor.*	7	When they are cast into it (Hell), they shall hear a roar, and it shall be bubbling;	إِذَآ أُلْقُوْا فِيْهَا سَمِعُوْا لَهَا شَهِيْقًا وَّهِيَ تَفُوْرُ ۝
8	*Ta-kaa-du ta-maiy-ya-zu mi-nal-ghaiz. Kul-la-māa ul-qi-ya fee-haa fau-jun sa-a-la-hum kha-za-na-tu-hāa a-lam ya'-ti-kum na-zeer*	8	Almost bursting with fury Whenever a group is cast into it, its wardens will ask them: Did not a warner come to you?	تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ ۖ كُلَّمَآ أُلْقِيَ فِيْهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيْرٌ ۝
9	*Qaa-loo ba-laa qad jāa-a-naa na-zee-run, fa-kaz-zab-naa wa qul-naa maa naz-za-lal-laa-hu min shai'.*	9	They will say: Yes, indeed a warner had come to us, but we belied him and said that Allah had not revealed any thing. (Then the Warners will say):	قَالُوْا بَلٰى قَدْ جَآءَنَا نَذِيْرٌ ۙ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللّٰهُ مِنْ شَيْءٍ ۖ
	In an-tum il-laa fee ḍa-laa-lin ka-beer.		You were only in great error.	إِنْ أَنْتُمْ إِلَّا فِيْ ضَلٰلٍ كَبِيْرٍ ۝
10	*Wa qaa-loo lau kun-naa nas-ma-'u au na'-qi-lu maa kun-naa fee aṣ-ḥaa-bis-sa-'eer.*	10.	And they will (also) say. Had we listened to or understood (the Warner), we would not have been among the fellows of the Fire.	وَقَالُوْا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِيْٓ أَصْحٰبِ السَّعِيْرِ ۝

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ṡ=ث	ḥ=ح	ẓ=ز	ṣ=ص	ḍ=ض	ṭ=ط	ẓ=ظ	'=ع	ʾ=ء (Jerk)	
Bold	Madd	آ=āā	وٓ=ōō	ىٓ=ēē	Fine	Madd	ا=āa	وٓ=ōo	قٓ=ēe

SOO-RA-TUL-MULK

Mak-kee-yah

Ru-koo-'aa-tu-haa 2

Aa-yaa-tu-haa 30

Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem

RU-KOO' 1

1 *Ta-baa-ra-kal-la-zee bi-ya-di-hil-mul-ku wa hu-wa 'a-laa kul-li shai-in qa-deer*

2 *Al-la-zee kha-la-qal-mau-ta wal-ḥa-yaa-ta li-yab-lu-wa-kum aiy-yu-kum aḥ-sa-nu 'a-ma-laa. Wa hu-wal-'a-zi-zul-gha-foor.*

3 *Al-la-zee kha-la-qa sab-'a sa-maa-waa-tin ṭi-baa-qaa, Maa ta-raa fee khal-qir-raḥ-maa-ni min ta-faa-wut.*

Far-ji-'il-ba-ṣa-ra hal ta-raa min fu-ṭoor?

SOO-RA-TUL-MULK

سُوْرَةُ الْمُلْكِ

Revealed at Makkah

SECTIONS 2

VERSES 30

In the name of Allah, the All-Compassionate, the Most Merciful

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

رکوع ١

SECTION 1

1 Blessed is He, in Whose hands is the Sovereignty, and He is Omnipotent over all things

تَبٰرَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرُ ۝

2 Who has created death and life that He might try you as to which of you is better in conduct. And He is the Mighty, the Forgiving

الَّذِيْ خَلَقَ الْمَوْتَ وَالْحَيٰوةَ لِيَبْلُوَكُمْ اَيُّكُمْ اَحْسَنُ عَمَلًا ۭ وَهُوَ الْعَزِيْزُ الْغَفُوْرُ ۝

3 Who has created seven heavens one above another you do not see in the creation of the All-Compassionate any discrepancy.

الَّذِيْ خَلَقَ سَبْعَ سَمٰوٰتٍ طِبَاقًا ۭ مَا تَرٰى فِيْ خَلْقِ الرَّحْمٰنِ مِنْ تَفٰوُتٍ ۭ

so turn your gaze, do you see any flaw?

فَارْجِعِ الْبَصَرَ ۙ هَلْ تَرٰى مِنْ فُطُوْرٍ ۝

and unjust. Our newspapers, above all, love to peddle those unthinking prejudices The truth is, of course, different and always more complex My own understanding is that extremes, like the cutting off of hands, are rarely practiced The guiding principle and spirit of Islamic law, taken straight from the Qur'an, should be those of equity and compassion We need to study its actual application before we make judgments We must distinguish between systems of justice administered with integrity, and systems of justice as we may see them practiced which have been deformed for political reasons into something no longer Islamic We must bear in mind the sharp debate taking place in the Islamic world itself, about the extent of the university or timelessness of Sharia law, and the degree to which the application of that law is continually changing and evolving we should also distinguish Islam from the customs of some Islamic states

We in the West need also to understand the Islamic world view of us There is nothing to be gained, and much harm to be done By refusing to comprehend the extent to which many people in the Islamic world genuinely fear our own Western materialism and mass culture as a deadly challenge to their Islamic culture and way of life Some of us may think the material trappings of western society which we have exported to the Islamic world television, fast-food, and the electronic gadgets of our everyday life are a modernizing, self evidently good, influence But we fall into the trap, of dreadful arrogance if we confuse 'modernity' in other countries with their becoming more like us The fact is that our form of materialism can be offensive to devout Muslim and I do not just mean the extremists among them We must understand that reaction, just as the West's attitude to some of the more rigorous aspects of Islamic life needs to be understood in the Islamic world. This, I believe, would help us understand what we have commonly come to see as the threat of Islamic fundamentalism We need to be careful of that emotive label, 'fundamentalism', and distinguish, as Muslims do, between revivalists, who choose to take the practice of their religion most devoutly, and fanatics or extremists who use this devotion for political ends Among the many religious, social and political causes of what we might more accurately call the Islamic revival is a powerful feeling of disenchantment, of the realization that western technology and material things are insufficient and that a deeper meaning to life lies elsewhere in the essence of Islamic belief

Islamic Contribution:

Ladies and gentlemen, if there is much misunderstanding in the West about the nature of Islam, there is also much ignorance about the debt our own culture and civilization owe to the Islamic world It is a failure which stems, I think, from the straight-jacket of history which we have inherited The mediaeval Islamic world, from Central Asia to the shores of the Atlantic, was a world where scholars and men of learning flourished But because we have tented to see Islam as the enemy of the West, as an alien culture, society and system of belief, we have tended to ignore or erase its greater relevance to our own history For example, we have underestimated the importance of 800 years of Islamic society and culture in Spain between the 8th and 15th centuries The contribution of Muslim Spain to the preservation of classical learning during the dark ages, and to the first flowering of the renaissance has long been recognized

Islam nurtured and preserved the quest for learning. In the words of the tradition the ink of the scholar is more sacred than the blood of the martyr Cordoba in the 10th century was by far the most civilized city of Europe We know of lending libraries in Spain at the time when King Alfred was making terrible blunders with the culinary arts in this country It is said that the 400,000 volumes in its ruler's library amounted to more books than all the libraries of the rest of Europe put together That was made possible because the Muslim world acquired from China the skill of making paper more than four hundred years before the rest of non-Muslim Europe Many of the traits which modern Europe prides itself came to it from Muslim Spain. Diplomacy, free trade, open border, the techniques of academic research, of anthropology, etiquette, fashion, alternative medicine, hospital, all came from this great city of cities Mediaeval Islam was religion of remarkable tolerance for its time, allowing Jews and Christians the right to practice their inherited beliefs, and setting an example which was not unfortunately copied for many centuries in the West

CALL FOR BETTER UNDERSTANDING BETWEEN ISLAM AND CHRISTIANITY

We reproduce below the excerpts of the historic and scholarly address of Prince Charles, the future King of Britain to Eminent Scholars and Muslim Diplomats at the Oxford University, Printed in Dawah Highlights for the interest of our readers.

Editor

I believe wholeheartedly that the links between these two worlds matter more today than ever before because the degree of misunderstanding between the Islamic and western worlds remains dangerously high, and because the need for the two to live and work together in our increasingly interdependent world has never been greater. At the same time I am only too well aware of the minefields which lie across the path of the inexpert travellers who is bent on exploring this difficult route. Some of what I shall say will undoubtedly provoke disagreement, criticism, misunderstanding and probably worse. But perhaps, when all is said and done, it is worth recalling another Arab proverb: "What comes from the lips reaches the ears. What comes from the heart reaches the heart."

The depressing fact is that despite the advances in technology and mass communications for the second half of the 20th century, despite mass travel, the intermingling of races, the ever growing reduction — or so we believe — of the mysteries of our world, misunderstandings between Islam and the West continue. Indeed, they may be growing. As far as the West is concerned, this cannot be because of ignorance. There are one billion Muslims worldwide. Many millions of them live in countries of the common wealth. Ten million or more live in the West, and around one million in Britain. Our own Islamic community has been growing and flourishing for decades. There are nearly 500 mosques in Britain. Popular interest in Islamic culture in Britain is growing fast. Many of you will recall and I think some of you took part in the wonderful festival of Islam which Her Majesty the Queen opened in 1976. Islam is all around us. And yet distrust, even fear, persists.

History of Conflict:

It is odd, in many ways, the misunderstandings between Islam and the West should persist. For that which binds our two worlds together is so much more powerful than that which divides us. Muslims, Christians and Jews are 'people of the Book'. Islam and Christianity share a common monotheistic vision. A belief in the divine God, in the transience of our earthly life, in our accountability for our actions, and in the assurance of life to come. We share many key values in common: Respect for knowledge, for justice, compassion towards the poor and underprivileged, the importance of family life, respect for parents. 'Honour thy father and thy mother' is a Quranic precept too. Our history has been closely bound up together. There, however, is one root of the problem. For much of that history has been one of conflict: Fourteen centuries too often marked by mutual hostility. That has given rise to an enduring tradition of fear and distrust, because our two worlds have so often seen that past in contradictory ways. To western school children, the two hundred years of Crusade are traditionally seen a series of heroic, chivalrous exploits in which the kings, knights, princes and children of Europe tried to wrest Jerusalem from the wicked Muslims infidel. To Muslims, the Crusades were an episode of great cruelty and terrible plunder, of Western infidel soldiers of fortune and horrific atrocities, perhaps exemplified best by the massacres committed by the Crusaders when in 1099 they took back Jerusalem, the third holiest city in Islam.

For us in the West, 1492 speaks of human endeavour and new horizons, of Columbus and the discovery of the Americas. To Muslims 1492 is a year of tragedy, the year Granada fell to Ferdinand and Isabella, signifying the end of eight centuries of Muslims civilization in Europe. The point, I think, is not that one or other picture is more true, or has a monopoly of truth. It is that misunderstandings arise when we fail to appreciate how others look at the world, its history, and our respective roles in it.

Our judgment of Islam has been grossly distorted by taking the extremes to be the norm. That, ladies and gentlemen, is a serious mistake. It is like judging the quality of life in Britain by the existence of murder and rape, child abuse and drug addiction. The extremes exist, and they must be dealt with. But when used as a basis to judge a society, they lead to distortion and unfairness.

For example, people in this country frequently argue that the Sharia law of the Islamic world is cruel, barbaric

that even the irredeemable sinners, who had lost all hope of forgiveness, resolved to turn away from sinful ways to begin a new life of virtue and uprightness, many of them attaining a sublimity of spirit envied by others

Describing the clemency of God who is ever willing to forgive the sinners, the Quran employs a diction so alluringly charming that one wonders whether God loves them more who seek His forgiveness after deviating from the path of virtue.

Last Gift

And now we come to yet another gift of the prophethood of Muhammad (Sallallahu alaihi wa sallam) which is still more far-reaching, and more beneficial to humanity at large This was the concept of the unity of spirit and matter, the harmony of the sacred and the mundane.

He taught that the distinction made between the two was superficial and formal for every action of man His behaviour and moral, was guided by his motive or mental attitude which, in the terminology of religion, was known as niyat or intention.

No religious belief is entirely divorced from the realities of human experience in its manifold practical aspects, the intention or purpose with which any act is done sets the test of its being good or bad

It does not recognise the division between the temporal and ecclesiastical, since Man's desire to propitiate God and to follow His commands sincerely permeates into every fibre of human activity, no matter whether it is the art of government or war, availing oneself of one's earthly possessions or satisfaction of one's living or leading a married life.

With a noble intention every mundane act is turned into a virtuous deed and a means to attaining closeness to God. On the contrary, no merit whatsoever attaches to acts like devotion to God or fighting in the path of God if the sincere desire to attain the pleasure of God are absent.

The Prophet of Mercy (Sallallahu alaihi wa sallam), who was sent to humanity as a warner as well as a messenger of glad tidings, converted the entire life of man into devotion to God by denying the existence of any cleavage between the spiritual and temporal spheres of human affairs. He demolished the wedge between the men of religion and those of the world and commended all of them to unite their efforts for attaining the pleasure of God and service to humanity.

It was because of him that the world would see ascetics who wore crowns on their heads and warriors who spend their nights in devotions and prayers

Thus, the prophethood of Muhammad (Sallallahu alaihi wa sallam) made a clean sweep of the existing order of things in the world The longing and desire of man was now centred on a new objective· love of God took possession of his being, the pleasure of God became the immortal thirst of the human heart, and mercy and kindness to God's creatures was recognised as the greatest virtue which became the sole object of his endeavour

We are living today in the midst of civilisation whose scorching heat is felt by the people of all the faiths We observe its anguish and uneasiness and see evidences of its decay and degradation in all places We notice its intrinsic traits in the moral disposition of its political leaders, in the disregard of human sentiments, in the neglect of ethical values and in the high incidence of crime and other grave moral offences.

We see it unveiled in the conduct and philosophy of the leaders of thoughts and politics who are utterly incapable of appreciating the message of humanity and carrying it to others, and wholly insensitive to the call of the spirit that can breathe a new life into the society, lead the community towards its high destination and bring about harmony and integration.

This civilisation, at the heights of its achievements, is suffering from a crisis of confidence.

Age Of Ignorance

Now, at a time when the world is once more confronting a perilous situation, when human civilisation is again faced with the danger of disintegration and extinction, it cannot be saved by conventional and modest efforts It requires extraordinary men and women, possessing the genius of intellectual integrity and moral courage and willing to undertake any risk for a noble cause

The world has in the past been saved by such men of the hour The West has given birth to masterminds of social and natural sciences, industry and politics who have changed the face of the Earth and established the leadership of the West in all walks of life

The entire world has benefited by the labour of these great men but, alas, an all-embracing stagnation has engulfed the West It is in search of those leading men who are capable of giving a new direction to its culture and civilisation, save its society from the impending danger of disintegration and create unity and amity in place of discord between different nations and confederacies armed to the teeth

The world again needs men and women who have the courage to shake off the chains of convention and come out of their narrow shells.

.. And once again, in this critical hours of need, as it did into the sixth century, Islam the message of Muhammad (Sallallahu alaihi wa sallam), is capable of producing such men and women who can bring humanity back to the right path.

truly egalitarian Muslim society. It was this model, established through their toil and tears, that later on came to be accepted as the standard for human existence in this world.

The Quran heralded that all human beings were equal:

> "O mankind! Lo! We have created you from a male and female, and have made you nations and tribes that ye may know one another Lo! the noblest of you, in the sight of Allah, is the best in conduct Lo! Allah is the Knower, Aware" (49.13)

Human Dignity

The third great gift and a boon to humanity bestowed by the Prophet of Islam (Sallallahu alaihi wa sallam) is the Islamic concept of human dignity During the age of Darkness when Islam made its appearance none was so ignoble and humiliated as man Without any worth, he had absolutely no sense of human dignity.

Often times trees and animals were regarded as sacred owing to religious beliefs or traditions, and enjoyed a more coveted place than man himself. Human sacrifices at the altar of deities were a common spectacle

It was solely due to Muhammad (Sallallahu alaihi wa sallam) the Prophet, that man came to appreciate the fact that human beings, the glorious creation of God, were entitled to much more loving regard, respect and honour than any other creature

The rank, which the holy Prophet (Sallallahu alaihi wa sallam) accorded to man was next only to God, for God had Himself heralded the purpose of man's creation in these words of lasting beauty:

> "He it is Who created for you all that is in the earth" (2:29)

Man was declared as the best of creations, the ruler of the world and all that exists in it.

"Verily We have honoured the children of Adam. We carry them on the land and the sea, and have made provision of good things for them, and have preferred them above many of those whom We created with a marked preferment" (17 70)

In order that the honour of the common man was not usurped again by the selected few, the Prophet (Sallallahu alaihi wa sallam) announced:

> "The whole of mankind is the family of God and he amongst His family is dearest to Him, who does good to others"

Compassion For Others

A celestial tradition of the Prophet (Sallallahu alaihi wa sallam) alludes to the deep concern of God for the welfare of human beings

It says "God would ask (someone) on the Day of Judgment, 'I was ill but you did not pay a visit to Me" The man would reply, "How could I have paid a visit to Thee. Thou art the Lord of the worlds" But God would say, "Do you not recollect that one of My servants was ill Had you gone to see him, you would have found Me by his side"

Then God would again ask, "O Son of Adam, I asked you to feed Me, but you refused it to Me" The man would submit, "How could have I fed Thee, Thou art the Lord of the Worlds" But the reply of God would be "Do you not remember that one of My servants had asked you for food Didn't you know that if you had given him food, you would have found it with Me!"

God would again ask, "O son of Adam, I asked for water to drink but you refused it to Me" The man would say in reply, "O Lord, How could I have given water to Thee Thou art the Lord of the worlds" But the reply given by God would be "Do you not recollect that one of My servants asked you for water, but you refused. Did you not know that if you had given him water, you would have found it with Me."

The Prophet of Islam taught that the surest way to attract blessings of God was to be kind and considerate to others "The Most Compassionate (God) is kind on those who are kind to others If you would show kindness to those who live on the earth, He who lives in the Heaven shall shower His blessings on you"

Hope For The Repentant

The Prophet of Islam (Sallallahu alaihi wa sallam) also declared that sins were but temporary deviations form the right path, inherent in the nature of man, and were brought about by ignorance, mistake and the prompting of the devil or man's own sensual desires But the innate desire of man was to regret his mistakes and seek pardon of God with a contrite heart

To be unhappy by a sense of the guilt and to seek the forgiveness of God showed the goodness of human nature and attracted the mercy of the Lord This gospel of hope and good tidings was a revolutionary message to the despondent humanity condemned for ever by the guilt of the original sin and his past misdoings

What a great change it meant in the prevailing atmosphere of gloom and depression of spirits is illustrated by the fact that the Prophet (Sallallahu alaihi wa sallam) came to be known as the Apostle of Repentance

Repentance, he said, did not involve faintheartedness, nor did it arise from fear of disapprobation, but was a bold and daring step of the first man, Adam, who by repenting had shown the nobility of his innate nature

The Prophet of Islam (Sallallahu alaihi wa sallam) endowed repentance with the sacredness attached to the act of devotion to God He preached the virtues of seeking pardon so forcefully

THE MESSAGE OF ISLAM

By Maulana Syed Abul Hasan Ali Nadvi

Reproducing below are the excerpts from the lecture of Maulana Syed Abul Hasan Ali Nadvi, the renowned Islamic scholar and Rector of the Nadvatul Ulema, Lucknow and the welcome address by the Islamic Host Group at the Parliament of the World's religions held at Chicago last year

As a humble student of history, religion and morals I deem this Parliament of the World's Religions to be the most appropriate forum to talk about the man who can truly be called the molder of the course of human history; who gave mankind light and knowledge, reason and freedom of thought when it was groping in the darkness of ignorance, blind customs and bigotry

This man was Prophet Muhammad (Sallallahu alaihi wa sallam) who saved the world from catastrophe, and whose teachings are still capable of showing the path of safety and salvation to the world today:

> "We sent thee not, save a mercy for the Universe " (Al-Quran 21 107)

Mercy For Universe

The announcement made by God covers all the ages and the whole of the human race that would make its debut in this world after the prophet hood of Muhammad (Sallallahu alaihi wa sallam) was proclaimed.

It encompasses all the periods of history, past and present, that this world has seen and is yet to see

This pronouncement does not exclude any corner of the world from its ambit. God did not proclaim Muhammad as a mercy for Arabia, for the East, or for the continent of Asia alone.

He has made an unequivocal declaration that His Prophet, Muhammad (Sallallahu alaihi wa sallam) is to be the embodiment of peace unto the whole world till the end of time.

Unity Of God

The first and foremost service that Prophet Muhammad (Sallallahu alaihi wa sallam) rendered to humanity consisted of the faith in the Oneness of God No other creed more revolutionary, more life-giving and more profitable had ever been gifted to humanity

Unity of God came to be recognised, thanks to the last Prophet (Sallallahu alaihi wa sallam), as the guiding principle for all schools of thoughts philosophies and creeds Even polytheistic religions were so powerfully influenced by it that their votaries began to fight shy of their own creeds, and started putting up constructions to explain away their rites and observances demanding devotion to gods and demi-gods.

The heathen belief in the worship of numerous deities began to suffer from a sense of inferiority from which it has still not recovered This was the greatest gift bestowed on humanity by the holy Prophet (Sallallahu alaihi wa sallam).

Unity Of Mankind

. The second great favour conferred by the Messenger of God (Sallallahu alaihi wa sallam) on human beings was the concept of equality and brotherhood of mankind.

The world before him was divided by manifold divisions of castes and creeds, tribes and nations, some claiming ranks of nobility for themselves and condemning others to the position of serfs and chattels

It was for the first time that the world heard the revolutionary message of human equality from the Prophet of Islam.

> "O Mankind, Your God is one and you have but one father. You are all the children of Adam, and Adam was made of clay. Lo! the noblest among you, in the sight of God, is the one best in conduct."

The Prophet (Sallallahu alaihi wa sallam) made this declaration on the occasion of his last pilgrimage His proclamation put the final seal on the twin principles of the Unity of God and the Unity of mankind

These are the two natural foundations for raising and edifice of peace and progress, friendship and cooperation between different peoples and nations.

The world was not in a frame of mind to accept the message of equality of all human beings, when it was first announced by the Prophet of Islam (Sallallahu alaihi wa sallam) It was then a radical call, making a clean sweep of the then social relationships, economic and political orders. So striking and revolutionary was this call that it made the world shudder.

Today we find the principle of human equality enshrined in the Constitutions of different countries and being proclaimed from the forum of the United Nations Organization in the shape of the Charter of Human Rights but we forget that it was all due to the pioneering efforts of the followers of Muhammad (Sallallahu alaihi wa sallam), subsequent Muslim missionaries and reformers, who made indefatigable efforts to establish a

"There is a great example shown by the Muslims, that is, they are all brothers in faith, with no distinction of colour or race, believing in Mohammad and the Quran." (Birkenhead)

"Islamic brotherhood is a social and spiritual fact. Islam does possess a brotherhood which is a unifying factor amid the clashes of colour, race, nationality and class." (Rev Murray Titus)

"Among Musalmans there is much kindly feeling. Their religion knits them as it were into a general fraternity, in which every member, rich or poor is, though a stranger, always affectionately received." *(John Wood)*

"Nowhere in Mohammadan Society is there any individious distinction between rich and poor..." *(Dictor)*

The equality and fraternity as preached by Islam was practised by the Muslims in their day to day life. Instances are not rare of ordinary citizens holding even heads of states accountable for their actions and of rulers appearing before the court as ordinary defendants.

In fact, in Islam no body is above law and there is no such thing as privileged class. It reminds us of the incident of Jabala, a king of the Ghassanides who was asked by Hazrat Umar *(Razi Allahu anhu)* either to seek pardon from the plaintiff, an ordinary bedouin who was ill treated by him, or to undergo the usual penalty of the law. As observed by Syed Ameer Ali, "Islam made men equal in the eyes of the law. It established a control over the sovereign power by rendering the executive subordinate to the law—a low based upon religious sanction and moral obligation." *(Spirit of Islam p. 277)*

Human dignity and equality as enshrined in Islam is surest means of attaining the ideal of human solidarity. We cite below Verses of the Quran Majeed which amply throw light on Islamic approach to the unity of mankind:

"O mankind: We created
You from a single (pair)
Of male and a female, and made you into
Nations and tribes, that
Ye may know each other." (49:13)

"So when I have shaped him and breathed into him My spirit,
Then fall down in prostration before him." (15:29)

"The same religion has he
Established for you as that
Which he enjoined on Noah — The one which we have sent
By inspiration to thee—
And that which
We enjoined on Abraham, Moses, and Jesus,
Namely, that ye should remain steadfast in Religion and make
No divisions therein." (42:13)

"Say (O Muslims): we believe in Allah and what has been revealed to us and what was revealed to Abraham and Ishmael and Isaac and Jacob and his descendants,
and what was given to Moses and Jesus,
and what was given to other prophets from their RABB (Creator and Sustainer)
We do not discriminate against any one of them,
and we are the ones who submit to Him." (2:136)

Of all the agencies and bodies set up so far by the modern world for the international cooperation, the foremost is the United Nations Organisation. But because of the uneven material strength of its members the smaller nations are treated like school boys who are put in order by the superior nations who can practically avoid obedience to its rules and decisions. The failures of modern civilization to realize the long-cherished ideal of human solidarity is the lack of spiritual basis and orientation. Without a faith in the existence of the Supreme Being to whom humanity is accountable, man cannot be above his self. The vested interests mar our efforts at unity and solidarity. Here it reminds us of what Toyanbee says about the root-cause of the predicament of the modern civilization. According to him one of the challenges, rather a severe one is the spiritual void which has been caused by the gigantic development of science without spiritual progress keeping pace with it. As a result, man's position in the present day scientific environment is that of an adolescent armed with adults' weapons without having attained to an adults state of mind. Hence he is danger to his fellow beings and still more to himself.

From this situation impregnated with serious dangers and hazards, the mankind can be saved and brought to the Straight Path leading to its destiny alone by the eternal and universal principles and teachings of Islam the only Religion for all mankind and for all times to come.

In the end, let us pray Almighty Allah, May he grant us condition pre-eminently just and pre-eminently moral, conducive to awakening among the Muslims individually and collectively for the good they are destined to attain.

May He bestow upon them the circumstances which will promote righteousness, tolerance and power.

May He furnish us the atmosphere that will cause equality, liberty and fraternity to triumph over all the forces contrary to them.

May He provide us the necessary strength, energy and will to protect and propagate the eternal and immutable laws of Islam.

May He impart us the necessary knowledge and training to submit to Divine Commandments and to adopt the Islamic way of life in its entirety and then ensure salvation for us both Here and hereafter. *(Ameen)*!

ments of any kind.

In the above circumstances, the Journal cannot be and never has been, *self-supporting*. We would request our readers to try their best to introduce YAQEEN INTERNATIONAL to their circle of friends with a view to increasing the number of its paid subscribers

Considering high postal charges by Air we revised our rates of subscription which are printed in each Issue of Yaqeen International. We humbly request our readers that delay in the payment of annual subscription be avoided to facilitate smooth and prompt despatch of the Journal

Looking around one thing attracts our attention There is much talk about human dignity, human rights and the concomitant issue of human solidarity This is indeed a vital problem and we believe that on its successful and proper solution depends the survival of modern civilization

For over two centuries, the world has been seeking to ensure man the position he deserves by allowing fundamental rights to him regardless of his race, colour and rank but these efforts have met with little success Even now humanity is subjected to indignity and ill-Treatment It is our firm belief that humanity will enjoy dignity and honour by following Islam, its values and culture

According to the Quran Majeed, man occupies a pre-eminent position in the universe. It has emphasized the individuality and universe It has emphasized the individuality and uniqueness of man It is because of his unique capabilities that he is made the vicegerent of God on earth. Moreover, he is the best of all creatures He was paid respect by the angels and the one who refused has been cursed for ever It is also to be noted that all that is in heaven and earth has been subjected to him to meet the requirements of his life He is bestowed upon freedom of choice, freedom of will and freedom of action. But he has been shown to the Right way with the warning that if he would traverse it he will have peace and tranquillity and if he would go astray he will have bad consequences here and Hereafter. In support of what we have said relating to man's dignity, we quote the following Quranic Verses:

> "It is He WHO created for you
> all that is on earth;
> then He turned to heaven
> and fashioned them into seven heavens,
> and He is Well aware of all things." (2.29)

> And indeed We have honoured the children of Adam
> and carried them on land and sea
> and provided them with good things
> and granted them a high degree of superiority over
> many of those We have created" (17·70)

The honour that was conferred on man is not confined to a man or men of certain denominations; it was meant for all regardless of his social position, economic status, and so forth In order to guard it against any possible exploitation by the selected few, as Maulana Syed Abul Hasan Ali Nadvi observes, it was pronounced by the Prophet *(Sallallahu alaihi wa sallam)* :

> "The whole of mankind is the family of God and he amongst his family is dearest to Him who does good to others Each Muslim is brother to another Muslim Muslims form one brotherhood" (Farewell Sermon)
>
> It also deserves our special notice that an individual has been equated with the entire humanity.
>
> " .That whoever killed a man, except as a punishment for another (man's murder) or for creating disruption in the country, is as if he killed the entire humanity..." (5:32)

It also speaks of his individuality that according to the Quran:

> "No one does a wrong but that its responsibility lies upon him,
> and no one shall shoulder the *burden of another* " (6:164)

It is because of the emphasis on man's entitlement to dignity and honour the culture created by Islam does not aim at the glorification of the accessories of life, it aims at beautifying life itself

> *Superior than heaven is the place of man*
> The essence of civilization is the exaltation of mankind *(Iqbal).*

To be members of one family is adequate for the entitlement of equal rights. However, the Quran Majeed makes the point crystal clear:

> "O mankind! We created
> You from a single (pair)
> Of a male and a female and made you into
> Nations and tribes,
> That you may know each other."
> (49:13)

In the Farewell Sermon, the Prophet *(Sallallahu alaihi wa sallam)* said:

> "O people! You all have one Allah, and one father Adam, and Adam was made of clay, There is no preference for an Arab over a non-Arab, nor for a non - Arab over an Arab nor for the reds over the blacks, nor for the blacks over the reds, but that based on piety In the sight of Allah, the nobler is he who fears Him more."

This salient feature of Islamic teachings is too bright to escape the notice of even non-Muslim scholars.

"Truth, justice, freedom and toleration are fully granted by the Quran. True brother-hood in religion should be one of our greatest aims, for without that there can be no toleration or love "

In the name of Allah, the All-Compassionate, the Most-Merciful

WE BEGIN OUR 43rd YEAR WITH PRAYER FOR ALLAH'S GUIDANCE

yaqeen

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**He said: O my Lord, expand my breast
And make my task easy for me,
And loose the knot of my tongue,
(That) they may understand my speech** (20.25-28)

On the solemn occasion of the Yaqeen International's entering into the forty third year (which begins with this issue in your hands) of its uninterrupted and continuous publication, we offer with all sincerity our profound feelings of gratitude to Allah, the Merciful and Compassionate, the Most Exalted and Dignified, the Almighty and powerful the Prime Source of Truths and the Shaper of Destinies of Mankind We make our heartfelt and sincere offerings of blessings to Muhammad the Last and the Greatest Prophet and the Mercy for the Worlds

At this moment of joy and jubilation it is natural to remember its founder, Hazrat Maulana Tufail Ahmad Farooqi (*'alaih rahma*), a devout Muslim and a great scholar Obviously he, like all other Muslims cherished aspiration for the restoration of the lost glory of Islam and the Muslim *Ummah*. But he was well-conversant with the Quranic Law

> "Surely Allah does not change the condition of a people until they themselves change what is in their hearts" (13 11)

He, therefore, felt that some efforts, however modest on his part must be done to invoke Allah's help and blessings He started the Yaqeen International in 1952 which was intended to invite the attention of the Muslim people as well as others to the universal and eternal teachings of Islam by presenting them in their pristine purity It was also intended to remind the Muslims of their rich heritage and the role they had played as torch-bearers of enlightenment and culture and they are destined to play in the divine Scheme of things. All these endeavours were directed towards enabling the Muslims to recover their self and identity so that they may look to the world with full self-confidence

The readers are already well aware of the notable feature of our Journal, namely publication of English translation of Quran Majeed with its Arabic text in beautiful *naskh* (calligraphy) style together with its Transliteration according to the international standards By now, English translation of twenty eight Parts has been published

We hereby acknowledge, with genuine pleasure, the moral and material support from our readers, who were kind enough to send in their subscriptions, useful suggestions, generous donations and good wishes for the success of our Journal and our present Organisation We hope that in the current year and also in the years to follow, they will continue their valuable assistance to us in greater measure Throughout the last 42 years, we have sincerely tried to maintain high standard of dignity for the Journal as well as of its sanctity, by strictly following the policy of love and friendship for all and by not publishing anything superficial, or frivolous, *so much so that we do not at all publish advertise-*

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MAY 7, 1994

WE BEGIN OUR 43RD YEAR

THE MESSAGE OF ISLAM

CALL FOR BETTER UNDERSTANDING BETWEEN
ISLAM AND CHRISTIANITY

QUR'AN MAJEED.

ARABIC TEXT, ITS TRANSLITERATION AND TRANSLATION
INTO ENGLISH, Part 29, Chapter 67, Verses 1 to 23

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

المجلد ٤٣ ١٠ ذي الحجة ١٤١٤هـ الموافق ٢٢ مايو ١٩٩٤ م العدد ٢

خطبة فتح بيت المقدس

- فتح السلطان صلاح الدين القدس واستردها من ايدى الصليبيين العتاة المجرمين .

- فقطع دابر القوم الذين ظلموا والحمد لله رب العالمين .

- والله ما النصر الا من عند الله ان الله عزيز حكيم

- والجهاد الجهاد فهو من افضل عبادتكم .

تطبع آيات القرآن الكريم والأحاديث النبوية المقدسة لفائدة قرائنا ، فنناشدكم ان تؤمنوا حرمتها . من الواجب أن يتم التخلص من الصفحات المطبوعة بها بالطريقة الإسلامية اللائقة . وشكرا .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

خطبة فتح بيت المقدس

للدكتور عدنان زر زور

هذه خطبة من خطب التاريخ القريب البعيد . البعيد في الزمان ، القريب في المناسبة والاوضاع . انها الخطبة التي ألقيت في المسجد الاقصى في اول جمعة صليت بالقدس بعد أن فتحت على أيدي القائد المظفر يوسف صلاح الدين لثلاث بقين من رجب سنة ثلاث وثمانين وخمسمائة . ما أحرانا أن نتملى كلماتها وحروفها ونقرأ من خلالها روح الامة التي صنعت هذا النصر ، والسبب الذي اختصصت به فكتب الله تعالى لها تلك العزة في ذلك اليوم المشهود .

فتح السلطان صلاح الدين القدس ، واستردها من أيدي الصليبيين العتاة المجرمين بعد احتلال قارب المائة عام ، وتحدث المؤرخون — كل المؤرخين — عن هذا الفتح المبين ، وعن هذا السلطان العظيم ... ولكن القليل منهم من حدثنا عن مقدمات الفتح ، وعن اسبابه ونتائجه ، ونرجو أن نعود للكتابة في هذا الموضوع في مناسبة أخرى ، مكتفين اليوم بتصوير حال الامة وشعورها بعد الفتح من خلال تلك الخطبة الحافلة في ذلك اليوم الأغر المشهود :

يا لجلال الموقف ، وروعة المناسبة . . وجمال الدموع في صلاة ذلك اليوم ، وخطيب تلك الساعة ، وساحات ذلك المسجد التي اشتاقت لتكبيرات المسلمين وصلاتهم . . ولصوت مؤذنهم يصدح بالأذان .. وقارئهم يعمر جنبات الكون بالقـــرآن الكريم ... فتتسم حروفه وكلماته حجارة المسجد فتندى به وتخشع لموسيقاه .

أي معنى من معاني الجمال والجلال ، والخشوع والوقار ، والعزة والسيادة ، والامن والرضا والشكر . . لم يشهدها ذلك اليوم في تلك الساعة وأقدام الخطيب تصعد على منبر رسول الله تجدد في كل خطوة عهدا ، وتؤكد في كل خطوة عزما .. وتمحو مع كل درجة صفحة من صفحات التاريخ الاسود القريب ! ...

ليس كثيرا على قلوب المصلين أن تثب من أماكنها مع خطوات الخطيب العظيم يعلن بحركته تلك انتهاء تاريخ وبداية تاريخ ! وإدبار زمان وإقبال زمان ...

وليس كثيرا على مآقيهم أن تبلل أرض المسجد بالدموع فتغسل عار الصليبيين وجرائم الصليبيين . . وتعلن التوبة والرجوع الى الله والجهاد ، لعل دماء المسلمين الطاهرة لاتسيل على ارضه رخيصة كما سالت يوم دخله أولئك الأوغاد أول مرة !

هاهو ذا الخطيب الجليل الثابت كالطود يطالع فى عيون جنود الفتح وقلوبهم وهو يفتتح خطبته بسورة الفاتحة ، ثم يقرأ بصوت مجلجل عميق التأثير قول الله تبارك وتعالى : « فقطع دابر القوم الذين ظلموا والحمد لله رب العالمين » ...

... النفوس التى كادت تظن أن الله تعالى أنزل هذه الآية فى تلك الساعة !

... والاعين التى رأت من خلال دموعها الحارة حقيقة النصر ومعانى الشكر

. والسواعد المؤمنة التى أزاحت لها أشباح الصليبيين يقطع دابرها بنصر الله وعزيمة المؤمنين . .

. . والالسن التى تمتمت فى وقت واحد « فقطع دابر القوم الذين ظلموا والحمد لله رب العالمين » . .

الأجيال التى تشهد النصر . وتشهد انتصاف الزمان ما اهنأ حياتها وأرحب أيامها . وأجمل ساعاتها التى تودع بها الدنيا قصرت أيامها — فى عمر الزمان — أم طالت والأجيال التى تشهد الهزائم أى آلام تتجرعها فى الحياة وأى غصة وحرقة تخترج بها عند الموت فى أحراها أن تأخذ بأسباب النصر ، وأن تمهد لانتصاف الزمان . حتى تجعل لحياتها معنى و لموتها عبرة .

الخطيب العظيم يصعد الى المنبر وهو يحمل على عاتقه تاريخ الاسلام ويذكر وقائعه الفاصلة ليضيف الى وقائعه الخالدة واقعة جديدة ها هو يقول للحشد المجاهد الذى يشهد الصلاة : « طوبى لكم من جيش ظهرت على أيديكم المعجزات النبوية ، والوقعات البدرية ، والعزمات الصديقية ، والفتوحات العمرية ، والجيوش العثمانية ، والفتكات العلوية ، جددتم للاسلام أيام القادسية والملاحم اليرموكية ، والمنازلات الخيبرية . والهجمات الخالدية . فجزاكم الله عن نبيه محمد ﷺ أفضل الجزاء ، وشكر لكم ما بذلتموه من مهجكم فى مقارعة الاعداء ، وتقبل منكم ما تقربتم به اليه من مهراق الدماء : وأثابكم الجنة فهى دار السعداء » .

الخطبة الغراء لوحة متناسبة الخطوط والالوان فلا أسى انها مزيد من التقطيع والاستشهاد . انها الحرب فى سبيل العقيدة . وانه الجهاد فى سبيل الله وانها راية محمد بن عبد الله . وانه الثواب أحد الحسنيين : النصر أو الشهادة . وهذا النصر المبين يقول فيه الخطيب العظيم « واياكم أن يستزلكم الشيطان . وأن يتداخلكم الطغيان . فيخيل لكم أن هذا النصر بسيوفكم الحداد ، وخيولكم الجياد . وبجلادكم فى مواطن الجلاد ، لا والله ما النصر إلا من عند الله إن الله عزيز حكيم » .

ثم يقول فى الحث على الجهاد ، وبيان أسباب النصر « والجهاد الجهاد فهو من افضل عباداتكم ، وأشرف عاداتكم . انصروا الله ينصركم . احفظوا الله يحفظكم . اذكروا الله يذكركم . اشكروا الله يزدكم ويشكركم. جدوا فى حسم الداء . وقلع شأفة الاعداء . و طهروا بقية الارض من هذه الأنجاس التى أغضبت الله ورسوله، واقطعوا فروع الكفر واجتثوا اصوله ، فقد نادت الايام يا للثارات الاسلامية والملة المحمدية . الله اكبر ، فتح الله ونصر ، غلب الله وقهر ، أذل الله من كفر » .

نعم والله .. لقد نادت الايام : يا للثارات الاسلامية ، والملة المحمدية . فمتى ينادى المسلمون اليوم : الله اكبر فتح الله ونصر ، غلب الله وقهر . أذل الله منْ كفر ؟

ألا لا نصر بغير هذا الشعار ... ونحن قوم أعزنا الله بالاسلام . لقد تطاول الخطباء فى ذلك اليوم الى الخطابة

كل واحد منهم يطمع أن يكون خطيب ذلك اليوم . . وهم جميعا يعلمون فضل هذا اليوم فى التاريخ ، وفضل المعانى التى يتشرفون بإثباتها ، ويتطلعون الى الحديث عنها وعن انتصار المسلمين بسببها ... ولهذا « جهز كل واحد منهم خطبة بليغة طمعا فى ان يكون » خطيب ذلك الموقف ... ولكن القدر يجرى على يد السلطان صلاح الدين فى أن يكون ابن زكى الدين الدمشقى الفقيه الشافعى الهمام خطيب ذلك اليوم . . ليشرف الشيخ الدمشقى الذى يتصل نسبه بعثمان بن عفان رضي الله عنه . ولتشرف دمشق به يوم استقبلت جسده الطاهر فى سابع شعبان سنة ثمان وتسعين وخمسمائة ليدفن فى بسفح جبل قاسيون ، رحمه الله تعالى

وحين يعد الخطباء أنفسهم ليقولوا مثل ما قال هذا الشيخ الفقيه فى يوم الفتح وتعود الامة لمثل هذه المعانى وتلك القيم يومئذ يكون الفتح الجديد إن شاء الله .

والسلطان العظيم الناصر يوسف صلاح الدين يحضر الخطبة والصلاة « هو واعيان دولته » ليصل اليوم الذى استل فيه سيفه لله ... باليوم الذى اغمده فيه ينصر الله . . بدأ المعركة الفاصلة وخطباء الجمعة السابقة على المنابر تيمناً واستبشاراً وتقرباً وأخذاً بأسباب النصر وفضل الدعاء ...

وجلس فى الجمعة القادمة خاشعا متواضعا باكيا يستمع من واحد من أفراد رعيته الى الحمد والثناء على الله ، والى حديث النصر الذى صنعته القلوب والارواح قبل أن تصنعه « السيوف الحداد ، والخيول الجياد . . » وما رميت إذ رميت ولكن الله رمى ... ولتتعلق أذناه بآخر ما قاله الشيخ الفقيه فى خطبته الاولى — فلاينساه — « آمركم وإياى بما أمر الله به من حسن الطاعة فأطيعوه ، وأنهاكم وإياى عما نهاكم عنه من قبح المعصية فلاتعصوه ، وأستغفر الله العظيم لى ولكم ولجميع المسلمين فاستغفروه » -

وليعد نفسه — رحمه الله — لما نهضه له الشيخ فى خطبته الثانية حين قال :

« اللهم كما فتحت على يديه البيت المقدس بعد أن ظنت الظنون ، وابتلى المؤمنون ، فافتح على يديه دانى الارض وقاصيها ، وملكه « صياصى الكفر ونواصيها » فلا تلقاه منهم كتيبة الا مزقها ، ولاجماعة الا فرقها ، ولا طائفة بعد طائفة الا الحقها عن سبقها ... اللهم ذلل به معاطس الكفار ، وارغم به أنوف الفجار ، وانشر ذوائب ملكه على الأمصار ، وابثث سرايا جنوده فى سبل الأقطار » .

استفتح الخطيب بسورة الفاتحه ، ثم قال : فتقطع دابر القوم الذين ظلموا والحمد لله رب العالمين » ثم قرأ اول سورة الانعام (الحمد لله الذى خلق السماوات والارض وجعل الظلمات والنور) ثم قرا من سورة سبحان « وقل الحمد لله الذى لم يتخذ ولدا » ثم قرا اول الكهف : (الحمد لله الذى انزل على عبده الكتاب) . . الآيات الثلاث ، ثم قرا من النمل : (وقل الحمد لله وسلام على عباده الذين اصطفى . .) الآية ، ثم قرا من سورة فاطر (الحمد لله فاطر السماوات والارض) . . الآيات . وكان قصده ان يذكر جميع تحميدات القرآن الكريم ثم شرع فى الخطبة فقال :

« الحمد لله معز الاسلام بنصره ومذل الشرك بقهره ، ومصرف الامور بأمره ، ومديم النعم بشكره ، ومستدرج الكفار بمكره ، الذى قدر الايام دولاً بعدله » وجعل العاقبة للمتقين بفضله ، وافاء على عباده من ظله ، واظهر دينه على الدين كله ، القاهر فوق عباده فلا يمانع والظاهر على خليقته فلا ينازع ، والآمر بما شاء فلا يراجع ، والحاكم بما يريد فلا يدافع ، احمده على إظفاره واظهاره ،

بإعزازه لأوليائه ونصره لأنصاره ، وتطهير بيته المقدس من أدناس الشرك وأوضاره حمد من استشعر الحمد باطن سره وظاهر جهاره . واشهد ان لا إله إلا الله وحده لا شريك له . الاحد الصمد . الذى لم يلد ولم يولد ولم يكن له كفوا احد ، شهادة من طهر بالتوحيد قلبه ، وارضى به ربه ، واشهد ان محمدا عبده ورسوله رافع الشك ، وداحض الشرك ، وراحض الإفك ، الذى اسرى به من المسجد الحرام الى هذا المسجد الاقصى ، وعرج به منه الى السموات العلى الى سدرة المنتهى ، عندها جنة المأوى، مازاغ البصر وماطغى صلى الله عليه وعلى خليفته ابي بكر الصديق السابق الى الايمان ، وعلى امير المؤمنين عمر بن الخطاب اول من رفع عن هذا البيت شعار الصلبان، وعلى امير المؤمنين عثمان بن عفان ذى النورين جامع القرآن وعلى امير المؤمنين على بن ابى طالب مزلزل الشرك ومكسر الاوثان ، وعلى آله وصحبه والتابعين لهم باحسان .

« ايها الناس ابشروا برضوان الله الذى هو الغاية القصوى والدرجة العليا لما يسره الله على ايديكم من استرداد هذه الضالة ، من الامة الضالة ، وردها الى مقرها من الاسلام ، بعد ابتذالها فى ايدى المشركين قريبا من مائة عام ، وتطهير هذا البيت الذى اذن الله ان يرفع ويذكر فيه اسمه ، وإماطة الشرك عن طرقه بعد ان امتد عليها رواقه واستقر فيها رسمه ، ورفع قواعده بالتوحيد ، فانه بنى عليه وشيد بنيانه بالتمجيد ، فانه اسس على التقوى من خلفه ومن بين يديه ، فهو موطن ابيكم ابراهيم ، ومعراج نبيكم محمد عليه الصلاة والسلام . وقبلتكم التى كنتم تصلون اليها فى ابتداء الاسلام ، وهو مقر الانبياء ومقصد الاولياء . ومدفن الرسل ومهبط الوحى ، ومنزل به ينزل الامر والنهى ، وهو فى ارض المحشر وصعيد المنشر ، وهو فى الارض المقدسة التى ذكرها الله فى كتابه المبين وهو المسجد الذى صلى فيه رسول الله ﷺ بالملائكة المقربين . وهو البلد الذى بعث الله اليه عبده ورسوله وكلمته التى القاها الى مريم ، وروحه عيسى الذى كرمه برسالته وشرفه بنبوته . ولم يزحزحه عن رتبة عبوديته ، فقال تعالى (لن يستنكف المسيح ان يكون عبدا لله ولا الملائكة المقربون) كذب العادلون بالله وضلوا ضلالا بعيدا (ما اتخذ الله من ولد وما كان معه من إله إذا لذهب كل إله بما خلق ولعلا بعضهم على بعض ، سبحان الله عما يصفون) (لقد كفر الذين قالوا إن الله هو المسيح ابن مريم) الى آخر الآيات من المائدة ، وهو اول القبلتين ، وثانى المسجدين، وثالث الحرمين : لاتشد الرحال بعد المسجدين إلا اليه ، ولا تعقد الخناصر بعد الموطنين إلا عليه .

(المقال بقية)

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائما أبدا	على حبيبك خير الخلق كلهم
هو الحبيب الذي ترجى شفاعته	لكل هول من الأهوال مقتحم

Transliteration	Translation	Arabic
17. *In-naa ba-lau-naa-hum ka-maa ba-lau-nāa as-haa-bal-jan-nah,*	17. Surely, We have tried them (the unbelievers of Makkah) as We tried the owners of the garden,	إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ
iz aq-sa-moo la-yaṣ-ri-mun-na-haa muṣ-bi-ḥeen.	when they swore that they would harvest it (i.e. its produce) the next morning;	إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ ۝
18. *Wa laa-yas-tas-noon.*	18 And they made no reservation (i.e. did not say: If Allah wills).	وَلَا يَسْتَثْنُونَ ۝
19. *Fa-ṭaa-fa 'a-lai-haa ṭāa-i-fum-mir-rab-bi-ka wa-hum nāa-i-moon.*	19 So, a visitation (calamity) from your RABB (Guardian-Lord) swept over it, while they were asleep.	فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ ۝
20. *Fa-aṣ-ba-ḥat kaṣ-ṣa-reem*	20 Thus, by the morning it was as if (already) harvested.	فَأَصْبَحَتْ كَالصَّرِيمِ ۝
21. *Fa-ta-naa-dau muṣ-bi-ḥeen,*	21. Then they called to one another at the break of dawn,	فَتَنَادَوْا مُصْبِحِينَ ۝
22. *A-nigh-doo 'a-laa har-ṡi-kum in kun-tum ṣaa-ri-meen.*	22 (Saying): Go early to your tilth if you are to reap (the crops and the fruits).	أَنِ اغْدُوا عَلَىٰ حَرْثِكُمْ إِن كُنتُمْ صَارِمِينَ ۝
23. *Fan-ṭa-la-qoo wa hum ya-ta-khaa-fa-toon,*	23 So they set out whispering to one another,	فَانطَلَقُوا وَهُمْ يَتَخَافَتُونَ ۝
24. *Al-laa yad-khu-lan-na-hal-yau-ma 'a-lai-kum-mis-keen.*	24 That no needy person should come to you within it today	أَن لَّا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُم مِّسْكِينٌ ۝
25. *Wa gha-dau 'a-laa ḥar-din qaa-di-reen.*	25 And early they went resolved in purpose (of depriving the needy).	وَغَدَوْا عَلَىٰ حَرْدٍ قَادِرِينَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Mohammad Ismail

Muhammed Ismail,
Maulvi Hafiz Qari Al-Khateeb

Transliteration	Translation	Arabic
5. *Fa-sa-tub-si-ru wa yub-si-roon,*	5. So you shall soon see, and they also shall see	فَسَتُبْصِرُ وَيُبْصِرُونَ ۝
6. *Bi-aiy-yi-ku-mul-maf-toon,*	6. Which of you is afflicted with insanity	بِأَييِّكُمُ الْمَفْتُونُ ۝
7. *In-na rab-ba-ka hu-wa a'-la-mu bi-man dal-la 'an sa-bee-li-hee*	7. Surely, your RABB (Guardian-Lord), He is best Aware of him who goes astray from His path,	إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ
wa hu-wa a'-la-mu bil-muh-ta-deen.	and He is (also) the best Aware of the (rightly) guided	وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۝
8 *Fa-laa tu-ti-'il-mu-kaz-zi-been.*	8 So, do not obey the beliers.	فَلَا تُطِعِ الْمُكَذِّبِينَ ۝
9 *Wad-doo lau tud-hi-nu fa-yud-hi-noon.*	9 They wish you to be easy (with them), then they (too) would be easy (with you).	وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ۝
10 *Wa laa-tu-ti' kul-la hal-laa-fim-ma-heen,*	10 And do not obey any worthless swearer,	وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ ۝
11 *Ham-maa-zim-mash-shaa-im-bi-na-meem.*	11 A slanderer going about backbiting.	هَمَّازٍ مَّشَّاءٍ بِنَمِيمٍ ۝
12. *Man-naa-'il-lil-khai-ri mu'-ta-din a-seem,*	12 A hinderer from good deeds, a transgressor, a sinner,	مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ ۝
13 *'U-tul-lim ba'-da zaa-li ka za-neem,*	13 Vulgar, (and) beside that base-born,	عُتُلٍّ بَعْدَ ذَٰلِكَ زَنِيمٍ ۝
14. *An kaa-na zaa maa-lim-wa ba-neen.*	14 because he has wealth and sons.	أَن كَانَ ذَا مَالٍ وَبَنِينَ ۝
15. *I-zaa tut-laa 'a-lai-hi aa-yaa-tu-naa qaa-la*	15 When Our verses are recited to him, he says:	إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ
a-saa-tee-rul-aw-wa-leen.	These are tales of the ancient.	أَسَاطِيرُ الْأَوَّلِينَ ۝
16 *Sa-na-si-mu-hoo 'a-lal-khur-toom.*	16. Soon We shall brand him on the nose (snout).	سَنَسِمُهُ عَلَى الْخُرْطُومِ ۝

29. *Qul-hu-war-raḥ-maa-nu aa-man-naa bi-hee wa 'a-lai-hi ta-wak-kal-naa*	29. Say: He is the All-Compassionate; in Him do we believe and on Him do we rely;	قُلْ هُوَ الرَّحْمٰنُ اٰمَنَّا بِهٖ وَعَلَيْهِ تَوَكَّلْنَا
fa-sa-ta'-la-moo-na man hu-wa fee ḍa-laa-lim-mu-been.	and you shall soon know who is in clear error.	فَسَتَعْلَمُوْنَ مَنْ هُوَ فِيْ ضَلٰلٍ مُّبِيْنٍ ۝
30. *Qul a-ra-ai-tum in aṣ-ba-ḥa māā-u-kum ghau-ran*	30. Say: Look here, if your water should sink down,	قُلْ اَرَءَيْتُمْ اِنْ اَصْبَحَ مَاۤؤُكُمْ غَوْرًا
fa-mainy-ya'-tee-kum bi-māā-im-ma-'een.	then who would bring you running water?	فَمَنْ يَّاْتِيْكُمْ بِمَاۤءٍ مَّعِيْنٍ ۝

CHAPTER 67 AL-MULK ENDS HERE. تمت هنا بحمد الله السورة ٦٧-الملك

SOO-RA-TUL-QA-LAM	*SOO-RA-TUL-QA-LAM*	سُوْرَةُ الْقَلَمِ
Mak-kee-yah	Revealed at Makkah	
Ru-koo-'aa-tu-haa 2	SECTIONS 2	سُوْرَةُ الْقَلَمِ مَكِّيَّةٌ
Aa-yaa-tu-haa 52	VERSES 52	
Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem.	In the name of Allah, the All-Compassionate, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
RU-KOO' 1	SECTION 1	ركوع ١
1. *Noon wal-qa-la-mi wa maa yas-ṭu-roon.*	1. NOON. (I swear) by the Pen and what they (the angels) write;	نٓ وَالْقَلَمِ وَمَا يَسْطُرُوْنَ ۝
2. *Māa an-ta bi-ni'-ma-ti rab-bi-ka bi-maj-noon.*	2. You are not, by the Grace of your RABB (Guardian-Lord), insane.	مَاۤ اَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُوْنٍ ۝
3. *Wa in-na la-ka la-aj-ran ghai-ra mam-noon.*	3. And surely, for you, there is unending reward.	وَاِنَّ لَكَ لَاَجْرًا غَيْرَ مَمْنُوْنٍ ۝
4 *Wa in-na-ka la-'a-laa khu-lu-qin 'a-ẓeem.*	4. And surely, you are of an exalted character.	وَاِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ ۝

QURAN MAJEED

This English Translation of Quran Majeed is being published by Daw'at Tasnif (Private) Limited, serially since 7th June, 1976

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

Bold Madd ī=ēē ū=ōō ū=ōō Fine Madd ā=āa Jerk

RU-KOO' 2 (Contd) | SECTION 2 (Contd.) | ركوع ٢ (متبع)

24 *Qul hu-wal-la-zee za-ra-a-kum fil-ar-di wa i-lai-hi tuh-sha-roon*

24 Say: It is He Who spread you on the earth, and towards Him you shall be gathered.

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ

25. *Wa ya-qoo-loo-na ma-taa haa-zal-wa'-du in kun-tum saa-di-qeen.*

25 And they say: When is this promise (to be fulfilled) if you are truthful?

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ

26 *Qul in-na-mal-'il-mu 'in-dal-laah,*

26 Say (O Prophet) Indeed, the knowledge (thereof) is (only) with Allah,

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ

wa in-na-māa a-na na-zee-rum-mu-been

and I am only a clear warner

وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ

27 *Fa-lam-maa ra-au-hu zul-fa-tan sēē-at wu-joo-hul-la-zee-na ka-fa-roo*

27 But when they see it drawing near, grieved shall be the faces of those who disbelieved

فَلَمَّا رَأَوْهُ زُلْفَةً سِيئَتْ وُجُوهُ الَّذِينَ كَفَرُوا

wa qee-la haa-zal-la-zee kun-tum bi-hee tad-da-'oon.

and it shall be said to them; This is what you used to call for.

وَقِيلَ هَٰذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ

28 *Qul a-ra-ai-tum in ah-la-ka-ni-yal-laa-hu wa mam-ma-'i-ya au ra-hi-ma-naa*

28 Say: Look here, whether Allah destroys me and those with me, or has mercy on us,

قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِيَ اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا

fa-many-yu-jee-rul-kaa-fi-ree-na min 'a-zaa-bin a-leem

yet who will protect the unbelievers from the painful torment?

فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ

ENGLISH TRANSLATION OF QURAN MAJEED

BY DARUT TASNIF (PRIVATE) LTD.,

Praise be to ALLAH that Darut Tasnif (Private) Ltd. has been serializing the English Translation of Quran Majeed in Yaqeen International regularly since June 7, 1976. The following pages contain the latest instalment.

Qur'an Majeed was revealed in the Arabic language. To comprehend its meaning, it is essential to know the Arabic language. Knowledge of the Arabic language will make it easy to act upon the teachings of Qur'an Majeed which is the ultimate purpose of its revelation by Allah.

In the convenience of those who are not acquainted with Arabic, we have adopted the method of English translation with Transliteration of Qur'an Majeed. The Arabic words of Qur'a Majeed can be pronounced with the aid of the Transliteration and their meanings grasped through the Translation.

It is hoped that our esteemed Readers will be benefited by this humble efforts on the part of Darut Tasnif. Their opinions and suggestions will, however, always be welcome in order to improve upon the present efforts culminating, *Insha Allah,* in the final publication of the Translation.*Ameen, Ya Rabbal-aalamee.*

Time of Sacrifice

According to the three Imams, namely, Imam Malik, Imam Abu Hanifa and Imam Ahmad (*Rahumahumullaho*) there are three days for offering Sacrifice, that is after the 'Id-al-Azha (the feast of Immolation) prayer to the 12th of Zilhijjah. Sacrifice in the night during this period is permitted, in view of Imam Shaafi'i it is not desirable to do so

In traditionalists, Sacrifice can be offered on the 13th as well

Method of Sacrifice

Invocation (its transliteration with translation is given below to be recited immediately before offering the Zabeeha

Inni wajjahto wajhiya lillazi fataras - samawaati wal - ard 'alaa millati ibrahima hanifanw wa ma ana minal mushrikeen Inna salaati wa nusuki wa mahyaya wa mammati illahi rabbil 'alameen. La shareeka lahu wa bizaalika omirto wa ana minal muslimeen minka wa laka (Abu Daud) 'I have turned my face to One who is the Creator of the heavens and the earth, I am, with full faith, one of the religious community of Ibrahim and I am not at all one of the idolators My prayers (salaat), my offering Zabeeha, my life and my demise are all for the Lord of all the worlds There is no partner of His and that's what I have been ordained (to profess) And I am one of the Muslimeen, (those who have surrendered themselves completely to the will of God) (O Allah, the slaughter animal is a gift) from Thee and (I offer it in Sacrifice) to Thee

A camel should be allowed to remain standing after its left fore leg has been stringed and a sharp spear should then be thrust in its breast reciting *Bismillahi Allaho Akbar* (In the name of Allah, Allah is most Great) Other slaughter animals should be laid on their left side facing Qibla (Baitullah), and the throat cut open with a sharp knife, reciting *Bismillahi Allaho Akbar*, to drain out all the blood of the animal

Invocation to be recited after the Zabeeha *Allahumma taqabbalhu minni kama taqabbalta min habeebika Muhammadin wa khaleelika Ibrahim (alaihimus salaam)* O Allah accept it from me as Thou did accept from Thy beloved Muhammad (*Sallallaho alaihe wa sallam*) and Thy Ibrahim (*alaihis salaam*)

It is however, enough to make the resolve in one's mind and not to pronounce the intent and or the invocation(s) orally But the words *Bismillahi Allaho Akbar*, have to be recited

Miscellaneous Precepts:

In the view of the Hanafites one lamb sheep goat can be offered in Sacrifice on behalf of one person only Again with the Hanafites there can be seven partners (co-sharers) in the Sacrifice of other slaughter animals like a camel or a cow There would be no harm if a lesser number of partners were to participate The shares of all the participants should be divided equally by weight It is essential for all the co-sharers to make a resolve to participate in Zabeeha (Qurbaani) or to perform 'Aqiqa They should have no other purpose in view that is, simply to obtain and eat meat

One who intends to offer a sacrifice should refrain from having a haircut, shave etc., from the 1st Zilhijjah (upto the time has performed Zabeeha) (Muslim) Even if those who cannot afford to offer a sacrifice, were to abide by the above rule and restrain themselves similarly they will also be entitled to a great reward (Abu Daud)

It is not permissible to give the butcher (or other attendant) a portion of the Zabeeha meat or the skin of the slaughtered animal in lieu of his wages It is permissible to give away the skin either in charity or to make use of otherwise

A slaughter animal can be offered for each member of the family and for one's deceased parents, family members and other relatives blessings for the departed souls. Zabeeha can be offered for the Holy Prophet (*Sallallaho alaihe wa sallam*), for his escorts and for one's religious preceptor

One for whom it is wajib (obligatory) to pay Sadaqatul Fitr, is also wajib for him, even if he gets into possession of money before sunset of the 12th, Zabeeha (Qurbaani) is not wajib for one who is on a journey, but it will become wajib for him if he reaches his place of normal residence before sunset on the 12th If a traveller intends to stay at a stretch for fifteen days at a place Zabeeha will be wajib for him. Offer of Zabeeha before 'Idul-Azha' prayer is not proper

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CONCEPT OF GOD IN ISLAM

It is a known fact that every language has one or more terms that are used in reference to God and sometimes to lesser deities. This is not the case with Allah. Allah is the personal name of the One true God. Nothing else can be called Allah. The term has no plural or gender. This shows its uniqueness when compared with the word god which can be made plural, gods or feminine, goddess. It is interesting to notice that Allah is the personal name of God in Aramaic, the language of Jesus and a sister language of Arabic.

The One true God is a reflection of the unique concept that Islam associates with God. To a Muslim Allah is the Almighty, Creator and Sustainer of the universe. Who is similar to nothing and nothing is comparable to Him. The prophet Muhammad was asked by his contemporaries about Allah, the answer came directly from God Himself in the form of a short chapter of the Quran, which is considered the essence of the unity or the motto of monotheism. This is chapter 112 which reads:

> "In the name of God, the Merciful, the Compassionate. Say (O Muhammad) He is God the One God, the Everlasting Refuge, who has not begotten, nor has been begotten, and equal to Him is not anyone"

Some non-Muslims allege that God in Islam is a stern and cruel God who demands to be obeyed fully. He is not loving and kind. Nothing can be farther from truth than this allegation. It is enough to know that, with the exception of one, each of the 114 chapters of the Quran begins with the verse: 'In the name of God, the Merciful, the Compassionate'. In one of the sayings of prophet Muhammad (Sallallahu Alaihi Wa Sallam) we are told that "God is more loving and kinder than a mother to her dear child".

But God is also Just. Hence evildoers and sinners must have their share of punishment and the virtuous His bounties and favours. Actually God's attribute of Mercy has full manifestation in His attribute to Justice. People suffering throughout their life for His sake and people oppressing and exploiting other people all their life should not receive similar treatment from their Lord. Expecting similar treatment for them will amount to negating the very belief in the Hereafter and thereby negating all the incentives. Quranic verses are very clear and straightforward in this respect.

> "Verily, for the Righteous and gardens of Delight, in the Presence of their Lord. Shall We then treat the people of Faith like the Prople of Sin? What is the matter with you? How judge you?" (68 34-36)

Islam rejects characterizing God in any human from or depicting Him as favouring certain individuals or nations on the basis of wealth, power or race. He created the human-being as equals. They may distinguish themselves and get His favour through virtue and piety only.

The concept that God rested in the seventh day of creation, that God wrestled with one of His soldiers, that God is an envious plotter against mankind, or the God is incarnate in any human being are considered plasphemy from the Islamic point of view.

The unique usage of Allah as a personal name of God is a reflection of Islam's emphasis on the purity of the belief in God which is the essence of the message of all God's messengers. Because of this, Islam considers associating any diety or personality with God as a deadly sin which God will never forgive, despite the fact He may forgive all other sins.

The Creator must be of a different nature from the things created because if he is of the same nature as they are, he will be temporal and will therefore need a maker. It follows that nothing is like Him. If the maker is not temporal, then he must be eternal. But if he is eternal, he cannot be caused, and if nothing caused him to come into existence, nothing outside him causes him to continue to exist, which means that he must be self-sufficient. And if he does not depend on anything for the continuance of his own existence, then this existence can have no end. The Creator is therefore eternal and everlasting: 'He is the first and the last'.

He is self-sufficient or self-subsistent or, to use Quranic term, Al-Qayyum. The Creator does not create only in the sense of bringing things into being, He also preserves them and takes them out of existence and is the ultimate cause of whatever happens to them.

> "God is the Creator of everything. He is the guardian over everything. Unto Him belong the keys of the heavens and the earth."

> "No creature is there crawling on the earth, but its provision rests on God. He knows its lodging-place and its repository."

God's Attributes

If the Creator is eternal and everlasting, then His attributes must also be eternal and everlasting. He should not lose any of His attributes nor acquire new ones. If this is so, then His attributes are absolute. Can there be more than one Creator which such absolute attributes? Can there be for example, two absolute powerful Creators? A moment's thought shows that this is not feasible.

The Quran summarizes this argument in the following verses:

"God has not taken to Himself any son, nor is there any god with Him: For then each god would have taken off that which he created and some of them would have risen up over others. And Why, were there gods in earth and heaven other than God, they (heaven and earth) would surely go to ruin"

The Oneness of God

The Quran reminds us to the falsity of all alleged gods

To the worshippers of man-made objects it asks " Do you worship what you have carved yourself or have you taken unto you others beside Him to be your protectors, even such as have no power to protect themselves?"

To the worshippers of heavenly bodies it cites the story of Abraham

"When night outspread over him he saw a star and said, 'This is may Lord ' But when it set he said, ' I love not the setters' When he saw moon rising, he said, 'This is my Lord' But when it set he said 'If my Lord does not guide me I shall surely be of the people gone astray' When he saw the sun rising, he said, 'This is my Lord, this is great' But when it set he said, 'O my people, surely I quit that you associate I have turned my face to Him who originated the heavens and the earth, a man of pure faith, I am not of the idolaters' "

The Believer's Attitude

In order to be a Muslim i e , to surrender oneself to God, it is necessary to believe in the oneness of God, in the sense of His being the only Creator, Preserver, Nourisher, etc But this belief — later on called <u>Tawhid Ar-Rububiyyah</u> is not enough Many of the idolaters knew and believed that only the Supreme God could do all this. But that was not enough to make them Muslims To <u>tawhid ar-rububiyyah</u> one must add <u>tauhid al' uluhiyyah</u> i e., one acknowledges the fact that it is God alone who deserves to be worshipped, and thus abstains from worshipping any other thing or being

Having achieved this knowledge of the one true God, man should constantly have faith in Him, and should allow nothing to induce to deny truth

When faith enters a person's heart, it causes certain mental states which result in certain action Taken together these mental state and actions are the proof for true faith The prophet said, "Faith is that which resides firmly in the heart and which is proved by deeds"

Foremost among those mental states is the feeling of gratitude is so important that a non-believer is called <u>'kafir</u> which means 'one who denies a truth' and also 'one who is ungrateful'

A believer loves, and is grateful to God for the bounties He bestowed upon him, but being aware of the fact that his good deeds, whether mental or physical, are far from being commensurate with Divine favours he is always anxious lest God should punish him, here or in the Hereafter He, therefore, fears Him surrenders himself to Him and serves Him with great humility One cannot be in such a mental state without being almost all the time mindful of God Remembering God is thus the life force of faith, without which it fades and withers away

The Quran tries to promote this feeling of gratitude by repeating the attributes of God very frequently We find most of these attributes mentioned together in the following verses of the Quran

"He is God, there is no god but He. He is the Knower of the unseen and the visible; He is the All-merciful, the All-compassionate. He is God; there is no god but He. He is the King, the All-holy , the All-peace, the Guardian of Faith, the All-preserver, the All-mighty, the All-compeller, the All-sublime. Glory be to God, above that they associate! He is God, the Creator, the Maker, the Shaper. To Him belong the Names Most Beautiful All that is in the heavens and the earth magnifies Him, He is the All-mighty, the All-wise " (59 22-24)

"There is no god but He, the Living, the Everlasting Slumber seizes Him not, neither sleep; to Him belongs all that is in the heavens and the earth Who is there all that is in the heavens and the earth Who is there that shall intercede with Him save by His leave? He knows what lies before them and what is after them and they comprehend not anything of His knowledge save such as He wills His throne comprises the heavens and earth, the preserving of them oppresses Him not, He is the All-high, the All-glorious " (2 255)

"People of the Book, go not beyond the bounds in your religion and say not as to God but the truth The Messiah, Jesus son of Mary, was only the Messenger of God, and His Word that He committed to Mary and a Spirit from Him. So believe in God and His Messengers, and say not, 'Three' · Refrain, better is it for you God is only one God Glory be to Him—that He should have a son " (4 171)

Courtesy Islamic Research Foundation, Bombay

FAZAAIL WA MASAAIL-I-ZABEEHA

(QURBAANI)

Note: Zabeeha means the slaughter animal as well as sacrifice Qurbaani is the term commonly used for Zabeeha by the people of Indo-Pakistan Sub-Continent wherever they may be found In this article Zabeeha has therefore, been used as a synonym of Qurbaani.

Significance and Precepts of Sacrifice (Zabeeha)

Zaid bin Arqam *(Raziallahu 'anhu)* has reported that the companions of the Holy Prophet *(Sallallaho alaihe wa sallam)* enquired from the Holy Prophet, "O Messenger of Allah! How about these slaughter animals?" "The Holy Prophet replied, "It is the *sunnah* (a tradition) of your father—Ibrahim" The Companions (Raziallaho 'anhum) further asked the Holy Prophet "Is there any good for us in it?" The Holy Prophet replied, "For every hair of the slaughter animal, is a blessing (for you)." And what is the reward in case of the wool?", they asked him again The Holy Prophet replied, "Against every tissue of the wool there will be entered (for you) a credit." (Masnad Ahmad)

The above *Hadith* (tradition) tells us that (1) Zabeeha is in commemoration of the unexampled submission and faithfulness of Hazrat Ibrahim (alaihis salaam), who got ready, in deference to the Divine Command, to sacrifice his, then the only, son, and secondly that there is an unlimited and immeasurable reward from Allah for slaughtering an animal in His name

Hazrat 'Aisha *(Raziallaho 'anha)* has reported that the Holy Prophet *(Sallallaho alaihe wa sallam)* has said, "On the 10th of Zilhijjah, there is no better (virtuous) act with Allah than shedding the blood (of slaughter animals). The sacrificial animal will be present before Allah on the Day of Judgement complete with its horns and hoofs, and verily the sacrifice earns (instant) approbation of Allah even before the (first) drop of blood falls on the ground hence you should offer it in good spirit (with pleasure, willingly)" (Tirmidhi and Mishkaat)

This *Hadith* (tradition) of the Holy Prophet tells us that on the 10th of Zilhijjah, no amount of charity, munificence, supererogatory (*Nafl*) prayer can bring in the same reward as that for Zabeeha (Qurbaani) In the face of these clear and unambiguous words of the Holy Prophet (*Sallallaho alaihe wa sallam*), there can be no basis for the interpretation of "the progressives" that instead of offering Zabeeha, an amount equivalent to the market price of the animal be given away to the poor

It is reported by Abdullah bin Umer (*Raziallaho 'anhu*) that throughout his ten year in Medina, the Holy Prophet (*Sallallaho alaihe wa sallam*) regularly offered Zabeeha.

Masaail-i-Zabeeha (Precepts of sacrifice)

According to a *Hadith* (saying of the Holy Prophet — Sallallaho alaihe wa sallam) reported by the companions.

Abu Raafe' (*Raziallahu 'anhu*) has reported that with his resolve to offer Zabeeha, the Holy Prophet used to purchase a pair of robust rams (Masnad Ahmad)

Abu Amama (*Raziallahu 'anhu*) has said, "In Medina we used to feed the slaughter animals so well as would make them put on weight. And this was the common practice with all the Muslims. (Bukhari)

Slaughter Animals:

All the *halaal* domesticated or reared quadrupeds can be offered as Zabeeha.

Zabeeha of defective animals (blind, one eyed, lame, sick, lean and thin) is not permissible. Similarly an animal with half (or more than one third) of its ear (s) or tail cut off, or half of its horn (s) knocked out should not be offered in Zabeeha. (Trimidhi)

Zabeeha of a toothless animal is not in order An animal who has lost some of its teeth but retains a majority of them is right for Zabeeha. An animal who had no ears from birth is not right for Zabeeha but one with short ears is all right. According to Imam Shaf'i and the traditionalists it is necessary in that case of a slaughter animal a *camel, cow, or a goat to be of such age* as to have had two teeth while a sheep should not be less than one year in age. With the Hanafites, it is essential that a camel, cow and a goat should respectively be 5, 2 and 1 year old In months which because of its size and weight can easily pass for a one-year old, will be all right for Zabeeha. A slaughter animal which develops some of the above defects needs to be replaced, but it can be offered by one for whom Zabeeha is not *wajib* (required by Shariah). Zabeeha meat should be divided into three lots, one each (i) for self and family, (ii) for relatives (friends and neighbours) and (iii) for the poor and the needy. The skin should be given away in charity or its sale price to those who are eligible for Zakaat. The slaughter animal's string, rope, covering, etc., should all be given away in charity If one for whom Zabeeha is not Wajib, were to purchase a slaughter animal with the intention of Zabeeha it would become essential *for him to offer it in* Zabeeha.

Quranic verse:

"... Today I have perfected your religion for you,
completed My favours upon you
and chosen Al-Islam as a religion for you .." (5 3)

This is the last revealed Verse, to the last of the Prophets, relating to the last Religion.

Speaking on the significance of the Hajj Thomas Arnold says.

"This great international gathering, attended by thousands of pilgrims every year, not only from adjacent countries but from such distant places as China, Senegal, or Cape Town, is an impressive manifestation of the unity of the Muslim world, and serves to keep alive the feeling of brotherhood in Islam The same thought is impressed upon those Muslims who have been unable themselves to make the pilgrimage, in that on the very same day in which the sacrifices are being performed outside the city of Mecca, the faithful in every other part of the world celebrate the Feast of Sacrifice in a similar fashion, and are thus linked by bonds of sympathy with their more fortunate brethren in the sacred city" *(The Islamic Faith, p. 37)*

As Denison Observes

"The pilgrimage proved in the end a great aid in unification, for the men of every tribe and race met at Mecca with common purpose, and in a common worship, and a feeling of brotherhood could not but be engendered in the process."

To quote P K Hitti "Down through the ages this institution has continued to serve as the major unifying influence in Islam and the most effective common bond among the diverse believers. It rendered almost every capable Moslem perforce a traveler for once in his life-time The socializing influence of such a gathering of the brotherhood of believers from the four quarters of the earth is hard to overestimate. It afforded opportunity for Negroes, Berbers, Chinese, Persians, Syrians, Turks, Arabs - rich and poor, high and low - to fraternize and meet together on the common ground of faith"

Drawing a parallel with the League of Nations, the precursor of today's United Nations, Professor Hurgronje said, "The League of Nations founded by the Prophet of Islam put the principle of international unity and human brotherhood on such universal foundation as to show candle to other nations The fact is that no nation of the world can show parallel to what Islam has done towards the realisation of the idea of League of Nations"

The purpose of the Pilgrimage is to purify one's self Allah has given a clear warning in Quran Majeed to those who intend to proceed for Hajj

" so whoever undertook to perform Hajj therein,
then no initiatives to sex no exceeding of limitations (imposed during Hajj) and no altercation is allowed " (2 197)

A pilgrim once said, "I have been several times to Makkah I went with one idea, and came back with another I looked forward to seeing the places where the Prophet lived and worked I found more than that, the vast concourse of people from many lands, all the same, all equal, and their yearning for Allah, as all move round the Ka'bah, hundreds of thousands of us together" A lady once gave her impression of the Pilgrimage thus "It is like a rehearsal for Resurrection Day - Everybody equal all kinds of people together, the whole of humanity before Allah"

The Pilgrimage creates the tendency to divert man from the hurly burly of this worldly life and, instead, the develop in him the most ecstatic feeling to glorify Allah, thus giving satisfaction to the soul and joy to the eye. The pilgrim's spiritual elation is well placed, for he is here the guest of Allah Himself. Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* is reported to have said:

"He who makes a Pilgrimage for God's sake and does not talk loosely, nor act wickedly, shall return as pure from sin as the day on which he was born." "Verily, they (the hajj and the 'Umrah) put away poverty and sin like the fires of a forge removes dross. The reward of a pilgrimage is paradise" "When you see a pilgrim, salute and embrace him and request him to ask pardon of God for you, for his own sins have been forgiven and his supplications will be accepted." (Mishkat Book XI chapter i)

How sublime! How great! Praise be to Allah that the Day of Hajj, blessed for ever, has come again Let those who have been called, and those who are still longingly waiting for their turn, praise Allah and feelingly proclaim His Oneness and Glory May He bestow on us the Blessings of Hajj *Ameen!*

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SALAAT is the pillar of faith We Muslims should be steadfast in maintaining SALAAT, which is our sheet anchor in the storms of life When the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail

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Ishmael were raising the foundations of the House (Ka'bah) (they said) : O our Rabb (Creator and Sustainer)! Accept (this) from us, surely you are All-Hearing, All-Knowing." (2:127)

This is the second thing that comes to mind The rebuilding of the walls of Ka'bah was followed by the Command of Allah for the Pilgrimage given to Abraham as the following Quranic verse says.

> "And proclaim amongst mankind the Hajj,
> they will come to you on foot and on every lean camel; arriving from every distant ravine" (22.27)

Then the mind conjures up the scene when, in the wake of the Conquest of Makkah, Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* entered the sacred precincts of *Haram*, and looked at the vanquished Quraysh who were waiting for him and his orders about them He put to the Quraysh the question: "How do you think I should act forwards you? With kindness and pity which is expected of a noble soul," was their answer In view of the torture and tyranny to which he and his companions were subjected he was perfectly justified in taking any revenge upon them. He would certainly have been right if he had ordered the general massacre of them He would also have been right if he had taken all of them captives If he had ordered for loot, almost a convention, he would have been within his rights But of these he selected none Instead he declared "you are free to go You will not be taken to task today" Can history present a parallel? Of course not!

At that time, Holy Ka'bah was infested by no less than 360 idols installed by the Arab pagans in its premises including the central sanctuary itself. It comes to mind how Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* went round with a stick in his hand, knocking off the idols one by one as he passed, and reciting the Quranic verse:

> "...Truth has come and the falsehood has vanished.
> Indeed, the falsehood is bound to vanish" (17.81)

Then the mind is seized of the Last Pilgrimage of Holy Prophet Muhammad *(Sallahu alaihi wa sallam)* It was on a day of Zeeqa'd of the tenth year after Hijrah that he announced his intention of proceeding to Makkah on Pilgrimage He had not been there for pilgrimage since his emigration to Madinah. To this call the news spread fast and prompted a vast multitude of believers, men and women,

responded to his call to accompany him to Makkah, On the occasion of this Pilgramage, Islam visibly stood for the first time in its full majestic bloom, wiping out for ever the evil traditions of the Days of Ignorance. The place was resounding with *Talbiah:*

Transliteration

Lab-bai-ka al-laa-hum-ma lab-baik
Lab-bai-ka Laa Sha-ree-ka laka lab-baika
In-nal ham-da wan-ni-ma-ta la-ka wal-mulk.
Laa sha-ree-ka-lak

Translation:

Here I am, Ya Allah! Here I am at Your service Here I am You have no partner. Here I am at Your service Verily to You belong all the Praise, and the Benevolence, and the Sovereignty You have no partner."

It was here, and on this occasion, that Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* delivered his Farewell Sermon giving the Charter of Human Rights by proclaiming aloud inter alia, the equality of mankind which is the first fundamental human right:

> "O people! You all have one Allah and one father, Adam, and Adam was made of clay There is no preference for an Arab over a non-Arab, nor for a non-Arab over an Arab, nor for the reds over the blacks, nor for the blacks over the reds, but that based on piety In the sight of Allah, the nobler is he who fears Him more"

The Muslims perform the Pilgramage to this day and they shall continue to do so till the world lasts, in the tradition of Prophet Abraham and the Prophet of Islam, Muhammad *(Sallallahu alaihi wa sallam)*. The touching words with which he prefaced his Farewell Sermon, still ring in the ears

> "Listen, O people! May be I see you not after this year, at this place, and in this town"

One is reminded how at the end of the Farewell Sermon, Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* asked his audience.

> "You shall be interrogated by Allah regarding myself
> What answer will you make?"

They said: "We shall declare that you delivered the Divine Message and acquitted yourself of your duty" Raising his finger to the sky, the Prophet then uttered thrice the words:

> "You shall stand witness, O Allah!" And prompt came the approbation from Almighty Allah Himself in the following

بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

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The grand edifice of Islam rests on the five cardinal pillars namely *Eemaan* (belief), *Salat* (worship), *Saum* (fasting) and *Hajj* (the annual pilgrimage to Mecca)

The Hajj is a divine institution which derives its authority from the Quran for its due observance. A few relevant Quranic verses are cited below

"And proclaim amongst mankind the Hajj,
they will come to you on foot and on every lean camel,
arriving from every distant ravine,
That they many witness (its) benefits for them"
and go round the Ancient House
Thus it is,
and whoso honours the inviolable Commands of Allah (22 27 - 30)

"Verily, the (hills), Safa and Marwah are among the beacons of Allah
Therefore, whoever performs pilgrimage to the (Holy) House or visits (for Umrah)
then it is no sin for him to go round between (Safa and Marwah)" (2 158)

"And perform the Hajj (The Annual Pilgrimage to Makkah at the appointed time of the year) and the Umra (Casual Pilgrimage) for Allah" (2·196)

"Verily, the First House founded for mankind to worship God is that at Bakka (Makkah)
a, blessed place and a source of guidance to the people of the world" (3·96)

The performance of the Hajj is binding duty on all Muslims, "once in a life-time, if he is an adult, free, sane, well in health, and has sufficient money for the expenses of the journey and for the support of his family during his absence. If a woman performs the pilgrimage, she must do it in company with her husband or a near relative *(mahram)*"

The Hajj offers a unique experience which nothing else can match. The immediate thought that the Pilgrimage brings to the mind is the grandeur and antiquity of Holy Ka'bah which transcends the known history. Allah says about it in Quran Majeed:

"Verily, the First House founded for mankind to worship God is that at Bakka (Makkah)
a, blessed place and a source of guidance to the peoples of the world" (3 96)

In course of ages, the rigour of time and clime obliterated from eye the foundation of Holy Ka'bah. Prophet Abraham (Ibrahim *alaihis salaam*) was commanded by Allah to rebuild Ka'bah on its foundation that already existed. He was assisted in this task by his son Ismail *(alaihis salaam)* who with his mother was already residing in Makkah. Abraham had to journey all the way from Syria in order to fulfill the Command of Allah. Quran Majeed refers to the incident as follows

"And when Abraham and

AND SURELY THE QURAN IS TRUTH OF ...

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الشرك وآثاره على حياة الإنسان

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— ويقابل لفظ الشرك لفظ التوحيد كما يقابل لفظ المشرك ويضاده لفظ الموحد .

— إن الشرك من أعظم الذنوب وأخطرها على الإنسان: إن الله لايغفر أن يشرك به ، ويغفر ما دون ذلك لمن يشآء . . .

— إن الكمال البشرى والسعادة الإنسانية متوقفان تماما على عبادة الله تعالى وحده لاشريك له . . .

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بقلم الشيخ أبي بكر جابر الجزائرى المدرس بالجامعة

بعد حمد الله تعالى ، والصلاة والسلام على نبيه محمد وآله وصحبه ، والتابعين بإحسان .

نقول : (الشرك) : اسم مشتق من فعل شرك الثلاثى ، وأشرك الرباعى ، يطلق على الكفر بالله تعالى ويطلق على النصيب من الشئ يقال بيع من دار فلان شرك أى حصة منها ونصيب . وفى التنزيل : جعلا له شركاً فيما آتاهما (فى قراءة نافع) أى نصيباً حيث أطاعا اللعين وسميا ولدهما كما اقترح عليهما : عبد الحارث (كلمة الحرث مما تسقط ألفها خطاً) والشرك فى اصطلاح أهل الكلام : اعتقاد المرء بوجود مشارك لله تعالى فى الخلق ، والرزق والتدبير ، أو فى النفع والضر ، والعطاء والمنع وهذا يعرف بشرك الربوبية . وصرف بعض أنواع العبادة التى يعبد الله بها الناس من دعاء واستغاثة وذبح قربان ونذر وخوف ورجاء ومحبة وتوكل . وهذا يعرف بشرك العبادة أو الألوهية ، وإطلاق بعض أسماء الله تعالى وصفاته المختصة به عز وجل على مخلوق من مخلوقاته ، أو الميل والإلحاد فيها بتأويلها أو تعطيلها . أو نفيها أو تشبيهها بصفات المحدثين ، ويعرف هذا بشرك الأسماء والصفات.

ويقابل لفظ الشرك : لفظ التوحيد كما يقابل لفظ المشرك ويضاده لفظ الموحد . ومن الناحية العلمية الإيجابية فإن الشرك من أعظم الذنوب وأخطرها على الإنسان وتكمن خطورته فى أمرين . أولهما : أنه ذنب لا يغفر لمرتكبه إلا بالتوبة منه قبل موته بخلاف سائر الذنوب فإنها موضوعة تحت المشيئة الإلهية إن شاء الله غفرها للعبد وإن شاء عاقبه بها و واخذه عليها ، دليل ذلك فى قول الله تعالى من سورة النساء (إن الله لا يغفر أن يشرك به ويغفر ما دون ذلك لمن يشاء ومن يشرك بالله فقد افترى إثماً عظيماً) كما أن صاحب هذا الذنب إذا لم يتب منه قبل موته يخلد فى النار ولا يخرج منها كما يخرج الموحدون ودليله قوله تعالى ، من سورة المائدة (إنه من يشرك بالله فقد حرم الله عليه الجنة ومأواه النار وما للظالمين من أنصار) . وثانيهما : أنه يحبط الأعمال الصالحة التى يفعلها العبد قبل توبته منه ومهما كانت وذلك لقوله تعالى : (ولقد أوحى إليك وإلى الذين من قبلك لئن أشركت ليحبطن عملك ولتكونن من الخاسرين) ، وقوله عز وجل : (ولو أشركوا لحبط عنهم ما كانوا يعملون) .

ولقد صدق من شبه الشرك بالحدث الناقض للطهارة ، اذا الطهارة رافعة للحدث معتد بها صاحبها حتى إذا وجد الحدث أفسدها وبطلت فكذلك الشرك - والعياذ بالله - لايزال العبد في عافية وخير حتى يأتي فعل الشرك أو اعتقاده أو قوله فاذا حصل منه ذلك كفر وفسد كل عمله وخسر خسراناً لا مزيد عليه . والشرك رافق الحياة الإنسانية منذ بدايتها لأنه من عمل الشيطان والشيطان لم يبرح عاملا على إغواء الإنسان وإضلاله منذ أن قال لربه جل جلاله وعظم سلطانه (رب بما أغويتني لأزينن لهم في الأرض ولأغوينهم أجمعين . إلا عبادك منهم المخلصين) . غير أن الشرك تجلى بصورة واضحة كبيرة في الأمة التي بعث الله تعالى إليها عبده ورسوله نوحاً عليه السلام حيث عرفت تلك الأمة الهالكة الشرك وأصرت عليه ودافعت عنه أو وقفت في وجه دعوة التوحيد تسعمائة سنة أو يزيد . وكان من أشهر شركائها مع الله ود وسواع ، ويغوث ويعوق ونسر . كما حكى القرآن الكريم عنهم ذلك في قوله : (وقالوا : لاتذرن آلهتكم ولاتذرن وداً ولاسواعا ولايغوث ويعوق ونسرا) وقد صح في الحديث أن هؤلاء الآلهة المذكورين كانوا رجالا صالحين فلما ماتوا بنوا على قبورهم وزاروهم وغلوا في زيارتهم حتى عبدوهم مع الله بالتقرب والتبرك مرة والاستشفاع بهم مرة أخرى .

كما هي الحال في كثير من بلاد المسلمين اليوم حيث عبدت الأضرحة والقباب والقبور ، بالحلف بأصحابها والنذر لهم والذبح عند قبورهم وعلى أرواحهم والاستغاثة بهم والالتجاء إليهم وما إلى ذلك مما هو محض عبادة لاتنبغي إلا لله رب العالمين

وما أن أهلك الله تعالى المشركين من قوم نوح وأنجى جماعة التوحيد مع نوح عليه السلام وعمرت الأرض بعد حادثة الطوفان حتى عاد الشرك فظهر في قوم عاد فبعث الله إليهم عبده ورسوله هوداً عليه السلام فقال : (ياقوم اعبدوا الله ما لكم من إله غيره) ، فما كان منهم إلا أن (قالوا أجئتنا لتأفكنا - « تصرفنا » - عن آلهتنا فأتنا بما تعدنا إن كنت من الصادقين) واهلكهم الله بشركهم وأنجى الموحدين مع هود وما ان تناسل أولئك الناجون وكثر عددهم حتى عاودهم الشرك وظهر في ثمود من ذريتهم فارسل الله إليهم عبده ورسوله صالحاً فدعاهم إلى عبادة الله وحده خلع ما يعبدون من دون الله عز و جل ، وما كان منهم إلا أن قاوموا دعوته دفاعا عن باطل الشرك وانتقم الله منهم وانجى صالحاً ومن معه من الموحدين وظهر الشرك في أرض كنعان والعراق فبعث الله تعالى إبراهيم خليله فقاوموه بأشد أنواع المقاومة حتى نصره الله وأهلك أعداءه وفي نفس الوقت كان الشرك يفتك بالبشرية في الصين والهند ومصر وفي كل مكان يوجد فيه بنو الإنسان والتعليل الصحيح لذلك هو عزم إبليس عدو الإنسان على إغواء الإنسان وإفساده واضلاله حتى يهلك كما هلك هو ، ويخلد في العذاب كما خلد هو ، غير أن الله تعالى ما زال يبعث رسله إلى كل أمة ظهر فيها الشرك وعبد فيها غير الله حتى أنه لم تخل أمة من نذير لقوله تعالى : (وإن من أمة إلا خلا فيها نذير) .

وما أن عمرت مكة المكرمة بجرهم أخوال اسماعيل ابن ابراهيم حيث تركه ابراهيم بمكة مع والدته هاجر ونزل حولها قوم من العرب وهم قبيلة جرهم وتزوج إسماعيل منهم و ولد له وكثر أولاده وبعثه الله فيهم رسولا فعبدوا الله تعالى ووحدوه ولكن ما ان مات اسماعيل والصالحون من أولاده وأحفاده حتى عاد الشرك إلى العرب العدنانيين وغيرهم من القحطانيين في جزيرة العرب و أول ما عرفوا عبادة الأصنام والتماثيل كان من طريق عمرو ابن لحي حيث حمل إليهم أصناماً من أرض الشام فعبدوها

تحت شعار التقرب بها إلى الله تعالى ، والاستشفاع بها لدى الله عزوجل إذ قالوا (نعبدهم إلا ليقربونا الى الله زلفى) ، وقالوا (هؤلاء شفعاؤنا عند الله) ، كما هومبين فى القرآن الكريم وبعث الله رحمته إليهم محمداً ﷺ فدعاهم إلى عبادة الله وحده وخلع كل ما يعبد سواه وبعد صراع مرير وعراك طويل عرفه الناس أجمعون نصر الله دعوته ورسوله وعباده الموحدين وامتد ظل التوحيد الخالص فغمر اصقاعاً شاسعة من المعمورة وعاش المسلمون فى الشرق والغرب زمناً موحدين خالصين لا كدر فى قلوبهم ولا غبار على عقيدتهم .

ثم فى غفلة من العلماء ، واضطرابات فى السياسة والحكم كر الشيطان على هذه الأمة نافثاً عليها أشد نقمة فشرق فى ديارها وغرب وجال جولته فيها وصال وعاد بها الى أسوأ من الجاهلية الأولى شركاً و وثنية فعبدت الأشجار والأحجار ، والأضرحة والقبور والقباب . والمزارات فكم ذابح لغير الله وكم ناذر لغير الله وكم من مستغيث مستجير بغير الله ، وكم من داع ضارع خاشع أمام قبر . أوضريح ، وكم حالف مقسم معظم غير الله تعالى وكم وكم وكم وكل ذلك باسم التبرك والاستشفاع والتوسل وهوشرك جلى لا خفى واكبر وليس بأصغر . ولايطلقون عليه اسم الشرك خوفاً من لعنة الله ظانين أن الأسماء تغير من الحقائق ، ووجدوا علماء جهالا ضلالا يأكلون ويشربون على حساب عقيدتهم فحسنوا لهم الشرك وزينوه لهم نيابة عن الشيطان فعلموهم الاحتجاج عليه والدفاع عنه ، وأنه ليس بشرك وإنما هو توسل وتبرك واستشفاع . ولا حول ولاقوة إلا بالله .

وساءت أحوال المسلمين السياسية بسوء أحوالهم الدينية والعقائدية فسهل على العدو الكافر المتربص بهم الانقضاض عليهم والفتك بهم وسلب السلطة والحكم من أيديهم ، فما هى إلا سنيات وجل بلاد المسلمين تحت سلطان الكافرين والمسلمون مستضعفون محكومون مقهورون لا دولة لهم ولا سلطان كل ذلك من آثار الشرك السيئة على المسلمين ، وما إن طلع فى الأفق رجال من أهل التوحيد ينادون بإصلاح العقائد وتطهير النفوس من الشرك والخرافة حتى تحرك المسلمون نحو التحرر والخلاص من قبضة الكفر وما هذا الاستقلال وإن كان مكبلا مشلولا إلا من بركة تلك الحركة الإسلامية التى وجدت فى ديار المسلمين والتى بدأت أول ما بدأت به تطهير عقائد المسلمين من الشرك والخرافات ثم انتظمت سائر وجوه الحياة .

وهكذا من خلال هذه الجولة فى تاريخ البشرية عامة والمسلمين خاصة يتبين البصير المفكر أن أدوأ الداء هو فساد العقائد وانحرافها ، وأن أنجع دواء هو تطهير العقائد وإصلاحها وأن الكمال البشرى والسعادة الإنسانية متوقفان تماماً على عبادة الله تعالى وحده لا شريك له عبادة تشمل طاعة الله تعالى فى كل ما يحب ، وفى كل ما يكره مما شرع لعباده وبين لهم فى كتابه وعلى لسان خاتم أنبيائه وإمام رسله محمد ﷺ ، وعليه فمن أراد المسلمين كمالا أو عزاً أو سعادة فلياخذهم بشريعة ربهم عقيدة وخلقاً وسلوكاً وحكماً وقانوناً ، فإنه واصل بهم إلى أوج الكمال وقمة المجد ، وسعادة الحال والمآل ، ومن أراد ذلك لهم بغير هذا الطريق فهو عابث مضيع للوقت ساخر من نفسه ومنهم يقودهم ويقود نفسه إلى متاهات الحيرة والضلال ، وأودية الردى والهلاك ، وتلك سنة الله فيمن اعرض عن ذكره وهداه والله يقول الحق وهو يهدى إلى سواء السبيل ، وسلام على المرسلين والحمد لله رب العالمين . . .

ما بال اقوام يكفرون اقواما

لقد ارسل الله سبحانه وتعالى نبيه رحمة للعالمين . . والرحمة هنا بمعنى اللين والرفق والعالمين : جميع اجناس البشر ، وهكذا تكون الدعوة لله بالرفق واللين لا بالقسوة والعنف ولم يمنحنا الله علم الغيب ، بمعنى أن إنساناً قد يكون عاصيا في هذه اللحظة ثم يتوب فيتوب الله عليه ويغفر له .

ولقد رأينا « خالد بن وليد » الذى قاتل المسلمين في (أحد) وكان من الد الاعداء . عند ما اسلم اصبح سيف الله ولو اننا حكمنا على « خالد » في غزوة أحد بانه كافر وملحد ولن تقبل له توبة لكنا من المخطئين .

ولعل في هذا درسا للمسلم الا يتسرع في إصدار احكامه على الآخرين وترجيهاً بعدم التصدى للناس بالقوة عما يخرج الدين عن مفهومه ، وهو عبادة الله طواعية واختيارا لا كرهاً فالله تعالى لو شاء لجعلنا جميعا كالملائكة .

لقد ظهرت في الاونة الاخيرة جمعيات وجماعات تدعى الإسلام لنفسها فقط وتنفيه عن غيرها وتقول :

انه لم يعد للإسلام دار في الارض . . وان المجتمع الذى نعيش فيه : جاهل . . وكافر . . ولا ندرى كيف يحكمون على بلد اهله يقيمون الصلاة .. ويؤدون الزكاة .. ويحجون ويصومون ويقيمون الشعائر .. انه بلد غير مسلم؟. هلا شققنا عن صدورهم ؟!

لقد كان الرسول ﷺ على خلق عظيم فكان لا يكفر إنساناً قال ، اشهد ان لا إله إلا الله ، .. ولم يكن يحكم على فرد يصلى انه غير مسلم .. ولم يكن يتهم احداً .. بل حتى إذا راى ما ينكره على احد من الناس قال : « ما بال اقوام يفعلون كذا .. وكذا .. » حتى لا يجرح احداً .

والخلق الكريم يعنى أول ما يعنى عدم اتهام الناس بالباطل وعدم إيذائهم بالقول .. وكل انسان حسابه على الله تعالى . .]

خلاصة الاسلام

[علينا ان نخدم الإسلام بإعطاء المثل الطيب وتقديم الاسوة الحسنة لا نريد ان يكون الإسلام حبيسا في المساجد ولا ان يبقى دفيناً في بطون الكتب . ولا ان يظل محفوظاً في صدور الوعاظ والمرشدين نريد ان نراه في متاجرنا واسواقنا ميزانا وافيا ، وقولاً صادقا ، وبيعا بارة ، وسلعاً غير مغشوشة نريد ان نجده في مصانعنا عملا متقنا وبضاعة جيدة نريد ان نسمعه في مكاتبنا وإداراتنا كلمات طيبة و وعوداً صادقة . . ذلك هو الإسلام الحق الذى نريد ان يسود بلادنا ، وذلك هو الدين القيم الذى نود أن يتمسك به كل مسلم حتى نعود كما كنا « خير امة اخرجت للناس »]

الحبيب بوعجاجة [تونس]

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائما أبداً على حبيبك خير الخلق كلهم

هو الحبيب الذى ترجى شفاعته لكل هول من الاهوال مقتحم

	Transliteration		Translation	Arabic
49.	*Lau lāa an ta-daa-ra-ka-hoo ni'-ma-tum-mir-rab-bi-hee*	49.	Had a favour from his RABB (Guardian-Lord) not reached him,	لَوْلَآ أَنْ تَدٰرَكَهٗ نِعْمَةٌ مِّنْ رَّبِّهٖ
	la-nu-bi-za bil-'a-rāā-i wa hu-wa maz-moom.		he would have been cast forth on naked ground, while he was blamed.	لَنُبِذَ بِالْعَرَآءِ وَهُوَ مَذْمُوْمٌ ۝
50	*Faj-ta-baa-hu rab-bu-hoo fa-ja-'a-la-hoo mi-naṣ-ṣaa-li-ḥeen.*	50.	But his RABB (Guardian-Lord) chose him, and made him one of the righteous.	فَاجْتَبٰهُ رَبُّهٗ فَجَعَلَهٗ مِنَ الصّٰلِحِيْنَ ۝
51.	*Wa eeny-ya-kaa-dul-la-zee-na ka-fa-roo la-yuz-li-qoo-na-ka bi-ab-ṣaa-ri-him*	51	And those who disbelieve try indeed to bring you down in their eyes	وَاِنْ يَّكَادُ الَّذِيْنَ كَفَرُوْا لَيُزْلِقُوْنَكَ بِاَبْصَارِهِمْ
	lam-maa sa-mi-'uz-zik-ra		whenever they hear the Reminder (Qur'an);	لَمَّا سَمِعُوا الذِّكْرَ
	wa ya qoo-loo-na in-na-hoo la-maj-noon.		and they say: Surely he is insane.	وَيَقُوْلُوْنَ اِنَّهٗ لَمَجْنُوْنٌ ۝
52.	*Wa maa hu-wa il-laa zik-rul-lil-'aa-la-meen.*	52.	And it (the Eminent Qur'an) is nothing but a Precept (Guidance) for the worlds.	وَمَا هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ۝

CHAPTER 68 AL-QALAM ENDS HERE تمت هنا بحمد الله السورة ٦٨ـ القلم

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ

42. On the day when the shin (the Reality and the Light) shall be exposed and they shall be called upon to prostrate themselves,

42. Yau-ma yuk-sha-fu 'an saa-qinw-wa yud-'au-na i-las-su-joo-di

فَلَا يَسْتَطِيعُونَ

they shall not be able (to do that)

fa-laa yas-ta-tee-'oon

خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ

43 Their eyes shall be downcast, humiliation overcoming them;

43 Khaa-shi-'a-tan ab-saa-ru-hum tar-ha-qu-hum zil-lah.

وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ

indeed, they had been called upon to prostrate themselves when they were sound (able-bodied in this world)

Wa qad kaa-noo yud-'au-na i-las-su-joo-di wa hum saa-li-moon.

فَذَرْنِي وَمَنْ يُكَذِّبُ بِهَٰذَا الْحَدِيثِ

44 So leave Me (to deal) with them who belie this Word,

44 Fa-zar-nee wa many-yu-kaz-zi-bu bi-haa-zal-ha-dees.

سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ

We will soon bring them down gradually (to their ruin) from whence they do not know.

Sa-nas-tad-ri-ju-hum-min hai-su laa ya'-la-moon

وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ

45 And I am giving them respite, surely, My plan is firm.

45. Wa um-lee la-hum. In-na kai-dee ma-teen

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ

46 Or do you (O Prophet) ask them for any return (for preaching) under the burden of which they are oppressed?

46 Am tas-a-lu-hum aj-ran fa-hum-mim-magh-ra-mim-mus-qa-loon

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ

47 Or is with them (the knowledge of) the unknown, so they write it down?

47. Am 'in-da-hu-mul-ghai-bu fa-hum yak-tu-boon.

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ

48 So be patient for the command of your RABB (Guardian-Lord), and do not be like the companion of the fish (Prophet Yunus),

48. Fas-bir li-huk-mi rab-bi-ka wa laa ta-kun ka-saa-hi-bil-hoot.

إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ

when he cried out while he was choking (with sadness)

Iz naa-daa wa hu-wa mak-zoom.

Transliteration	Translation	Arabic
33. *Ka-zaa-li-kal-'a-zaab. Wa la-'a-zaa-bul-aa-khi-ra-ti ak-bar.*	33. Like that is the torment (in this world), and indeed the torment of the Hereafter is greater;	كَذَٰلِكَ الْعَذَابُ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ
Lau kaa-noo ya'-la-moon.	were it that they knew!	لَوْ كَانُوا يَعْلَمُونَ ۝
RU-KOO' 2	SECTION 2	رکوع ۲
34 *In-na lil-mut-ta-qee-na 'in-da rab-bi-hum jan-naa-tin-na-'eem.*	34. Surely, for the God-fearing are, with their RABB (Guardian-Lord), Gardens of Bliss.	إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتِ النَّعِيمِ ۝
35. *A-fa-naj-'a-lul-mus-li-mee-na kal-muj-ri-meen.*	35 What: Shall We then treat the Muslims (those who obey) like the guilty (the unbelievers)?	أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ۝
36. *Maa la-kum. Kai-fa tah-ku-moon.*	36 What is the matter with you (O rejectors)? How do you judge?	مَا لَكُمْ كَيْفَ تَحْكُمُونَ ۝
37. *Am la-kum ki-taa-bun fee-hi tad-ru-soon.*	37 Or have you a book in which you read,	أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ۝
38 *In-na la-kum fee-hi la-maa ta-khaiy-ya-roon.*	38 That surely, in it you shall find whatever you choose?	إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ۝
39. *Am-la-kum ai-maa-nun 'a-lai-naa baa-li-gha-tun i-laa yau-mil-qi-yaa-ma-ti*	39. Or have you solemn commitments binding upon Us till the Day of Resurrection,	أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَالِغَةٌ إِلَىٰ يَوْمِ الْقِيَامَةِ
in-na la-kum la-maa tah-ku-moon.	that for you is whatever you decide (for yourselves)?	إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ۝
40. *Sal-hum aiy-yu-hum bi-zaa-li-ka za-'eem.*	40 (O Prophet) ask them (the unbelievers) which of them is the guarantor (for that).	سَلْهُمْ أَيُّهُمْ بِذَٰلِكَ زَعِيمٌ ۝
41. *Am la-hum shu-ra-kaa'. Fal-ya'-too bi-shu-ra-kaa-i-him*	41. Or do they have partners? If so, let them bring out their partners,	أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ
in-kaa-noo saa-di-qeen.	if they are truthful.	إِنْ كَانُوا صَادِقِينَ ۝

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث=ṡ Bold, ح=ḥ Madd, ز=ẓ آ=ãã, ص=ṣ سو=õõ, ض=ḍ سی=ëë, ط=ṭ Fine, ظ=ẓ Madd, ع=' آ=ãa, ء=ʼ (Jerk) و=õo, ق=ëe

	RU-KOO' 1 (Contd)		SECTION 1 (Contd)	ركوع ١ (متبع)
26.	Fa-lam-maa ra-au-haa qaa-lõo	26	But when they saw it (the garden), they said	فَلَمَّا رَأَوْهَا قَالُوْٓا
	in-naa la-ḍããl-loon,		Indeed, we have missed the way	إِنَّا لَضَآلُّوْنَ ۝
27	Bal naḥ-nu maḥ-roo-moon	27	No, but we are deprived (of the fruit)	بَلْ نَحْنُ مَحْرُوْمُوْنَ ۝
28	Qaa-la au-sa-ṭu-hum a-lam a-qul-la-kum lau-laa tu-sab-bi-ḥoon.	28	The most moderate among them said Did I not tell you Why do you not glorify (Allah)?	قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَّكُمْ لَوْلَا تُسَبِّحُوْنَ ۝
29	Qaa-loo sub-ḥaa-na rab-bi-nãa in-naa kun-naa ẓaa-li-meen.	29	They said Glorified be our RABB (Guardian-Lord)! Surely, we were unjust	قَالُوْا سُبْحٰنَ رَبِّنَآ إِنَّا كُنَّا ظٰلِمِيْنَ ۝
30.	Fa-aq-ba-la ba'-ḍu-hum 'a-laa ba'-ḍeeny-ya-ta-laa-wa-moon.	30	Then they turned upon one another, blaming	فَأَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَلَاوَمُوْنَ ۝
31.	Qaa-loo yaa-wai-la-nãa- in-naa kun-naa ṭaa-gheen	31	They said Oh! woe to us, surely we were transgressors	قَالُوْا يٰوَيْلَنَآ إِنَّا كُنَّا طٰغِيْنَ ۝
32	'A-saa rab-bu-nãa ainy-yub-di-la-naa khai-ram-min-hãa	32	Maybe, that our RABB (Guardian-Lord) shall give us in exchange (a garden) better than this.	عَسٰى رَبُّنَآ أَنْ يُّبْدِلَنَا خَيْرًا مِّنْهَآ
	in-nãa i-laa rab-bi-naa raa-ghi-boon.		Indeed, to our RABB (Guardian-Lord) we turn (in hope and petition).	إِنَّآ إِلٰى رَبِّنَا رٰغِبُوْنَ ۝

ENGLISH TRANSLATION OF QURAN MAJEED

BY DARUT TASNIF (PRIVATE) LTD.,

Praise be to ALLAH that Darut Tasnif (Private) Ltd. has been serializing the English Translation of Quran Majeed in Yaqeen International regularly since June 7, 1976. The following pages contain the latest instalment.

Qur'an Majeed was revealed in the Arabic language. To comprehend its meaning, it is essential to know the Arabic language. Knowledge of the Arabic language will make it easy to act upon the teachings of Qur'an Majeed which is the ultimate purpose of its revelation by Allah.

In the convenience of those who are not acquainted with Arabic, we have adopted the method of English translation with Transliteration of Qur'an Majeed. The Arabic words of Qur'a Majeed can be pronounced with the aid of the Transliteration and their meanings grasped through the Translation.

It is hoped that our esteemed Readers will be benefited by this humble efforts on the part of Darut Tasnif. Their opinions and suggestions will, however, always be welcome in order to improve upon the present efforts culminating, *Insha Allah,* in the final publication of the Translation.*Ameen, Ya Rabbal-aalamee.*

TOLERANCE IN ISLAM

By: Nilofar Fattahullah

Islam is indeed the religion of peace "History makes it clear," writes Dr De Lacy O'Leary, "that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of the sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated"

Many an ill-informed and/or ill-advised critics of Islam have persisted in explaining the amazing progress of Islam by alleging that it was by the sword that people were frightened into accepting it. Misrepresentation could go no further The basic principle of Islam being a faith in all the prophets of Allah, is enough to give a lie to allegations of this kind

If there is any religion that preaches complete religious freedom and tolerance, it is Islam The great and liberal Prophet *(Sallallahu alaihi wa sallam)* preached not only love and respect for the preceding Prophets, but much more than that—faith in all of them Tolerance is not, infact, the word that can sufficiently describe the breadth and magnanimity of Islam because of its teachings of equal love and respect for all the prophets of Allah Another venerable principle of Islam is that it altogether excludes compulsion from the sphere of religion "Let there be no compulsion in religion" (2 256) The Holy Quran goes on to say that, if one accepts the Truth, it is for his own good, and that, if he sticks to Error, it is to his own detriment truth stands out clear from Error Whosoever rejects Evil and believes in God hath grasped the most trustworthy handhold, that never breaks and God heareth and knoweth all things" (2 256) Again we read in the Holy Quran

> "Say, the Truth is from your Lord," let his who will, believe, and let his who will reject (it) for the wrong doers We have prepared a fire" (18 29)

> "If you did well, you did well for yourselves; if you did evil, (you did it) against yourselves" (17 7)

The charters that the *Holy Prophet (Sallallahu alaihi wa sallam)* issued to the various religious communities of his time breathe the highest and noblest spirit of religious freedom and tolerance Here is the Holy Prophet's Charter of Freedom to the Christians of Najran

"To the Christians of Najran and the neighbouring territories, the security of God and the pledge of His Prophet are extended for their lives, their religion and their property—to the present as well as the absent and other besides—there shall be no interference with the practices of their faith or their observances, nor any change in their rights of privileges, no Bishop shall be removed from the Bishopric, nor any Monk from his Monastery, nor any Priest from his priesthood and they shall continue to enjoy everything great and small as heretofore no image or cross shall be destroyed, they shall not oppress or be oppressed, they shall not practice the rights of blood vengeance as in the Days of Ignorance, no tithes shall be levied from them nor shall they be required to furnish provisions for the troops"

History shows that the Muslims, when in power, have abided by the teachings of Islam by showing tolerance in all circumstances

The best testimony to the tolerance of *Muslim rulers is furnished by* Christians themselves, In the reign of Khalifa No'man the Christian Patriarch of Mers addressed the Bishop of Fars named Simeon, in the following terms

> "The Arabs who have been given by God the Kingdom of the earth do not *attack the* Christian faith, on the contrary, they help us in our religion; they respect our God and our Saints, and bestow gifts on our churches and monasteries."

Under what conditions was the permission to take up arms given to the Muslims? Every student of Islamic history knows that the Holy Prophet and his companions were subjected to the severest persecutions. Even when a number of them migrated to Abyssinia, the persecution continued, Ultimately the Muslims had to take refuge in Medina, but they were not left alone even there, and the sword was taken up by the enemy to annihilate Islam and the Muslims. The Holy Quran allowed the Muslims to fight in self-defence

> "Fight in the cause of God those who fight you, but do not transgress limits, for God loveth not transgressors"(2 190)

> "And why should yet not fight in the cause of God and of those who, being weak, are ill treated (and oppressed)?— men, women, and children, whose cry is Our Lord! Rescue us from this town whose people are oppressors, and raise for us from Thee one who will protect, and raise for us from Thee one who will help"

The *Holy Quran allowed fighting* to save a persecuted community from tyrant oppressors, and hence the condition was laid down that fighting was to be stopped as soon as the persecution ceased—"But if they cease, God is Oft-forgiving, Most Merciful" (2 192) if the enemy offered peace, peace was to be accepted, even though the enemy's intention might be only to deceive the Muslims

> "But if the enemy incline towards peace, do thou (also) incline towards peace, and trust in God for He is the One that heareth and knoweth (all things) Should they intend to deceive thee,—*verily God sufficeth* thee," (8 61-62)

find Me and when thou has found Me thou has found all and when thou has lost Me thou has lost all. I am more in your love than aught else."

And a poet overpowered by divine fervour exclaims. "There is a substitute for all that you lose but if you lose God, none can replace Him".

Rumi, the great mystic bard of Sufism, expresses in his mellifluous language the same. When Man enjoys the love of his God and Lord, he gains in his love the panacea of all his ills and with his back turned on the flimsy glamour of the world, he becomes a supremely indifferent spectator of all that the world has to offer and the world of man moves him not. With this attachment and familiarity with God he becomes satiated with the world and the ways of the world please him not. He seeks not worldly gain or honour. Fame he despises and riches he esteems lightly. He yearns not for a privileged place among his contemporaries. In the words of Imam Hasan,

"He goes the way of piety and restraint in the world, inclines to the Next with an insight in his religion and becomes an obedient bondsman of the Lord". He envies not the great and laughs not at those who stand low. With the growth of his knowledge the fear of God gains in strength and humility too grows apace. He lives for God and dies for God alone; he lives not for riches and wealth and dies not in sorrow and fear.

Now listen to what Jalaluddin Rumi says in his characteristic vein. "He who follows the everlasting way, to him life and death amount to the same. For God he lives and dies. He passes away not in sheer sorrows and fear. His faith has His approval as its object. He believes not with the fruits of paradise in view. Infidelity, he avoids for God, not in fear of Hell. He smiles in his approval and sweet appears to him his Destiny".

(3) His Prayers are accorded: When the heart is infused with prayer and is resplendent with his love and is satiated with the world, he finds delight in remembrance, enjoyment in prayer and joy in the fulfilment of his duties. Ask and it shall be given, knock and it shall be opened, sayeth the Lord. His prayers are listened to. A *Hadis Qudsi* promises. "When My bondsman approaches Me with his supererogatory works *(nawaafil)*, I draw him near. Now he hears by Me, he sees by Me, he touches by Me, and by Me does he walk. If he asks of Me I give him, if he seeks refuge I grant him and if he prays I accord his prayers."

When man has found God in His nearness, his prayers are answered and he comes under complete divine protection. In these words had the Prophet given testament to Ibn 'Abbas. "Boy, bear God constantly in your mind (do what is asked for and avoid what is allowed not and reconcile yourself with your destiny) and God will hold you in His surveillance. Have God in view (with the realisation) of His knowledge and with incessant awareness of (His presence) and you will find Him before you (He will guard you against the ills of this world and the Next). Remember Him in hours of tranquillity and peace and God will remember you in moments of distress and hardship' (He will accord your prayers and remove your hardship). Says Rumi. "Life without Friend is life's agony. The present death is absence from God. Life and death are both welcome with God. Without God even the nector of life is life killing."

We now see clearly how closely knit with life is the Sufi concept of knowledge. The great Christian Father of the Church, St. Augustine had no doubts about the vanity of learning that alienated Man from God and ended in scholastic trifles. "Behold is not all this smoke and wind? Was there nothing else too on which I could exercise my wit and tongue?"

Sufi with his concept of knowledge aims at the transformation of Man and delivers him from the vanity of words and deeds. When knowledge truly useful and valuable has accorded us the gains of a God-fearing soul, contented mind and the prayers have been graced with the virtue of acceptability we become fully absorbed in God. All that is other than God is withdrawn and God is realised and found. In other words, we quit the world of creation and engage ourselves with God, we leave the known and occupy ourselves with knower. Behold where this knowledge leads to and the fruits that it bears. Let us then pray in all humility for "the knowledge that brings good and seek His protection from knowledge that yields no gain, from a heart that fears not, from a self that remains unsatiated and from prayers that are made in vain."

of God brings God nearer. Indeed it is knowledge that inflames enthusiasm and yearning in the Sufi and this can come about only by the knowledge of divine atributes and Names Next in the order of value is the knowledge that imparts the imperatives and injunctions that have been ordained by His Will and the word and the deed that please Him. The *Sunna* calls this knowledge alone valuable or useful in the best sense of the word The increase and growth of such knowledge is prayed for 'Lord, let the knowledge that Thou hast taught me bring good and let me grow in knowledge and impart me knowledge from which can derive benefit' Another *Hadis* calls for 'useful' knowledge and seeks protection from knowledge that brings no good

> "Lord I ask of Thee knowledge that brings good and seek Thy protection from knowledge that is vain"

He who has been graced with this knowledge has found as its fruits a God-fearing heart, a contented soul, and his prayers seldom come to nought but receive as a gift the virtue of being heard of His heart is now too big for the world, says Sheikh Akbar "He whose mind is occupied by God, how can he feel 'narrow' for the world!" His heart has a breath that surpasses the expanse of the universe and indeed does he hold all that the world has to offer in light esteem

Let us reflect for a while on the fruits born by knowledge that alone can bring us in conformity with the station assigned to us by God The soul becomes God-fearing, the mind becomes content and prayers assume a quality which ordinarily they need not have, they are accorded necessarily

(1) <u>God-fearing soul:</u> When knowledge sinks into the heart, the heart becomes 'broken' and awed Overpowered by divine majesty it regards itself as nought and feels debased in love and reverence. Inspired with love and filled with fear knowledge grows in full and culminates *in a surrender and resignation* without any reserve or restraint The famous lines of Sa'adi speak of this condition: "I met a pious man at Balaqh, I entreated him to cleanse me of my ignorance through training And answered he 'Go hence, Scribe, either have patience like dust or bury into the dust all that thou hast learnt' " The fear of God is the fruit of knowledge and fear of the Lord is given only to the chosen few who have knowledge Ibn Masud says

"Knowledge leads to fear of God and ignorance breeds arrogance and self-delusion" But knowledge cannot be confused with informations, however rich and extensive they may be One may cram one's head with exhaustive information and anecdotes without even toughing the fringe of knowledge

"The man of knowledge fears God and the ignorant plume on their ignorance and err their way in disobedience" Rudolf Otto with his concept of "mysterium tremendum" has some inkling of the significance of the fear of God in the development of religious consciousness

When we know what constitutes knowledge and who a man of knowledge truly is, we cannot freely accord the dignity of a scholar to one and sundry Imam Shubi was won't to say to the scholars of his day "You are no men of knowledge but *intellectual epicures* You take delight in intellectual discussions and this delight is what you aim at and to this goal you dedicate yourselves" The man of knowledge indeed acts for God, in God and with God. In other words the man of knowledge endowed as he is with God's knowledge, filled as he is by God's fear, acts God's sake and the end of all his endeavour is the approval and the love of God and God alone is the object of his love and desire It is a pleasure to observe that even Kierkegaard, *the father* of modern Existentialism, strikes the same note when he exclaims: "What is man without Thee! What is all his knowledge even if it be rich in detail but a fragment only, when he knows Thee not What is his endeavour and striving, even if the world as a whole be its object but incomplete and partial when he knows Thee not, who is One and All" And a poet sings "Do away with the sorrows of the world and consign to oblivion all but He The eye that is not illuminated by the light, better to tear it away and throw it into the dust"

(2) <u>The Contended Soul.</u> The contended soul is the necessary outcome of a God-fearing disposition When man has debased himself before God the Soul becomes reconciled with God and delivers itself from the 'other' He is now independent of all that is and realises now that as higher than God exists nothing our strivings cannot aim higher He now attains all! He reaches the august height of greatness and to him alone are addressed the words "You alone are exalted God is with you"

Even when Man has attained all that he aims at, he remains dissatisfied Still more cries his inveterate greed! But when has attained God he becomes familiar with Him, the world loses all its worth and becomes the object of his *unreserved contempt* An Ancient tradition of the Jews says "Son of Adam, ask Me and thou shalt

THE SUFI CONCEPT OF KNOWLEDGE AND ITS RELATION TO LIFE

By: Mir Valiuddin

The first 'ayat' in the Quranic revelation

"Read[1] in the name of the Lord and Cherisher Who created" with its categorical injunction to read lays an undeniable emphasis on that function of Man which the Creator has *assigned him as pre-eminently human* The *raison d'etre* of Man, the 'why' of his coming into existence cannot be but to understand and learn and with this purpose in view Divine Wisdom has equipped Man with senses for observation and understanding for deduction The object of knowledge can only be primarily the world within and world without and ultimately the creator of all that is within and without. The knowledge of God pre-supposes appreciation of the signs that speak from within the order of nature The Quran beholds in the knowledge of God alone the end of life What can bring peace and tranquility to Man and be a life-giving solace to him in his hours of trials and moments of despair than the realisation of God and constant awareness of His all presence "Who else but He," says Rumi, "can instil pleasure into the heart even for a moment? I seek not royal power or a pleasant life I only seek Thee of Thee" The primary end of knowledge then is the gnosis of God, in other words, to know Him in all His attributes and the way they manifest themselves in the infinity of things and in the untold conditions and states of spiritual existence If guided by the light of the Quranic injunction Reason subordinates itself to revelation and reflects back on the world, every leaf becomes for it eloquent of God's praise and every particle of existence become an irrefutable witness of His unity and the world at large grows into a reflection of His Beauty For him who has eyes to see, says *Sa'adi*, the famous Persian poet and mystic, the world indeed mirrors His Beauty When faith awakens to a world responded with divine beauty mind glows with His love and is suffused with His awe and knows a delight all its own, a bliss truly divine "His remembrance eliminate sorrow," says Rumi in effect, "and inebriates life Before the delights that this remembrance brings in its wake, all the worldly delights lose their weight and worth and sink into insignificance"

When the knowledge of God is attained to the full and realised in all its significance and import we are directed to know what action, beliefs and states of mind conform to divine approval and what run counter to His Will The Quran has explained at length what God approveth and what He approveth not with reference to its views on faith, unity, sincerity, constancy, remembrance and absorption in God and His realisation and has not minced words about the crooked ways in which Man invariably falls when he resorts to *shirk* (Arabic word meaning "false worship") hypocricy, innovations, apostasy, ignorance and absorption in the creation. The Quran has further harboured at length on the characteristics of 'the Men of the Right Hand' and 'the Men of the Left Hand.' None but God bestows good and evil, knowledge that is guidance and knowledge that brings man astray and it is none but He Who enables to distinguish the good from the evil and this is what "Its enlightenment as to its wrong and its right" (Sura XCI-8) amounts to It is He Who inspires into us piety and through Him also misdeeds first into our heart.

No wonder that he who is informed with knowledge in all its truth and purity acts accordingly, in full conformity with the divine approval and flees from all that run counter to the dispensations of His Will 'Let thy will be done[1] is his will When his efforts have been crowned with success *he rises through the august place* of 'the men of the Right Hand' to the rank of the chosen few enjoy His intimacy, *the "Muqarrabun"* and seek their everlasting abode in Him They live and move and have their being in God, to speak with St. Paul in our own way As a poet says·

"I wish not but to live
in wishing Thee,
to become dust and
live underneath thy
feet. I am a decrepit,
only Thee as my aim
and all I wish not
but to die and live for
thee"

These are the only ends of knowledge as determined by the Quran Imam Ahmad has quoted Maruf as saying that true knowledge is the fear of God "The fear of the Lord is the beginning of wisdom," declare also the Scriptures, in unmistakable terms The basis of knowledge is the fear that drives us to God The love and the fear

son they cut the victims off from the waters of the Tigris. The sufferings of the poor band of martyrs were terrible. In a conference with the chief of the enemy according to the another of the Rouzat-us-Safat Husain proposed the option of three honourable conditions. (a) that he should be allowed to return to Medina, (b) be stationed in a frontier garrison against the Turks, or (c) be safely conducted to the presence of Yazid But the commands of the Ommeyyade tyrant were stern and inexorable that no mercy should be shown to Husain or his party, and that they must be brought as criminals before the "Caliph" to be dealt with according to the Ommeyyade sense of justice. As a last resource, Husain besought these monsters not to war upon the helpless women and children, but to kill him and be done with it. But they knew no pity he pressed his friends to consult their safety by a timely flight, they unanimously refused to desert or survive their beloved master One of the enemy's chiefs, struck with horror at the sacrilege of warring against the grandson of the Prophet, deserted with thirty followers "to claim the partnership of inevitable death" In every single combat and close fight the valour of the Fatimides was invincible. but the enemy's archers picked them off from a safe distance One by one the defenders fell, until at last there remained but the grandson of the Prophet. Wounded and dying he dragged himself to the river-side for a last drink; they turned him off with arrows from there. And as he re-entered his tent he took his infant child in his arms, him they transfixed with a dart The stricken father bowed his head to heaven Able no more to stand up against his pitiless foes, alone and weary, he seated himself at the door of his tent. One of the women handed him a cup of water to assuage his burning thirst; as he raised it to his lips he was pierced in the mouth with a dart; and his son and nephew were killed in his arms. He lifted his hands to heaven, —they were full of blood, — and he uttered a funeral prayer for the living and the dead. Raising himself for one desperate charge, he threw himself among the Omeyyades, who fell back on every side But faint with loss of blood he soon sank to the ground, and then the murderous crew rushed upon the dying hero They cut off his head, trampled on his body, and subjected it to every ignominy in the old spirit of Hind They carried the martyr's head to the castle of Kufa, and the inhuman Obaidullah struck it on the mouth with a cane " (*Spirit of Islam*, Karachi, pp-361-62)

◆◆◆◆◆◆◆◆◆

The tragedy of Karbala cannot fail to impress upon the minds of the readers the many lessons that it contains

Firstly, the Imam wrote down in his own blood and that of his near and dear ones the basic principles of Islam, that is unquestioned and un-reserved submission and reconciliation to the will of Allah. And the teachings of the Holy Prophet *(Sallallahu alaihi wa sallam)*, namely. piety with dignity and decorum against all odds In other words the Imam illustrated to the Muslims in the most indelible manner that Islam, that is, their belief and faith in Allah and His Apostle is more than their life's worth The painful and heart-piercing details of the atrocities suffered by him, his family and his companions further clarify the Imam's message there can be no circumstances and no situations to justify a compromise on principles This is the most courageous Message that the Imam has given to the Muslims and it will continue to inspire and strengthen the countless generations of Muslims that are to follow

Secondly, the Imam showed to the Muslims, and for that matter to all humanity, that righteousness demands firmness of purpose, indomitable courage, inexhaustible patience and boundless love. Righteousness is not compatible with pride or vanity, coersion or dictation.

Thirdly, that Faith consists of complete reliance on Allah, come what may, the consequences are besides the point. A believer has to act and not to watch or wait once his course of action is clear to him in the light of Divine teachings A believer has also not to look for results, get excited over success or feel disheartened over defeat so long as he conscientiously follows the right path Final reckoning rests with Allah and Karbala makes this all too clear for the Muslims.

Fourthly, that sacrifices in the name of Allah and all the sufferings that one may be called upon to endure for the sake of his belief must be free from personal sentiments They are not to be spoilt with protests and complaints They have to be offered ungrudgingly and without demur

These are some of the lessons to be drawn from the supreme sacrifice so readily offered by Saiyyidina Hazrat Imam Husain *(Razi Allahu anhu)* at Karbala.

We somehow think in our folly that the annual ritual of wailing, chest beating, recitation of elegies, and crying with profuse tears in our eyes, is enough What we really need is to follow the spirit of Karbala to hold fast to Justice and Truth, at all cost

May Almighty Allah shower his choicest blessings on the Martyrs of Karbala and raise among us many a Husain who could demonstrate how to live for, strive for, and even die for Islamic principles, in order to save God's good earth from usurpation by those whose lustful hunger for land and power remains ever unsatisfied Ameen !

Great rewards are vouchsafed for those who strive with their might and main in the cause of Allah–

". .And whoever fights for the cause of Allah
and is slain or comes out victorious,
We shall grant him a magnificent reward". (4:74)

And those who flad their homes for the Cause of Allah then were killed or died,

Allah will indeed provide them with goodly provision.

And surely Allah is the Best of providers. (22.58)

As for patient perseverance and prayer, enjoined in Quran Majeed, it is not mere passivity. It is also an earnest striving in the way of Truth, the way of Allah Such inward striving is exerting one's self in God's way, one's own life or the lives of those who are nearest and dearest to one.

Those who meet their death in such a manner as to excite sympathy and pity of the people, such as by sudden calamity, that is, in an accident or from some malignant epidemic, disease, or in the child birth, or in the pursuit of knowledge, or as a stranger in a foreign country, as stated already, are also martyrs, but they are not exempt from the Rituals preceding the burial.

Jihaad literally means "an effort, or a striving", and figuratively it stands for fighting in defence of the faith of Islam. It is an incumbent religious duty, enjoined in Quran Majeed and in *Hadith* for the purpose of defence of Islam and or the Muslims by repelling the evil which may be threatening them.

Long chapters in the books of *Hadith* (Bukhari, Muslim, etc.) are devoted to the subject of *Jihaad*. The following are some of the quotations on the subject from the saying s of the Holy Prophet *(Sallallahu alaihi wa sallam)*.-

1. God is sponsor for him who goes forth to fight in the way of God *(Sa-bee-lil-laah)* If he be not killed, he shall return to his house with Rewards and Booty, but if he be slain, he shall be taken to paradise.

2. I swear by God I should be killed in the way of God and brought to life, then be killed and brought to life again, then killed again and brought to life, so that I may obtain new rewards every time

3. Guarding the frontiers of Islam for even one day is worth more than the whole world and all that is in it.

4. The fire of Hell shall not touch the legs of him who shall be covered with the dust of battle in the way of God

5. He who assists another with arms to fight in the way of God is as the champion, and is a sharer of the rewards And he who stayeth behind to take charge of the family of a warrior is as a champion in war

6. This religion will remain established, even to the Day of Resurrection, as long as Muslims fight for it.

7. On the Last Day of wounds of those who have been wounded in the way of God will be fresh, and blood will be dripping from them but their smell will be as that of musk

8. Being killed in the way of God is remission of all sins, but the sin of (deliberate default in) debt.

9. Fighting in the way of God, or resolving to do so, is a divine duty. When your *Imam* (one in righteous authority) orders you to go forth to fight, then obey him

In the year 60 A H, Ameer Ma'awiyah's son, Yazid ascended the throne. He tried to secure allegiance of Imam Husain *(Razi Allahu' anhu)* but the latter refused to take the oath of allegiance on account of certain differences Ma'awiyah tried to secure the succession of Yazid during his own lifetime.

Just at the time the people of Kufah among whom there were many adherents of Imam Husain's illustrious father Hazrat Ali *(Razi Allahu' anhu)* invited Imam Husain to make Kufah (Iraq) his home The Imam then prepared to leave for Kufah The surviving companions of the Holy Prophet *(Sallallahu alaihi wa sallam)* on learning of his intention, came to him and tried to dissuade him from proceeding towards Kufah on the ground that the people of that place were not known to be trustworthy. The Imam, however, stuck to his decision and left for Kufah. He encamped at a deserted place called Karbala near the western bank of the Euphrates : "no event," says Syed Ameer Ali" in history surpasses the pathos the scenes enacted on this spot. Husain's apprehensions of betrayal proved to be only too true. He was overtaken by an Ommeyyade army under the brutal and ferocious Obaidullah ibn-Ziyad. For days their tents were surrounded; and as the cowardly hounds dared not come within the reach of the sword of Ali's

In the name of Allah, the All-Compassionate, the Most-Merciful

yaqeen

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MARTYRDOM IN ISLAM, IMAM HUSAIN'S MARTYRDOM AND, LESSONS FROM THE TRAGEDY OF KARBALA

In confrontation has been since eternity to this day
the flame of Bu Lahab with the lamp of Mustafa.

(Iqbal)

In Islam, Martyrdom and *Jihaad* (inward and outward struggle for glorification of Faith) are inter-linked The word for "Martyr" in Quran Majeed and in Muslim Theology is *Sha-heed (plural Shu-ha-daa')* the literal meaning of which is "present as a witness". It implies all that is understood by the Greek *paprus*, and the English Martyr; but it is a much more comprehensive term, for, according to Muslim Law, not only those who die in witness of, or in defence of the Faith are Martyrs, but also all those who die such a death as excites the compassion and pity of their fellow-men on account of their just cause

A true Martyr is one who has been slain in a religious campaign for the cause of Allah According to Muslim Law, all persons who die fighting on a battle field in defence of the Faith are exempt from the Rituals of Muslim Burial (Bath and Coffin Cloth), as are necessary in the case of other Muslims who die a natural death; the honour of martyrdom being such as to render their remains ritually clean

Quran Majeed describing the Bliss of Martyrs says that they are not dead they are alive, – in a far higher and deeper sense than the life they have departed from. Through the gateway of death, they have entered the domain of ever-lasting life sustained by the ineffable presence of Nearness of Allah-

> *And do not think that those who were killed in the way of Allah are dead*
>
> *No they are alive with their Rabb (Creator and Sustainer)*
>
> *and are well-provided (by him)*
>
> *They rejoice in what Allah has given them by His Grace,*
> *and are glad for those left behind who have not yet joined them,*
>
> *because neither they shall have fear nor they shall grieve*
>
> *They are rejoicing in Allah's bounty and grace,*
> *and in that Allah does not waste the reward of the faithful*
> *(3 169-171)*
>
> *So their Rabb (Creator and Sustainer) granted their prayer*
> *(3·195)*

SURELY THE QURAN IS TRUTH OF A

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The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner

المجلد ٤٣ ١٢ محرم الحرام ، ١٤١٥هـ الموافق ٢٢ يونيو ، ١٩٩٤ م العدد ٤

خاتم النبيين ورحمة الله للعالمين

— ان العناية الالهية ادخرته ﷺ ليكون خاتم الانبياء والمرسلين .

— نشأ فى صباه وفى شبابه على أعلى مستوى من المعايير الخلقية .

— كان صاحب الذكرى العطرة ، رفيع الحسب عظيم النسب .

— لقد كان من أبرز صفاته التى عرف بها بين قومه ، إصالة الرأى والصدق فى القول .

— القرآن والسنة دستور الإسلام .

تطبع آيات القرآن الكريم والأحاديث النبوية المقدسة لفائدة قرائنا ، فنناشدكم ان تؤمنوا حرمتها . من الواجب أن يتم التخلص من الصفحات المطبوعة بها بالطريقة الإسلامية اللائقة . وشكرا .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله

حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

خاتم النبيين ورحمة الله للعالمين

فضيلة الشيخ مصطفى الحديدى الطير

فى صبيحة اليوم الاغر ، الثانى عشر من ربيع الانور ، استقبل الزمان محيا طفل وسيم ، يسر مرآه القلوب ، ويؤنس وجهه الارواح ، ويقر سناه العيون .

ولم يكن فى جملة مستقبليه والده الكريم عبد الله ، فقد رحل إلى ربه والحبيب فى بطن أمه ، فاقبل على دنياه يتيما ، ثم لم تلبث أمه الشابة النسية الحسيبة ان لحقت أباه ، فنشأ فاقد الاب ثاكل الام ، ذلك الوليد الذى عنيناه هو محمد رسول الله .

والايتام الفقراء لا يقام لهم وزن ، ولايهتم لهم بتربية ، فينشأون على اخلاق ليس لها ضابط ، ولا يتجهون فيها غالبا إلى الكمال ، لحرمانهم عطف الآباء وحرصهم على تجميل سجاياهم ويفقدهم حنان الامهات، وفائق رعايتهن .

لكن محمدا اليتيم لم يكن على أى نحو من الضياع والحرمان ، فان العناية الالهية ادخرته ازلا ليكون خاتم الانبياء والمرسلين ، وهاديا العالمين ، ورافعا لواء التوحيد والاخلاق الفاضلة بين الناس اجمعين ، فلذا كفلته باجمل رعاية ، وربته على اكمل المناهج ، وسلكت به سبيلا من الاخلاق بلغ الاستقامة ، ينتهى بصاحبه إلى تحمل اعظم التبعات ، فنشا فى صباه وفى شبابه على اعلى مستوى من المعايير الخلقية ، فى صفاء النفس وطهارة الضمير وعلو الهمة وكمال السلوك ، فما حدثت منه صبوة ولانبوة ، ولاحدثته نفسه بكبوة .

طهـــارة اصـــوله

كان صاحب الذكرى العطرة ، رفيع الحسب عظيم النسب ، جليل الأرومة طاهر الأصول ، إذ تبرأ نسبه الشريف من سفاح الجاهلية ، ولم يعرف الوليد مثل آبائه الغر الميامين ، فى عوالى الهمم ، ومحاسن الشيم ، عن على كرم الله وجهه ان النبى ﷺ قال « خرجت من نكاح ولم اخرج من سفاح ، من لدن آدم إلى ان ولدنى أبى وأمى ، ولم يصبنى من سفاح أهل الجاهلية شئ » .

وعن ابن عباس رضى الله عنهما انه قال : قال رسول الله ﷺ « لم يلتق أبواى قط على سفاح ، لم يزل الله ينقلنى من الاصلاب الطيبة إلى الارحام الطاهرة مهذبا ، لاتتشعب شعبتان إلا كنت فى خيرهما » وفى صحيح مسلم عن واثلة

بن الأسقع رضي الله عنه قال : قال رسول الله ﷺ : « إن الله اصطفى كنانة من ولد اسماعيل ، واصطفى قريشا من كنانة ، واصطفى من قريش بني هاشم ، واصطفاني من بني هاشم » .

اليهود كانوا يترقبون ميلاده

كانت الكتب السماوية تبشر بقرب ميلاد رسول من بني اسماعيل ، موطنه وادي فاران بالحجاز ، وقد جاء بتلك الكتب علاماته ، ومنها خاتم النبوة بين كتفيه ، وكان اليهود يترقبون ظهوره في الفترة التي ولد فيها ، وكانوا أيام حروبهم مع الأوس والخزرج ، يستفتحون به عليهم ، ويتواعدونهم بأنهم سيؤمنون بالنبي به ، ويقتلونهم معه قتل عاد وإرم ولكنهم كفروا به عند مبعثه وصنيع الأوس والخزرج إلى الاتباع به بعد حرب بعاث الشهيرة ، وفي ذلك يقول الله تعالى في سورة البقرة « ولما جاءهم كتاب من عند الله مصدق لما معهم وكانوا من قبل يستفتحون على الذين كفروا فلما جاءهم ما عرفوا كفروا به فلعنة الله على الكافرين » وفي سورة البينة « لم يكن الذين كفروا من أهل الكتاب والمشركين منفكين حتى تأتيهم البينة رسول من الله يتلو صحفا مطهرة : فيها كتب قيمة وما تفرق الذين أوتوا الكتاب إلا من بعد ما جاءتهم البينة . . » إلى آخر السورة الكريمة .

وروى عن عبد الله بن عمرو بن العاص أنه قال (كان بمر الظهران راهب يسمى عيصا من أهل الشام وكان يقول : يوشك أن يولد فيكم يا أهل مكة مولود تدين له العرب ويملك العجم . وهذا زمانه) .

نموذج من أخلاقه في نشأته

كان بنو قومه يعاقرون الخمر ويرونها محلية للكرم والشجاعة ، والنخوة والنجدة والمروءة ، ولكن محمدا حرمها على نفسه في صباه وفي شبابه قبل أن يشرفه الله بالنبوة ، لأنه كان يرى فيها غير ما رأوا ، إذ كان يراها أم الخبائث ومفتاح الشر ، ومحطمة العقل والإرادة والجسد ، ومفسدة المال .

وكانوا يعكفون على أصنام لهم عابدين لا لذين ، يرعون بها رمز الملأ الأعلى ، ويحسبون أنها تقربهم إلى الله زلفى إن عبدوها ، وتمنحهم الخير وتدفع عنهم الشر إن لاذوا بها ، ولكن محمدا لم يذهب فيها مذهبهم فقد كان يراها مخلوقة لا خالقة ، مبعدة عن الله لا مقربة إليه ، وضعيفة لا حول لها ولا قوة ، فلا تجلب خيرا ولا تدفع شرا ، ويرى أن الله ليس بحاجة إلى وسيط يقرب عبده إليه ، وأن عبادتها إهدار للقيم العقلية ، وإجحاف في حق الربوبية ، فلذا نشأ منكرا لها ، بعيدا عن الاعتراف بقدسيتها

ولقد كان من أبرز صفاته التي عرف بها بين قومه ، أصالة الرأي ، والصدق في القول ، والأمانة ، فإذا حزبهم أمر لجؤوا إليه فهداهم إلى حل مشكلاته ، وإذا حدثهم حديثا آمنوا بصدقه ولم يتشككوا فيه ، وإذا عزت في الناس الأمانة نشدوها ، ووجدوها كاملة في رحابه .

هذا هو اليتيم الذي لم ينشئه على تلك الفضائل أبوان ، ولم تغرسها في نفسه الشريفة بيئته ، ولم يعلمه مناهجها الكثيرة مدرسة ولا جامعة ، ولكنها العناية الربانية أعدته هذا الإعداد الشريف ، لرسالة خطيرة .

حاجة العالم إلى بعثة عامة

كان العرب يسيرون على نهج زعموه شريعة جدهم ابراهيم عليه السلام ، وما كان شئ مما يصنعون كما يدعون لأن ابراهيم كان حنيفا مسلما وما كان من المشركين ، فالصلاة كانت في شريعته لله ، ولكنهم جعلوها للأوثان ، والحج والعمرة في ملته كانا لله ، ولكنهم جعلوها للأحجار

والانصاب ، ولم يكن في شريعة بحيرة ولاسائبة ولا وصيلة ولا حام ، ولاوأد للأطفال الصغار من الاناث اكثر من الذكور ، ولا كان فيها حرمان من الميراث للنساء والصغار ، ولاغير ذلك مما يخالف المثل العليا التي تتسم بها الرسالات السماوية ، ولكنهم الصقوها زورا بإبراهيم واسماعيل عليهما السلام .

وكانت الحرب بينهم سجالا لاوهى الاسباب وادنى العلل ، فكم من قبيلة افنتها قبيلة ، وكم من فصيلة طحنتها فصيلة وكان واد البنات لديهم من المكرمات خوفا من العار ، وواد الذكور عندهم حذرا من الفقر والحرمان ، وكانت قلوبهم فيما يفعلون اقسى من الحجارة « وإن من الحجارة لما يتفجر منه الانهار وإن منها لما يشقق فيخرج منه الماء وإن منها لما يهبط من خشية الله » .

وكانت الكلمة من زعيم القبيلة كالنص الالهي ، فهي واجبة التنفيذ وإن جانبت الصواب وجلبت الدمار وكانت سوق الدعارة قائمة على ساق ، في بيوت خارج القرى ترفع عليها الرايات ، وكانت ضحاياها من الاماء غالبا ، واحيانا تكون خلسة بدون استعلان اختيانا لاصحاب الاعراض ، وكانوا لايستحيون من نسبة اولادهم من السفاح إليهم ، فتارة يستلحقونهم بمعرفة القائف ، وأخرى يحملون الحق في الحاقهم إلى المراة البغي نفسها ، وقد جاء في كتب السير حديث تفصيل عن تلك الجرائم واحكامها لديهم ، رواه رواة ثقات .

وكان العالم من مشرقه إلى مغربه يمتلئ بالفتن ، ويموج بالبلايا والمحن ، وتسوده شريعة الغاب وقانون الضواري ، والامم وقود الحرب بين اثنين تسيطران على شعوبه ، الفرس شرقا والرومان غربا ، وارزاق الناس نهب لاولئك المسيطرين ، والرادهم عبيد لهؤلاء الجبارين ، ولا احد من اولئك المسيطرين يخشى نقمة الجبار ، والديانتان السماويتان سخرتهما الشهوات لخدمة الطغاة المستبدين ، وحرفت الاهواء كتبهما بثمن قليل ، فكان العالم كله بحاجة إلى بعثة عامة شاملة ، ترفع المظالم عن المعذبين ، وتكبح جماح الظالمين ، وتنظف العقائد من الوثنية والشرك والنبوة للخالق المنزه عما يقولون ، وتطمئن كل عامل على رزقه ، وتنشر بين الناس الامن والطمانينة ، وتعيد الحق إلى نصابه ، والعدل إلى محرابه .

القرآن والسنة دستور الاسلام

لقد أيد الله رسوله الامي العظيم ، بالقرآن المجيد ، فإنه لايأتيه الباطل من بين يديه ولامن خلفه تنزيل من حكيم حميد ، وكما جعله معجزة باقية بقاء الزمان ، لتكون آية في كل آن ، جعل لرسوله حق بيان مجمله بسنته ، وهو في كلتا الحالتين (وما ينطق عن الهوى إن هو إلا وحي يوحى علمه شديد القوى) .

فإذا قرأت القرآن والسنة وجدت مناهج سديدة يسعد بها البشر في كل امة وفي كل عصر ، ووجدت نصوصا مرنة صالحة للاجتهاد الذي شرعه الله للناس وفق ضوابط يعرفها العلماء بأصول الفقه ، فمن اجتهد في دائرتها واخطأ فله أجر ، ومن اجتهد واصاب فله اجران وحين شرع لهم الاجتهاد منعهم من القول بالرأي والهوى حتى لايتبوءوا مقاعدهم من النار ، فلابد من رجوع المجتهد إلى النصوص في الكتاب والسنة ، ثم إلى الاجماع والقياس على ما وردت فيه النصوص ، لوجود العلة المشتركة بين المقيس والمقيس عليه ، ولن تجد أمرا يجد في الناس على امتداد الزمان ، الا وجدت اصلا فيما تقدم يعطيك الحكم المطمئن الذي يرفع عن الأمة الحرج وكل من خرج عن مناهج السلف الصالح في استنباط الأحكام فهو مبتدع وصاحب هوى . ولو اتسع المقام

أنبيا للناس المنهاج السوى فى الاجتهاد كما سار عليه الاولون .

لقد تضمن الاسلام قوانين رائعة فى التعامل مع الخلق والخالق ، تحل بها مشكلات البشرية فى العقيدة والمعاملات ومناهج سديدة فى السلوك والاخلاق ، وكل ذلك جاء به رجل عرف بالصدق والامانة ، امى لايعرف القراءة والكتابة ، نشا بين امة أمية ، مؤيد بمعجزة باقية ببقاء الزمان ، فلا يسع للمنصف العاقل إلا أن يؤمن به نبيا ورسولا عظيما ، وبما جاء به شرعة ومنهاجا ، ليسعد فى دنياه واخراه ولهذا ترى الاسلام يزحف سلميا على الدول المتحضرة العالية الثقافية ، بعد ان قرأوا عنه ما اتهمهم بفلسفيته وربانيته ، (ولتعلمن نبأه بعد حين) .

نبذة من أسوة الرسول ﷺ

الاستاذ عقيد احمد القاسمى

* سئلت عائشة رضي الله عنها ، ما كان يعمل الرسول فى بيته ، فقالت كان واحدا من البشر يخصف نعله ويرقع ثوبه ويحلب شاته ، ويعمل الرجل فى بيته ، وفى حديث عائشة قالت كنا نرى الهلال ثلاث مرات ، وماتوقد فى ابيات رسول الله نار ، فسأله الزبير وماذا كان يعيشكم قالت الاسودان الماء والتمر ، وكان خارج البيت يشرك اصحابه فى كل عمل ولايؤثر عليهم .

لما هاجر إلى المدينة ولقيه الناس فى قباء دعا لبناء مسجد وشاركهم فى العمل ، ولما وصل المدينة شارك فى بناء مسجدها ، وشارك صلوات الله عليه فى حفر الخندق حول المدينة فى غزوة الاحزاب وخص نفسه بقسم منه حجرى صلب .

شارك اصحابه فى اعداد الطعام ، وذلك انهم كانوا معه على سفر وهموا باعداد شاة للطعام ، فقال احدهم على ذبحها ، وقال الثانى على سلخها ، فقال النبى وأنا على جمع الحطب ، فقالوا يا رسول الله نحن نكفيك العمل ، فقال اعلم إنكم تكفوننى ولكنى اكره ان اتميز عليكم ولان الله يكره أن يرى العبد مميزا بين اصحابه .

وفى غزوة بدر قصرت الركائب فخصص كل ثلاثة بعيرا يتعاقبونه ، فاراد صاحباه ان يكفياه نوبته فى السير فأبى ، وقال ليس منكم من هو احوج منى إلى رحمة الله وابتغاء الاجر .

وطلبت إليه ابنته فاطمة رضي الله عنها ان يعطيها واحدة من الاسرى تعينها على اعمال بيتها وبسطت لها كفها لتريه كيف اثرت الرحى فيها ، فقال عليه السلام لااعطيك وأدع اهل الصفة تطوى بطونهم جوعا ، هذه اسوة الرسول الكريم ، كما قال تعالى عز و جل : « لقد كان لكم فى رسول الله اسوة حسنة » .

وفقنا الله لما يحب ويرضى

يارب صل وسلم دائما ابدا على حبيبك خير الخلق كلهم
هو الحبيب الذى ترجى شفاعته لكل هول من الاهوال مقتحم

Transliteration	Translation	Arabic
26. *Wa lam ad-ri maa hi-saa-bi-yah.*	26. Nor had known what my reckoning would be!	وَلَمْ أَدْرِ مَا حِسَابِيَهْ ۝
27. *Yaa-lai-ta-haa kaa-na-til-qaa-di-yah*	27 Oh! would that, it (death) had been the final end (of me).	يَٰلَيْتَهَا كَانَتِ الْقَاضِيَةَ ۝
28. *Maa agh-naa 'an-nee maa-li-yah,*	28 My wealth has not availed me,	مَآ أَغْنَىٰ عَنِّى مَالِيَهْ ۝
29. *ha-la-ka 'an-nee sul-taa-ni-yah.*	29 My authority has gone from me.	هَلَكَ عَنِّى سُلْطَٰنِيَهْ ۝
30 *Khu-zoo-hu fa-ghul-loo-hu,*	30. (It shall be said) Seize him and chain him.	خُذُوهُ فَغُلُّوهُ ۝
31 *sum-mal-ja-hee-ma sal-loo-hu,*	31 Then cast him into the Blazing Fire,	ثُمَّ الْجَحِيمَ صَلُّوهُ ۝
32 *sum-ma fee sil-si-la-tin zar-'u-haa sab-'oo-na zi-raa-'an fas-lu-kooh*	32 Thereafter, put him into a chain of seventy-cubits' length,	ثُمَّ فِى سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ۝
33 *In-na-hoo kaa-na laa yu'-mi-nu bil-laa-hil-'a-zeem.*	33 Surely, he did not believe in Allah, the Great.	إِنَّهُۥ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ۝
34. *Wa laa ya-hud-du 'a-laa ta-'aa-mil-mis-keen*	34 Nor did he urge (others) upon feeding the needy	وَلَا يَحُضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ ۝
35 *Fa-lai-sa la-hul-yau-ma haa-hu-naa ha-meem*	35 Hence today here is no friend for him.	فَلَيْسَ لَهُ الْيَوْمَ هَٰهُنَا حَمِيمٌ ۝
36. *Wa laa ta-'aa-mun il-laa min ghis-leen.*	36 Nor any food but the putrid pus;	وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ۝
37. *Laa ya'-ku-lu-hoo il-lal-khaa-ti-oon.*	37 None but the sinners shall eat it.	لَّا يَأْكُلُهُۥٓ إِلَّا الْخَٰطِـُٔونَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

Transliteration	Translation	Arabic
16. *Wan-shaq-qa-tis-sa-maa-u fa-hi-ya yau-ma-i-zinw-waa-hi-yah.*	16 And the heaven shall split asunder, so that on that day it shall be very frail.	وَانْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ۝
17. *Wal-ma-la-ku 'a-laa ar-jaa-i-haa*	17 And the angels shall be on its (the heaven's) fringes,	وَالْمَلَكُ عَلَىٰ أَرْجَائِهَا
wa-yah-mi-lu 'ar-sha rab-bi-ka fau-qa-hum yau-ma-i-zin sa-maa-ni-yah	and eight (bearer angels) shall bear above them on that day the 'ARSH of your RABB (Guardian-Lord).	وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ ۝
18 *Yau-ma-i-zin tu'-ra-doo-na*	18 On the day when you shall be presented (before Him),	يَوْمَئِذٍ تُعْرَضُونَ
laa takh-faa min-kum khaa-fi-yah	none of your secrets shall remain hidden	لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ ۝
19 *Fa-am-maa man oo-ti-ya ki-taa-ba-hoo bi-ya-mee-ni-hee*	19 So, as for him who is given his record (of deeds) in his right hand	فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ
fa-ya-qoo-lu haa-u-muq-ra-oo ki-taa-bi-yah	he shall say: Take and read my record!	فَيَقُولُ هَاؤُمُ اقْرَءُوا كِتَابِيَهْ ۝
20 *In-nee za-nan-tu an-nee mu-laa-qin hi-saa-bi-yah*	20 In fact, I believed that I would have to face my reckoning	إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَهْ ۝
21 *Fa-hu-wa fee 'ee-sha-tir-raa-di-yah*	21 So, he shall be in a pleasing life,	فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ۝
22 *Fee jan-na-tin 'aa-li-yah,*	22 In a lofty garden,	فِي جَنَّةٍ عَالِيَةٍ ۝
23. *Qu-too-fu-haa daa-ni-yah*	23 The fruit-bunches of which being within easy reach	قُطُوفُهَا دَانِيَةٌ ۝
24. *Ku-loo wash-ra-boo ha-nee-am-*	24 (It will be said.) Eat and drink with wholesome relish	كُلُوا وَاشْرَبُوا هَنِيئًا
bi-maa as-laf-tum fil-aiy-yaa-mil-khaa-li-yah.	for what (good) you did before in the days gone by	بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ۝
25 *Wa am-maa man oo-ti-ya ki-taa-ba-hoo bi-shi-maa-li-hee fa-ya-qoo-lu*	25 And as for him who is given his record (of deeds) in his left hand, he shall say:	وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ
yaa-lai-ta-nee lam oo-ta ki-taa-bi-yah.	Oh! would that I had not been given my record;	يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيَهْ ۝

Transliteration	Translation	Arabic
7. *sakh-kha-ra-haa 'a-lai-him sub-'a la-yaa-linw-wa ṯa-maa-ni-ya-ta aiy-yaa-min ḥu-soo-man*	7. (Which Allah) imposed upon them for seven nights and eight days continuously,	سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمٰنِيَةَ أَيَّامٍ حُسُومًا
fa-ta-ral-qau-ma fee-haa ṣar-'aa	so you might have seen the people laid prostrate therein,	فَتَرَى الْقَوْمَ فِيهَا صَرْعَىٰ
ka-an-na-hum a'-jaa-zu nakh-lin khaa-wi-yah.	as if they were hollow trunks of date-palms.	كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ۝
8 *Fa-hal ta-raa la-hum-mim-baa-qi-yah.*	8. So, do you see any one of them left (surviving)?	فَهَلْ تَرَىٰ لَهُم مِّنۢ بَاقِيَةٍ ۝
9. *Wa jāā-a fir-'au-nu wa man qab-la-hoo wal-mu'-ta-fi-kaa-tu bil-khaa-ṭi-'ah.*	9 And FIR'AUN (Pharaoh) and those who were before him, and the overturned settlements came (in their times) committing sins.	وَجَآءَ فِرْعَوْنُ وَمَن قَبْلَهُۥ وَالْمُؤْتَفِكٰتُ بِالْخَاطِئَةِ ۝
10 *Fa-'a-ṣau ra-soo-la rab-bi-him*	10. They disobeyed the Messenger of their RABB (Guardian-Lord),	فَعَصَوْا رَسُولَ رَبِّهِمْ
fa-a-kha-za-hum akh-za-tar-raa-bi-yah.	so He seized them in a severe grip.	فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً ۝
11. *In-naa lam-maa ṭa-ghal-māā-u ḥa-mal-naa-kum fil-jaa-ri-yah.*	11 Surely, when the water (of the Deluge) surged. We bore you in the floating Ark:	إِنَّا لَمَّا طَغَا الْمَآءُ حَمَلْنٰكُمْ فِي الْجَارِيَةِ ۝
12. *Li-naj-'a-la-haa la-kum taz-ki-ra-tanw-*	12 That We may make it a Reminder for you:	لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً
wa ta-'i-ya-hāā u-zu-nunw-waa-'i-yah.	and a retentive ear (wise man) might retain it.	وَتَعِيَهَآ أُذُنٌ وَاعِيَةٌ ۝
13. *Fa-i-zaa nu-fi-kha fiṣ-ṣoo-ri naf-kha-tunw-waa-ḥi-dah.*	13 So, when the Trumpet shall be blown a single blast,	فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ۝
14. *Wa ḥu-mi-la-til-ar-ḍu wal-ji-baa-lu fa-duk-ka-taa dak-ka-tanw-waa-ḥi-dah.*	14 And the earth and the mountains shall be lifted up and crushed in a single crash;	وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ۝
15. *Fa-yau-ma-i-zinw-wa-qa-'a-til-waa-qi-'ah.*	15. So on that day shall happen the (Real) Happening,	فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ۝

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

SOO-RA-TUL-HAAQ-QAH

Mak-key-yah

Ru-koo-'aa-tu-haa 2

Aa-yaa-tu-haa 52

Bis-mil-laa-hir-rah-maa-nir-ra-heem

RU-KOO' 1

1 Al-haaq-qah

2 Mal-haaq-qah.

3 Wa maa ad-raa-ka mal-haaq-qah

4 Kaz-za-bat sa-moo-du wa 'aa-dum-bil-qaa-ri-'ah

5 Fa-am-maa sa-moo-du fa-uh-li-koo bit-taa-ghi-yah.

6 Wa am-maa 'aa-dun fa-uh-li-koo bi-ree-hin sar-sa-rin 'aa-ti-yah.

SOO-RA-TUL-HAAQ-QAH

سُورَةُ الحَاقَّةِ

Revealed at Makkah

SECTIONS 2

VERSES 52

In the name of Allah, the All--Compassionate the Most Merciful

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

رکوع ۱

1 The Reality[1] — الحَاقَّةُ

2 What is the Reality[2] — مَا الحَاقَّةُ

3 And what do you understand what the Reality is? — وَمَا أَدْرَاكَ مَا الحَاقَّةُ

4 SAMOOD (Thamud) and 'AAD belied the clatterer (i.e the Striking Day); — كَذَّبَتْ ثَمُودُ وَعَادٌ بِالقَارِعَةِ

5 So, as for SAMOOD (Thamud), they were destroyed by the terrible scream. — فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ

6 And as for 'AAD they were destroyed by a cold piercing wind, — وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ

ENGLISH TRANSLATION OF QURAN MAJEED

BY DARUT TASNIF (PRIVATE) LTD.,

Praise be to ALLAH that Darut Tasnif (Private) Ltd, has been serializing the English Translation of Quran Majeed in Yaqeen International regularly since June 7, 1976. The following pages contain the latest instalment.

Qur'an Majeed was revealed in the Arabic language. To comprehend its meaning, it is essential to know the Arabic language. Knowledge of the Arabic language will make it easy to act upon the teachings of Qur'an Majeed which is the ultimate purpose of its revelation by Allah.

In the convenience of those who are not acquainted with Arabic, we have adopted the method of English translation with Transliteration of Qur'an Majeed. The Arabic words of Qur'a Majeed can be pronounced with the aid of the Transliteration and their meanings grasped through the Translation.

It is hoped that our esteemed Readers will be benefited by this humble efforts on the part of Darut Tasnif. Their opinions and suggestions will, however, always be welcome in order to improve upon the present efforts culminating, *Insha Allah,* in the final publication of the Translation.*Ameen, Ya Rabbal-aalamee.*

company of those he loved. Therefore you will be in my company and also with Allah". (Muslim)

Love for the Holy Prophet is an abiding motive. It is neither a fancy nor a sentiment, nor an evanescent emotion. It is a principle, firm and steady, undecaying and deeper than the love for one's own house, and the kindred and all the things of life. And we quote from the Holy Quran.

> "Say, if it be your fathers, your sons, your brothers, your mates, or your kindred; the wealth that we have gained; the commerce, in which ye fear a decline, or the dwelling in which ye delight — are dearer to you than God or His Apostle, or the striving in His cause, — then wait until God brings about His decision and God guides not the rebellious " (9.24)

Such love for God as is described in the Holy Quran as *sine qua non* of a true believer is, in reality, the love of the highest ideal of ethical conduct which is symbiotised in God Love for the Holy Prophet or God is thus in the ultimate analysis to be regarded as an ideal, not merely as love for a person, as we are told in the Gospel of St. John

> "If ye love me, keep my commandments" (John 14 15 & 15·10)

His own " mother " and " brother " as he called his disciples (Mathew 12.49), proved unworthy of the Trust. The one he loved — Judas Iscariot — sold his " God " and " Master ", " for thirty pieces of silver " (Math. 26 15) The other one in whom he had the utmost trust to build his Church — PETER — " cursed " and "swore" at him, saying, 'I know not the man', (Mathew 26.74 and Mark 14·71), while the other ten were nowhere to be found when he was most in need of them, in the words of St. Mathew, "they forsake him and fled" (Mathew 26 56)

All of our love is born out of some merit, which we appreciate in the person loved, Carnal love is for beauty, worldly love — for gain, Spiritual love — for grace Divine love — for infinite goodness It should be borne in mind that when the ground of our love fails, the affection itself cease If we love God for His goodness, it would outlast time and overcome death

The question may be asked that would it not be cruel to command men to attain a purpose, for which they could do little? Now the unique feature of the power of God is that He cannot do wrong because He is Love Though He made great things like the Sun and the Stars, yet He cares much more for us men than any other of his creations. He made them for our benefit. Does a mother think more of her house or her baby? Of course, she thinks much more of her baby Because the baby is near and dear to her, while the house is only one of the many conveniences she has God has made this world of ours with the Sun, the Moon and the bright stars — all for our use But all the same, not even the tiniest of plants or the humblest of organism, is ever out of God's sight He has them always under His tender care Man is the most valuable of all the creations of God We should, therefore, learn to understand His loving kindness

God is infinite and Supreme in His intelligence. He does not create things without a definite purpose. What is His purpose in creating Man? The answer to the question will prove to be a guide to the very reason of our existence on this brown earth. We cannot have been made for something we cannot do. Let us begin with our own self. We are unlike other creations in the world. Animals are without reason and cannot ask questions. Man can reason and plan and use means to an end He can understand why there are signals on the railway track, why dynamite is dangerous, and so on and so forth Animals cannot do such things; they just follow their instincts.

Thus the supreme purpose and real task of our life is to glorify God by knowing and loving Him by keeping His commands He knows best what is good for us and what is not It is true that we cannot see Him but that does not mean that we cannot know and love Him We cannot see electricity, but we know it is there, when we press down a light switch, the electric bulb emits light Similarly, though we can not see God or touch Him we know from the world He has created that He does exist. Yet it is clear that our happiness will never be perfect until we see him in heaven without ever growing tired of it.

(To be continued)

"(The tribes of) Thamud and 'Aad disbelieved in the judgement to come. As for Thamud, they were destroyed by the lightning, and as for 'Aad, they are destroyed by a fierce roaring wind, which He imposed on them for seven long nights and eight long days so that you might see the people laid prostrate in it as if they were the stumps of fallen down palm trees."

"Now do you see remnant of them? Pharaoh likewise and those before him, and the subverted cities They committed errors and they rebelled against the Messenger of their Lord, and He seized them with a surpassing grip. Lo when the water rose, We bore you in the running ship that We might make it a reminder for you and for heeding ears to hold So when the Trumpet is blown with a single blast and the earth and the mountains are lifted up and crushed with a single blow, then on that day, the Terror shall come to pass, and the heaven shall be split for upon that day it shall be very frail.

Then as for him who is given his book in his right hand, he shall say 'Here take and read my book! Certainly I thought that I should encounter my reckoning.' So he shall be in a pleasing life in a lofty garden, its clusters nigh to gather.

"Eat and drink with wholesome appetite for that you did long ago, in the days gone by"

"But as for him who is given his book in his left hand, he shall say 'Would that I had not been given my book and not known my reckoning! Would it had been the end! My wealth has not availed me, my authority is gone from me" (9 4-39)

Thus there are very convincing reasons to believe in life after death.

Firstly, all the prophets of God have called their people to believe in it.

Secondly, whenever a human society is built on the basis of this belief, it has been the most ideal and peaceful society, free of social and moral evils.

Thirdly, history bears witness that whenever this belief is rejected collectively by a group of people inspite of the repeated warning of the prophet, the group as a whole has been punished by God even in this world.

Fourthly, moral, aesthetic and rational faculties of man endorse the possibility of life after death.

Fifthly, God's attributes of Justice and Mercy have no meaning if there is no life after death.

LOVE FOR GOD AND FOR HIS HOLY PROPHET (I)

By: Dr. M. H. Durrani

"Say, if you do love God, then follow me, God will love you and forgive you your sins, and God is often forgiving most merciful" *(Al-Quran 3 31)*

From the above quoted verse we learn that love for God is made dependent on love for the Holy Prophet *(Sallallahu Alaihi Wa Sallam)* It is not merely a question of obedience, but that of following him with earnestness, devotion and love Love for the Holy Prophet should, therefore, dominate all aspects of our lives. Then and only then we can make our hearts worth the love of Allah According to a tradition reported by Hazrat Anas, the beloved Prophet said, "A servant of Allah has no faith unless he loves me more than his family and all other persons" (Muslim) It shows that the love for the Prophet leads to the love for Allah and that to follow the Prophet is to love god We can also put it like this, if you love the Holy Prophet, you follow him, and if you follow the Prophet, you will come to love Allah

The true love of Allah and His Prophet can change the life of persons who have not much to offer by way of worshipful practices Hazrat Anas reported that once a villager came to the Prophet and enquired when the Doomsday would come to be The Prophet enquired from him as to what he had laid by for that Day The villager replied that he had not much by way of Prayer and Fasting but all the same he loved Allah and His Prophet very much. The Prophet replied, " On Doomsday, man will be raised in the

will be destroyed and then again the dead will be resurrected to stand before God. That day will be the beginning of the life that will never end, and that Day every person will be rewarded by God according to his or her good or evil deed.

The explanation that the Quran gives about the necessity of life after death is what moral consciousness of man demands. Acutally if there is no life after death, the very belief in God becomes irrelevant or even it one belives in God, that would be an unjust and indifferent God: having once created man not concerned with his fate. Surely, God is just. He will punish the tyrant whose crimes are beyond count: having killed hunderds of inocent persons, created corruptions in the society, enslaved numerous persons to serve their whims etc. Man having a very short span of life in this world, and this physical world too being not eternal, punishment or rewards equal to the evil or noble deeds of persons are not possible here. The Quran very emphatically states that the Day of Judgement must come and God will decide about the fate of each soul according to his or her record of deeds:

"Those who disbelieve say: The Hour will never come unto us. Say Nay, by Lord, but it is coming unto you surely. (He is) the Knower of the Unseen. Not an atom's weight, or less than that or greater, escapes Him in the heavens or in the earth, but it is in a clear Record. That He may reward those who believe and do good works. For them is pardon and a rich provision.

"But those who strive against our revelations, challenges (Us), their will be a painful doom of wrath." (34.3-5)

The Day of Resurrection will be the Day when God's attributes of Justice and Mercy will be in full manifestation. God will shower His mercy on those who suffered for His sake in the worldly life, believing that an enternal bliss was awaiting them But those who abused the bounties of God, caring nothing for the life to come, willl be in the most miserable state Drawing a comparison between them, the Quran says

"Is he, then, to whom we have promised a goodly promise the fulfilment of which he will meet, like the one whom We have provided the good things of this life, and then on the Day of Resurrection he will be of those who will be brought arraigned before God? (28 61)

The Quran also states that this worldly life is a preparation for the eternal life after death. But those who deny it become slaves of their passions and desires, make fun of virtuous and God-conscious persons. Such persons realize their folly only at the time of their death and wish to be given a further chance in the world but in vain. Their miserable state at the time of death, and the horror of the Day of Judgement, and the eternal bliss guaranteed to the sincere belivers are very beautifully mentioned in the following verses of the Holy Quran

"Until, when death comes unto one of them, he says, 'My Lord send me back, that I may do right in that which I have left behind! But nay! It is but a word that he speaks; and behind them is a barrier until the day when they are raised. And when the Trumpet is blown there will be no kinship among them that day, nor will they ask of one another. Then those whose scales are heavy, they are successful. And those whose scales are light are those who lose thier souls, in hell abiding, the fire burns their faces and they are glum therein " (23·99-104)

The belief in life after death not only gurantees success in the Hereafter but also makes this world full of peace and happiness by making individuals most responsible and dutiful in their activities

Think of the people of Arabia Gambling, wine, tribal feuds, plundering and murdering were their main traits when they had no belief in life after death But as soon as thye accepted the belief in the One God and life after death they became the most disciplined nation of the world The gave up their vices, helped each other in hours of need, and setteled all their disputes on the basis of justice and equality Similarluy the denial of life after death has its consequences notably in the Hereafter but also in this world. When a nation as a whole denies it, all kinds of evils and corruptions become rampant in that society and ultimately it is destroyed The Quran mentions the terrible end of 'Aad, Thamud and the Pharaoh in some detail.

LIFE AFTER DEATH

The question whether there is a life after death does not fall under the jurisdiction of science as science is concerned only with classification and analysis of sense data Moreover, man has been busy with scientific enquiries and research, in the modern sense of the term, only for the last few centuries, while he has been familiar with the concept of life after death since times immemorial All the prophets of God called their people to worship God and to believe in life after death They laid so much emphasis on the belief in life after death that even a slight doubt in it meant denying God and made all other beliefs meaningless. The very fact that all the prophets of God have death with this metaphysical question of life after death so confidently and so uniformly—the gap between their ages being thousands of years — goes to prove that the source of their knowledge of life after death as proclaimed by them all, was the same, i e Divine revelation. We also know that these prophets of God were greatly opposed by their people, mainly on the issue of life after death as their people thought it impossible But inspite off opposition the prophets won so many sincere followers. The question arises what made those followers forsake the established beliefs, traditions and customs of their forefathers notwithstanding the risk of being totally alienated from their own community? The simple answer is they made use of their faculties of mind and heart and realized the truth Did they realize the truth through perceptual consciousness? Not so, as perceptual experience of life after death is impossible Actually God has given man besides perceptual consciousness, rational, aesthetic and moral consciousness too It is this consciousness that guides man regarding realities that cannot be verified through sensory data. That is why all the prophets of God while calling people to believe in God and life after death, appeal to the aesthetic, moral and rational consciousness of man. For example, when the idolators of Makkah denied even the possibility of life after death, the Quran exposed the weakness of their stand by advancing very logical and rational arguments in support of it.

"And he has coined for us a similitude, and has forgotten the fact of his creation, saying who will revive these bones when they have rotten away?"
"Say: He will revive them who produced them at the first, for He is the knower of every creation Who has appointed for you fire from the green tree, and behold! you kindle from it "
"Is not He who created the heavens and the earth, able to create the like of them ? yes, and He indeed the Supreme Creator, the All-knowing " (36:78-81)

At another occasion the Quran very clearly says that the disbelivers have no sound basis for thier denial of life after death It is based on pure conjectures

"They say 'There is nothing but our present life, we die, and we live, and nothing but Time destroys us' Of that theyhave no knowledge, they merely conjecture And when our rerevelations are recited to them, their only argument is that say, 'Bring us our fathers, if you speak truly' " (45 24-25)

Surely God will raise all the dead. But God has His own plan of things. A day will come when the whole univese

---

for all people as an announcer of good tidings and as a warner "

Through the teaching and preaching of the kind Prophet *(Sallallahu Alaihi Wa Sallam)* the world witnessed a change which revolutionised the thought and purpose of life on such a grand scale and in such short span of time that it has no parallel anywhere in the history of the people of other prophets and messengers Everyone converted to Islam became so devoted that no sacrifice for its cause was too great for its devotees. Any hardship, or any kind of sacrifice was accepted in a way as if it were a pleasure. This fact has been acknowledged by Godfrey Higgins in his book " Apology for Muhammad " when he wrote to the effect that.

"The Christians should better remember that the Message of Muhammad produced such heartfelt and complete devotion among his followers which it will be futile to look for among the earliest devotees of Christ. (When Jesus Christ was crucified, his followers ran away forgetting their religious fervour and leaving their leader and guide in the firm grip of death Contrary to this, the followers of Muhammad rallied round their oppressed Messenger and staking their very lives for his safety, brought victory for him over all his enemies "

(To be continued)

DISTINCTIONS OF THE PROPHETHOOD OF MUHAMMAD

(Sallallahu alaihi wa sallam)

By: Dr. Nafisuddin Siddiqi, M.A.,Ph.D.

The nations, or the fraternities to the world have, from time to time, been privileged to receive prophets appointed by Allah for their guidance, and lessons to the etiquette of submission to the Will and Pleasure of Allah The importance and urgency of such a measure becomes self-evident as the inevitability of the Day of Reckoning remains an integral part of the Divine Scheme of things The revelation from Allah to the effect that there is no fraternity of human race which has not had a warner from their Creator, is an ample clarification of the point. The long line of Prophets and Allah's Messengers started from Hazrat Adam *(Alaihis Salaam)* and finished only on the Holy Prophet Muhammad *(Sallallahu Alaihi Wa Sallam)* when Allah's chosen religion, the Islam, was perfect, complete and comprehensive As a saying goes, more or less 124,000 minor and major Prophets and Messengers were appointed by Allah for the guidance and instruction of humanity Every one of this long line of Messengers and Prophets had some distinctive quality of trait which made them prominent among their own people, and a distinctive status setting them apart from the general run of humanity. The Holy Prophet Muhammad *(Sallallahu Alaihi Wa Sallam)* being the most distinguished of all the prophets and messengers, was endowed with all the 'gifts' of previous prophets, and messengers. and added to that were some distinctive features which Allah willed to be entirely and exclusively his own The Quran says

> " Among those Messengers We gave precedence to some over some others, among them some conversed with Allah, and some were raised higher than others "

The distinguishing favours and graces which Allah bestowed upon Muhammad *(Sallallahu Alaihi Wa Sallam)*, the last and the most distinguished of all the prophets and messengers of Allah, are something special for the Holy Prophet. This aspect of distinction is borne out by the following *Hadeeth* (Saying of the Holy Prophet) -

> " I (the Holy Prophet) have been favoured by some five distinctions which the Messengers before me were not favoured with (They are)

1. I have been favoured with triumph and victory by sheer awe and sway impressed upon the opposing forces
2. The entire expanse of the earth has been made for me the headresting place in prostration and expression of submission to the Omnipotent
3. The war booty has been made lawful *(halaal)* for me which had not been allowed ever before me
4. I have been favoured with the unique distinction of intercession on the Day of Judgement
5. Before me, the prophets and messengers were appointed for their own people only, while I have been ordained for the entire humanity

The following *Hadeeth* from "Muslim" relates in addition to the above distinction:

6. I have been entrusted with consise but comprehensive precepts ordained by Allah, and the line of Prophets and Messengers finally terminates with me

The chroniclers of the life and teachings of the Holy Prophet *(Sallallahu Alaihi Wa Sallam)* have accumulated an impressive collection of the distinctive features of the prophethood of Muhammad *(Sallallahu Alaihi Wa Sallam)*. Hafiz Abu Said Neeshapuri has written about sixty special attributes in his book "Sharaful Mustafa" but a keen student of *Ahadeeth* will surely find many more

The prophets and Messengers before the Holy Prophet *(Sallallahu Alaihi Wa Sallam)* were appointed for their own tribe or people, and their preaching and admonishing was limited to that community of people Only the Divine Teachings revealed through the kind Prophet were, by their content and character, for all times and all peoples For this reasons all the attributes and addresses of the Divine Scheme of Things which began with Hazrat Adam *(Alaihis Salaam)* were accumulated in the personality of the Holy Prophet *(Sallallahu Alaihi Wa Sallam)*, and perpetuated as everlasting Divine gift for humanity The Holy Prophet *(Sallallahu Alaihi Wa Sallam)* was the Messenger, Mentor and Guide for the entire world The Quran says

> "Say (O Muhammad) O Men, surely I am Allah's Messenger for you all"

"And we have sent you down

Christian writer:

"This is one of the most puzzling paradoxes in Islam. As to recognizing, using and enjoying the world, Islam is a most practical religion, but as its doctrine of salvation it is absolutely entirely other worldly "

The harmony and balance that Islam maintains in moral and material domain has been dwelt upon by the poet philosopher Iqbal more candidly but philosophically.

"In Islam the spiritual and the temporal are not two distinct domains, and the nature of an act, however secular in its import, is determined by the attitude of mind with which the agent does it. It is the invisible mental background of the act which ultimately determines its character An act is temporal or profane if it is done in a spirit of detachment from the infinite complexity of life behind it, it is spiritual if it is inspired by that complexity In Islam it is the same reality which appears as church looked at from one point of view and State from another It is not true to say that Church and State are two sides or facets of the same thing. Islam is a single unanalysable reality which is one or the other as your point of view varies". *The Reconstruction of Religious Thought in Islam*, Lahore 1989, P 123).

"The Ultimate Reality, according to the Quran, is spiritual, and its life consists in its temporal activity. The spirit finds its opportunities in the natural, the material, the secular All that is secular is, therefore, sacred in the roots of its being. The greatest service that modern thought has rendered to Islam, and as a matter of fact to all religion, consists in its criticism of what we call material or natural – a criticism which discloses that the merely material has no substance until we discover it rooted in the spiritual." (Ibid. P. 123).

Such unity as is found between moral and material spheres is also reflected in Islam's approach to the ancient and the modern According to Iqbal, ". the Prophet of Islam seems to stand between the ancient and modern world In so far as the source of his revelation is concerned he belongs to the ancient world, in so far as the spirit of his revelation is Concerned he belongs to the modern world In him life discovers other sources of knowledge suitable to its new direction " (Ibid pp 100-101)

The debt the modern age owes to Islam for the development of scientific knowledge has been recognized by Robert Briffault in his Making of Humanity

"The debt of our science to that of the Arabs does not consist in startling discoveries or revolutionary theories, science owes a great deal more to Arab culture, it owes its existence" (cited in Ibid page 104)

In social and political philosophies and institutions also, Islam demonstrates remarkable harmony and balance According to Islam human self is a veritable reality but it attains fulfilment and perfection through full participation in society. Islam rejects all kinds of absolute individualism as well as all categories of totalitarianism. It furnishes principles and values for the harmonious development of human beings individually and collectively. In political sphere also Islam emphasizes on the spiritual value. "The State, according to Islam, is only an effort to realize the spiritual in a human organization." (Reconstruction, (Op. cit., p 123).

It may be added here that Islamic concept of the unity of the Muslim Ummah is unique. It allows artificial boundaries and racial distinctions for facility of reference and not restricting the social horizon of its members "

Islam thus makes it possible for man to enjoy the full range of the earthly life without for a moment losing its spiritual orientation. There is no conflict between the spiritual and socio-economic requirement of our existence The only problem we face is the choice between Right and Wrong. It is our responsibility to strive for the establishment of Right and the destruction of Wrong in every domain of life and society

In the end it may be added that according to Arnold J Toynbee the modern world stands in need of spiritual orientation. This spiritual orientation can be provided by Islam alone.

May Allah the Creator and Sustainer guide us to adopt the right path so that we may be able to attain fulfilment and perfection Here and in the Hereafter and render us the best Community ever raised for mankind Ameen!

بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

yaqeen
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A BALANCED AND HARMONIOUS UNIVERSAL MESSAGE

"Surely in the creation
of the heavens and the earth,
and in the alternation of the night and the day,
there are indeed signs for the people who understand,
who remember Allah standing and sitting and (lying) on their sides,
and reflect on the creation of the heavens and the earth

(and say) O our (Creator and Sustainer), You have not created this in vain." (3 190-191)

"Our Rabb, (Creator and Sustainer) give us good in this world

and good in the Hereafter (2 201)

Ever since the dawn of history and civilization several theories have been propounded, a number of philosophies have set forth and a great many Religions have been preached — all attempted to offer explanation to the mankind, the mystery of life and universe, and the mystery of birth and death and the mystery of infinity and eternity. They also attempted to provide a code by which man can attain happiness and perfection. But all of them except Islam suffered from partiality and extremism. Islam alone hits the principle of means and strikes balance between the extremes.

In purely religious domain most of the old philosophies and religious systems maintain that the material life is profane and it must be given up in order to attain happiness and fulfilment in the Hereafter. On the other hand the modern civilization rejects altogether the idea of the continuity of life and attributes to this life a very exaggerated value.

Opposed to these systems Islam finds an organic relation between the Here and the Hereafter. According to Islam the life in the world is a necessary stage and the way to a higher existence. However, in Islam there is no room for the materialistic optimism of the modern world which says, "My kingdom is of this world alone." Nor Islam subscribes to the Christian saying "My kingdom is not of the world." On the contrary, Islam maintains an organic relation between Here and the Hereafter. As observed by a

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The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

المجلد ٤٣ — ٢٦ محرم الحرام ، ١٤١٥هـ — الموافق ٧ يوليو ، ١٩٩٤ م — العدد ٥

الرحمة المهداة للعالمين

- كان رسول الله ﷺ خاتم رسل الله وكان القرآن الكريم شريعة الله الخالدة .
- لا عنصرية ولاقبلية ولا فوضى ولا اباحية في الإسلام .
- لقد أرسله ربه بالهدى ودين الحق ليظهره على الدين كله .
- ارسله ربه شاهدا ومبشرا ونذيرا وداعيا إلى الله وسراجا منيرا .

بسم الله الرحمن الرحيم

بلغ العلى بكماله ... كشف الدجى بجماله
حسنت جميع خصاله ... صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

الرحمة المهداة للعالمين

فضيلة الشيخ محمد حافظ سليمان

(وما ارسلناك إلا رحمة للعالمين)

لقد تتابعت الرسالات الالهية رحمة بالبشرية لئلا يكون للناس على الله حجة بعد الرسل ، ولكن رسول الله سيدنا محمد بن عبد الله كان خاتم رسل الله ، وكان القرآن الكريم شريعة الله الخالدة ومنهاجه الدائم الذى لايتبدل ولايتغير لكيلا يتبدل الناس ولايتغيروا (لاتبديل لكلمات الله) (انا نحن نزلنا الذكر وانا له لحافظون) و ذلك لان كتاب الله العظيم يوضح المنهاج المستقيم للحياة النافعة الصالحة ، ويقرر العقيدة السليمة الصحيحة التى جاء بها النبيون من ربهم منذ ان بعثهم ربهم مبشرين ومنذرين ، (شرع لكم من الدين ما وصى به نوحا والذى اوحينا إليك وما وصينا به ابراهيم وموسى وعيسى ان اقيموا الدين ولا تتفرقوا فيه . . .) .

وفى هذا يقول خاتم رسل الله صلوات الله وسلامه عليه « افضل ماقلت انا والنبيون من قبل لا إله إلا الله » والرسالات الالهية كلها قامت على التوحيد ، والله يقول :

(وما ارسلنا من قبلك من رسول إلا نوحى إليه انه لا إله إلا انا فاعبدون) ويقول جل جلاله لرسوله الامين الكريم ، وقد اختصه الله برعايته وعنايته فقال له :

(ثم جعلناك على شريعة من الأمر فاتبعها ولاتتبع اهواء الذين لايعلمون) وشريعة الله تمنح الانسان حقه كاملا فى الحياة فتصون امنه وتحمى حياته وعرضه وماله وتحقق له كرامته الانسانية الفاضلة فقد اعلن الاسلام حقوق الانسان فى ظل المساواة والعدالة والحرية ، فلا عنصرية ولاقبلية ، ولافوضى ولا إباحية فى الاسلام ، ورسالة الاسلام هى رسالة الامن والسلام ، فلاشحناء ولابغضاء ، ولاتطاحن ولاتناحر ، ولاغل ولاتآمر ، ولاضغينة ولا رذيلة ، ولاالتواء ولارياء ، ولاشقاق ولانفاق ، ولاتفرق ولاتمزق ، لكنه النبل الانسانى والخلق الاسلامى الذى جاء به سيدنا رسول الله محمد بن عبد الله من عند الله ليتمم مكارم الاخلاق ولينشر هداية الله بين الناس حتى لقد جعل الغاية من رسالته ان يتمم مكارم الاخلاق ، فقال صلوات الله وسلامه عليه « انما بعثت لاتمم مكارم الاخلاق » ، ولقد ارسله ربه بالهدى ودين الحق ليظهره على الدين كله ، ارسله ربه فى الأميين ليتلو عليهم آياته ويزكيهم

ويعلمهم الكتاب والحكمة وليحيل ظلام حياتهم نورا وقد الاميين عزا والله يقول : (هو الذى ارسل رسوله بالهدى ودين الحق ليظهره على الدين كله وكفى بالله شهيدا) ويقول عزوجل :

(هو الذى بعث فى الاميين رسولا منهم يتلو عليهم آياته ويزكيهم ويعلمهم الكتاب والحكمة وإن كانوا من قبل لفى ضلال مبين) .

فهو الرحمة المهداة من الله للعالمين اجمعين ، ارسله ربه شاهدا ومبشرا ونذيرا وداعيا إلى الله باذنه وسراجا منيرا : (يا ايها النبى إنا ارسلناك شاهدا ومبشرا ونذيرا وداعيا الى الله باذنه وسراجا منيرا) .

ولقد بعثه ربه بالاسلام الحنيف الذى اكمل به الملة واتم به النعمة وهو الدين القيم ولكن اكثر الناس لا يعلمون ، والله يقول .

(فاقم وجهك للدين حنيفا فطرة الله التى فطر الناس عليها لاتبديل لخلق الله ذلك الدين القيم ولكن اكثر الناس لايعلمون) ، فهو دين الفطرة والرحمة والفضائل ، والاسلام عقيدة ونظام ، اما العقيدة فهى التوحيد الخالص ، واما النظام فهو متكامل شامل ، فهو يلازم الانسان فى بيته وبيئته ، فى سرائه وضرائه ، فى قيامه وقعوده ، فى سره وجهره ، لان مراقبة الله لاتغيب عن المؤمن وذكر الله يلازمه دائما ليكون من الذين يذكرون الله قياما وقعودا وعلى جنوبهم ، والله لايخفى عليه شئ فى الارض ولا فى السماء (وهو معكم اينما كنتم) .

ولن يكون الانسان قوى القلب زكى النفس طيب السريرة ، حسن السيرة إلا بقوة العزيمة ، وصدق الارادة ولن يتحقق كل هذا إلا بأن يصبح المؤمن صادقا مع الله مع النفس ، وبذكر الله تطمئن القلوب وترتاح النفوس ويستتب الأمن ، (الذين آمنوا ولم يلبسوا إيمانهم بظلم اولئك لهم الامن وهم مهتدون) وذكر الله ضد النسيان، وفيه يقول عزوجل : (الذين آمنوا وتطمئن قلوبهم بذكر الله، ألا بذكر الله تطمئن القلوب) وذلك لان الارتباط بالله يقوى الشخصية ، فمن اعتز بالله فلن يذل لاحد ســواه .

الــذكر الحكيم و الرسول الكريم

ان اوضح علامة المؤمنين حقا ان من صفاتهم انهم إذا ذكر الله وجلت قلوبهم والذكر عدم النسيان ، والذكر ايضا هو القرآن والله يقول فى وصف المؤمنين حقا :

(انما المؤمنون الذين إذا ذكر الله وجلت قلوبهم وإذا تليت عليهم آياته زادتهم إيمانا وعلى ربهم يتوكلون الذين يقيمون الصلاة ومما رزقناهم ينفقون . اولئك هم المؤمنون حقا لهم درجات عند ربهم ومغفرة ورزق كــريم) .

ويقول عزوجل : (اتل ما اوحى إليك من الكتاب واقم الصلاة إن الصلاة تنهى عن الفحشاء والمنكر ولذكر الله اكبر) ويقول (فاذكرونى اذكركم) . ويقول جل شانه : (واذكر ربك إذا نسيت) .

وليس على ظهر هذه الارض احد اشقى من الذين اعرضوا عن ذكر الله إعراضا وعتوا واستهتارا اواستكبارا والله يقول ·

(ومن اعرض عن ذكرى فان له معيشة ضنكا ونحشره يوم القيامة اعمى . قال رب لم حشرتنى اعمى وقد كنت بصيرا . قال كذلك اتتك آياتنا فنسيتها وكذلك اليوم تنسى) . ويقول عز و جل :

(ولاتكونوا كالذين نسوا الله فانساهم انفسهم اولئك هم الفاسقون) .

والله يخاطب رسوله بقوله تبارك وتعالى :

(طه : وما انزلنا عليك القرآن لتشقى . الا تذكرة لمن يخشى . تنزيلا ممن خلق الارض والسموات العلى . الرحمن على العرش استوى . له ما فى السموات وما فى الارض وما بينهما وماتحت الثرى . وإن تجهر بالقول فانه يعلم السر واخفى . الله لا إله الا هو له الأسماء الحسنى).

ويقول ربه :

(يس . والقرآن الحكيم إنك لمن المرسلين. على صراط مستقيم . تنزيل العزيز الرحيم .) والله قد كرم نبيه محمدا صلوات الله وسلامه عليه وخاطبه ربه بقوله : (ياايها الرسول) . (ياايها النبى) . (ياايها المزمل) . (ياايها المدثر) ، ومما لا ريب فيه ان خاتم رسل الله هو افضل خلق الله ، وقد فضل الله بعض الرسل على بعض ، فهو القائل (تلك الرسل فضلنا بعضهم على بعض) (ولقد فضلنا بعض النبيين على بعض) . فجعل رسالة نبيه محمد عامة خالدة ، وجعل كتاب الله المنزل عليه معجزة باقية ، وقد شرح صدره ورفع ذكره واعلى قدره ، وقد تولاه مولاه فرباه واجتباه واصطفاه فقد وجده يتيما فآواه ، ووجده ضالا فهداه ، ووجده عائلا فاغناه ، وامره بالاخلاص لله وحده ، فقال له :

(قل إنى امرت ان اعبد الله مخلصا له الدين . وامرت لان اكون اول المسلمين) وجعل طاعة الرسول من طاعته (من يطع الرسول فقد اطاع الله) وجعل حكمه من حكمه فقال له : (فلا وربك لايؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا فى انفسهم حرجا مما قضيت ويسلموا تسليما) .

وقرن عزته بعزته (ولله العزة ولرسوله وللمؤمنين ولكن المنافقين لايعلمون) فهم لا يعلمون لان النفاق فى العقيدة كفران وخسران ، وهو فى الاخلاق فسوق وعصيان ، ولكن الحق قوى لايقهره البهتان ، ورسول الله هو البشير النذير (تبارك الذى نزل الفرقان على عبده ليكون للعالمين نذيرا) .

ولكن الناس امام هداية الله ــ كما جاء فى أوائل سورة البقرة ــ اصناف ثلاثة : فمنهم المؤمن ومنهم الكافر ومنهم المنافق الخاسر (فماربحت تجارته) (لقد انزلنا آيات بينات وما يكفر بها إلا الفاسقون) .

ولقد آمن بالقرآن الأبرار وطرد الأشرار كما جاء أوائل سورة محمد ﷺ (الذين كفروا وصدوا عن سبيل الله اضل اعمالهم والذين آمنوا وعملوا الصالحات وآمنوا بما نزل على محمد وهو الحق من ربهم كفر عنهم سيئاتهم واصلح بالهم) وقد واجه الرسول الكريم عداء المعاندين ومكر الجاحدين بالصبر الجميل فصبر كما صبر أولوا العزم من الرسل مع ظلم الأقربين من بنى عمومته، انه رسول الله من انفسهم عزيز عليه ما عنتهم حريص عليهم :

(لقد جاءكم رسول من انفسكم عزيز عليه ما عنتم حريص عليكم بالمؤمنين رءوف رحيم .) .

وما كان يدور بخلدهم ان محمدا سيؤسس دولة التوحيد التى سترفع شأنهم وأنه سيبنى لهم مجدا خالدا بانشاء أمة ستكون خير أمة اخرجت للناس ، بعد ان كان العرب فى جاهليتهم فى ضلال مبين فصنع من بنى رعاة الابل والغنم قادة الشعوب والامم ، وصنع من بعض سكان التلال والجبال الرجال والابطال ، وكون من بيض سكان البيداء والصحراء ائمة الفضائل وأساتذة الأخلاق الذين علموا الدنيا الحرية والعدالة والامانة

الدعوة الاسلامية عالمة ؛ لان الدعوة الحقة لاتعيش في الظلام .

والدعوة الاسلامية تقوم على الحق ، والحق غلاب لايزعزعه باطل ولايزحزحه كيد حاقد اوجاحد ، ولابد للحق ان ينتصر مها طال الزمن ومها كان الشوق (فاما الزبد فيذهب جفاء واما ما ينفع الناس فيمكث في الارض) . ولكن الحق يحتاج لرجال صدقوا ما عاهدوا الله عليه والله قد وعد احبابه بالنصر المبين .

لقد قامت دولة الاسلام في المدينة المنورة تظلها العناية الالهية ، لان شعارها هو العدالة الاجتماعية وفي ظل الاسلام تكون المودة والتراحم والتعاون والتآزر ، وفي ظل الاسلام تنقذ الضمائر وتتحرر النفوس من رق الشهوات والنزوات والأنانيات ، وان رسول الاسلام — وهو نبي الرحمة والملحمة — قد رسم سبيل السعادة والسيادة فدعا إلى تحرير العبيد ، ومنح حق المرأة لانها إنسان تتزوج بانسان لتلد إنسانا ، فهي قاعدة البيت المؤسس على تقوى من الله ورضوان ، وبهذا كانت دعوته هي المثل الاعلى لانه هو الاسوة الحسنة ، وقد انتشر الاسلام بالقدوة كما انتشر بالدعوة ، ورسول الله هو القدوة في أقواله وأفعاله وجميع اخلاقه واحواله ، فهو صورة القرآن تمشي على الارض هونا ، وكان القرآن خلقه ، فكان المشعل الذي جعله يمشي في الطريق المشرق المنير إلى مرضاة بخطوات موفقة ، وكان القرآن تذكرة لمن يخشى ولاتزال معارفه قادرة على تحقيق الاهداف العليا للحياة الانسانية الكريمة الفاضلة (ان هذا القرآن يهدى للتي هي اقوم ويبشر المؤمنين الذين يعملون الصالحات ان لهم اجرا كبيرا) فهو الذي اسس دولة التوحيد وبنى امة العدالة والاستقامة والله يقول (ويرى الذين اوتوا العلم الذي انزل إليك من ربك هو الحق ويهدى إلى صراط العزيز الحميد) إلا انه لايصلح آخر هذه الامة إلا بما صلح به أولها .

صيانة القول

ان صيانة القول خير من سوء وضعه ، وان كلمة واحدة من الصواب تصيب موضعها خير من مسالة كلمة تقولها في غير فرصها ومواضعها . . مع ان كلام العجلة والبدار موكل بـه الزلل وسوء التقدير وان ظن صاحبه انـه اتقن واحكم .

مجلة الامة

وفقنا الله لما يحب ويرضى

يارب صل وسلم دائما ابدا على حبيبك خير الخلق كلهم

هو الحبيب الذي ترجى شفاعته لكل هول من الاهوال مقتحم

Transliteration	Translation	Arabic
16. *Naz-zaa-'a-tal-lish-sha-waa.*	16. Stripping off the skin of the scalp .	نَزَّاعَةً لِّلشَّوٰى ﴿١٦﴾
17. *Tad-'oo man ad-ba-ra wa ta-wal-laa.*	17. It shall call him who backed off and turned away,	تَدْعُوْا مَنْ اَدْبَرَ وَتَوَلّٰى ﴿١٧﴾
18. *Wa ja-ma-'a fa-au-'aa.*	18. And hoarded (wealth) and withheld it.	وَجَمَعَ فَاَوْعٰى ﴿١٨﴾
19. *In-nal-in-saa-na khu-li-qa ha-loo-'aa.*	19 Indeed man has been created weak (in nature);	اِنَّ الْاِنْسَانَ خُلِقَ هَلُوْعًا ﴿١٩﴾
20. *I-zaa mas-sa-hush-shar-ru ja-zoo-'aa.*	20 When evil touches him, he is fretful	اِذَا مَسَّهُ الشَّرُّ جَزُوْعًا ﴿٢٠﴾
21. *Wa i-zaa mas-sa-hul-khai-ru ma-noo-'aa.*	21. And when good reaches him he becomes niggardly;	وَّاِذَا مَسَّهُ الْخَيْرُ مَنُوْعًا ﴿٢١﴾
22 *Il-lal mu-sal-leen.*	22. Except those who pray	اِلَّا الْمُصَلِّيْنَ ﴿٢٢﴾
23. *Al-la-zee-na hum 'a-laa sa-laa-ti-him dāā-i-moon.*	23 Who are constant at their prayers;	الَّذِيْنَ هُمْ عَلٰى صَلَاتِهِمْ دَآئِمُوْنَ ﴿٢٣﴾
24. *Wal-la-zee-na fee am-waa-li-him haq-qum-ma'-loom.*	24 And those in whose wealth there is a recognised right	وَالَّذِيْنَ فِيْٓ اَمْوَالِهِمْ حَقٌّ مَّعْلُوْمٌ ﴿٢٤﴾
25. *Lis-sāā-i-li wal-mah-room.*	25. For the beggar and the destitute;	لِّلسَّآئِلِ وَالْمَحْرُوْمِ ﴿٢٥﴾
26. *Wal-la-zee-na yu-sad-di-qoo-na bi-yau-mid-deen.*	26. And those who believe in the Day of Judgement,	وَالَّذِيْنَ يُصَدِّقُوْنَ بِيَوْمِ الدِّيْنِ ﴿٢٦﴾

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Mohammad Ismail
Muhammed Ismail,
Maulvi Hafiz Qari Al-Khateeb

Transliteration	Translation	Arabic
3. *Mi-nal-laa-hi zil-ma-'aa-rij.*	3. From Allah, (the Lord) of the Ascending Ranks.	مِّنَ اللَّهِ ذِي الْمَعَارِجِ ﴿٣﴾
4 *Ta'-ru-jul-ma-laa-i-ka-tu war-roo-hu i-lai-hi fee yau-min*	4 The Angels and the Spirit shall ascend to Him on a day	تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ
kaa-na miq-daa-ru-hoo kham-see-na al-fa sa-nah.	the measure of which is fifty thousand years.	كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾
5. *Faṣ-bir ṣab-ran ja-mee-laa.*	5 So be patient in all sincerity	فَاصْبِرْ صَبْرًا جَمِيلًا ﴿٥﴾
6. *In-na-hum ya-rau-na-hoo ba-'ee-daa.*	6. Surely, they see it (i.e. that day) far off,	إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ﴿٦﴾
7. *Wa na-raa-hu qa-ree-baa.*	7. And We see it (quite) near,	وَنَرَاهُ قَرِيبًا ﴿٧﴾
8. *Yau-ma ta-koo-nus-sa-maa-u kal-muh-li*	8. The day when the sky shall be like molten copper,	يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ ﴿٨﴾
9. *wa ta-koo-nul-ji-baa-lu kal-'ih-ni;*	9 And the mountains shall be like dyed wool;	وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ﴿٩﴾
10. *wa laa yas-a-lu ḥa-mee-mun ḥa-mee-maa.*	10 And a bosom friend shall not ask of a bosom friend,	وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ﴿١٠﴾
11 *Yu-baṣ-ṣa-roo-na-hum*	11 (Although) they shall be (put) in sight of each other	يُبَصَّرُونَهُمْ
Ya-wad-dul-muj-ri-mu lau yaf-ta-dee min 'a-zaa-bi yau-mi-i-zim-bi-ba-neeh.	The sinner would wish to redeem himself from the torment of that Day by (giving away) his sons,	يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ ﴿١١﴾
12. *Wa ṣaa-ḥi-ba-ti-hee wa a-kheeh.*	12 And his consort (wife) and his brother,	وَصَاحِبَتِهِ وَأَخِيهِ ﴿١٢﴾
13 *Wa fa-ṣee-la-ti-hil-la-tee tu'-weeh.*	13 And his kinsfolk who sheltered him,	وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ ﴿١٣﴾
14 *Wa man fil-ar-ḍi ja-mee-'an ṡum-ma yun-jeeh.*	14 And all who are on the earth, so that he might rescue himself.	وَمَن فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنجِيهِ ﴿١٤﴾
15. *Kal-laa. In-na-haa la-ẓaa.*	15 No, never, it (Hell) is indeed a Flaming Fire,	كَلَّا إِنَّهَا لَظَىٰ ﴿١٥﴾

Transliteration	Translation	Arabic
47. *Fa maa min-kum-min a-ḥa-din 'an-hui ḥaa-ji-zeen.*	47. So, no one among you could have restrained (Us) from him.	فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ۝
48 *Wa in-na-hoo la-taz-ki-ra-tul-lil-mut-ta-qeen.*	48 And surely this is a reminder for the God-fearing.	وَإِنَّهُ لَتَذْكِرَةٌ لِّلْمُتَّقِينَ ۝
49 *Wa in-naa la-na'-la-mu an-na min-kum-mu-kaz-zi-been.*	49. And surely, We do know that some of you are beliers.	وَإِنَّا لَنَعْلَمُ أَنَّ مِنكُم مُّكَذِّبِينَ ۝
50. *Wa in-na-hoo la-ḥas-ra-tun 'a-lal-kaa-fi-reen.*	50. And surely, it is a great grief to the unbelievers.	وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ۝
51. *Wa in-na-hoo la-ḥaq-qul-ya-qeen.*	51. And surely, it (the Qur'an) is the Truth of assured certainty.	وَإِنَّهُ لَحَقُّ الْيَقِينِ ۝
52. *Fa-sab-biḥ bis-mi rab-bi-kal-'a-zeem.*	52. So glorify the Name of your RABB (Guardian-Lord), the Great.	فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ۝

CHAPTER 69 AL-ḤĀĀQ-QAH ENDS HERE تمت هنا بحمد الله السورة ٦٩ ـ الحاقـة

SOO-RA-TUL-MA-'AA-RIJ — *SOO-RA-TUL-MA-'AA-RIJ* — سُورَةُ الْمَعَارِجِ

Mak-keey-yah — Revealed at Makkah

Ru-koo-'aa-tu-haa 2 — SECTIONS 2 — سورة المعارج مكية

Aa-yaa-tu-haa 44 — VERSES 44

Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem. — In the name of Allah, the All-Compassionate, the Most Merciful. — بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

RU-KOO' 1 — SECTION 1 — ركوع ١

Transliteration	Translation	Arabic
1. *Sa-a-la sāā-i-lum-bi-'a-zaa-binw-waa-qi'.*	1. A questioner asked for the impending torment (to fall)	سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ۝
2 *Lil-kaa-fi-ree-na lai-sa la-hoo daa-fi'.*	2. On the unbelievers, which no one can repel	لِّلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ۝

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ṡ=ث Bold ḥ=ح Madd ż=ذ ṣ=ص ḍ=ض ṭ=ط ẓ=ظ ʻ=ع (Jerk) Fine Madd آ=ãã ﺁ=ãã ﯼ=ãã ﺁ=ãã ﻭ=õõ ق=qq

RU-KOO' 2 — SECTION 2 — ركوع ۲

38. *Fa-lãa uq-si-mu bi-maa tub-ṣi-roo-na-* — 38 But no, I swear by what you see, — فَلَآ أُقْسِمُ بِمَا تُبْصِرُونَ

39 *wa maa laa tub-ṣi-roon,* — 39. And by what you do not see; — وَمَا لَا تُبْصِرُونَ

40 *In-na-hoo la-qau-lu ra-soo-lin ka-reem.* — 40. Surely, it (the Qur'an) is the (divinely inspired) word of an honoured Messenger. — إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ

41. *Wa maa hu-wa bi-qau-li shaa-'ir,* — 41 And it is not the saying of a poet: — وَمَا هُوَ بِقَوْلِ شَاعِرٍ

Qa-lee-lam-maa tu'-mi-noon. — How little you believe! — قَلِيلًا مَا تُؤْمِنُونَ

42. *Wa laa bi-qau-li kaa-hin. Qa-lee-lam-maa ta-zak-ka-roon* — 42. And nor is it the word of a sooth-sayer: How little you reflect! — وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَا تَذَكَّرُونَ

43. *Tan-zee-lum-mir-rab-bil-'aa-la-meen.* — 43. It (the Qur'an) is a revelation from the RABB (Guardian-Lord) of (all) the worlds. — تَنزِيلٌ مِّن رَّبِّ الْعَالَمِينَ

44. *Wa lau ta-qaw-wa-la 'a-lai-naa ba'-ḍal-a-qaa-weel.* — 44. And had he forged any sayings in Our name, — وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ

45. *La-a-khaz-naa min-hu bil-ya-meen,* — 45. We would indeed have seized him by his right hand; — لَأَخَذْنَا مِنْهُ بِالْيَمِينِ

46. *Ṡum-ma la-qa-ṭa'-naa min-hul-wa-teen.* — 46. Then, we would certainly have cut his jugular vein; — ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ

told in the gospel of St. John: "if ye love me, keep my commandments." (14:15 and 15:10)

The highest moral standard and dynamic energy displayed by the early Muslims was not only the result of any emotional attachment to the person of the Holy Prophet but to this ethical ideal represented in the lofty conception of Allah. It is said in the Quran, "Muhammad is no more than an apostle...if he died or was slain, will ye then turn back on your heels." (3:144). The Quran, therefore, brings to their notice that the real cause for which they are to strive is not dependent on the life or interest of one person, however, great he may be but on the highest ideal, God, who is ever present. Who represents the healthiest ideal of life on this earth. When the Holy Prophet actually died, and there was fear of revolt, Abu Bakr rose to the occasion and pointed out to the people the truth behind the whole movement initiated by the Holy Prophet: "Those who accepted Islam thinking they worshipped Muhammad should know that Muhammad has died; but those who joined our ranks for the sake of a great ideal should know that God, the embodiment of that ideal, is living and shall live for ever." The love for God for these people was love and active striving for the establishment of an Ideal State or a world community based on the highest moral principles, the benefits of which would be open to all mankind irrespective of any national, or class consideration. Such a universal and lofty ideal is possible only if people submit, of their own free will, to God who represents in His person the best ethical values.

Where lies the dividing line between the religious and the secular when you lead a life of purity and chastity, of charity and benevolence? Are not our physical conditions closely related to our moral and spiritual well being? Even eating and drinking play a great part in our moral and spiritual world Christ himself made no difference between secular and religious life. It was for Muhammad *(Sallallahu alaihi wa sallam)* to bring home to the world so clearly that every act of a person has a religious bearing, a religious significance. In fact his whole life from the cradle to the grave is a series of religious performances.

Muhammad, once an orphan, then a persecuted citizen flying for his life, was a spiritual and temporal chief. But could this taste of power change his method of living? Did he surround himself with the pomp of power? Did he keep a retinue or body-guard, or did he indulge in any one of those outward manifestations of earthly glory in which the monarchs of the earth, ancient and modern, have loved to clothe themselves? Did he amass wealth or leave a large fortune behind? In not one single respect did he change Power notwithstanding and stupendous power too, for he exercised a power which the greatest of monarchs might have envied, he remained to the last simple, unostentatious, free from pride, living for his flock and living with it a self-sacrifice rarely seen in life. Here is a great builder of temporal and religious power, but meek, merciful, and "pure in heart", who inherited the earth but did suffer hunger and thirst for righteousness. In his case, words became reality and action. This is real spirituality, which remains unflinching and unscathed even in affluence and prosperity. One who is humble in poverty, has still to put his spirituality to test if he dips deep into the sea of riches and power and remains unaffected.

The Holy Prophet was thus an inspiring Example of Godly life, a model of virtue and goodness, a symbol of truth and veracity, a great Apostle of God, His Messenger to the whole world. His life and work, his truth and straightforwardness, his piety and goodness, his character and morals, his ideology and achievements all stand as infallible proof of his superiority in Apostleship. Anyone who studies his life and teachings will testify that verily he was the Most Holy Prophet of God and the Quran, the book he gave to mankind, is the Book of God for all ages. No sincere seeker after truth can escape this conclusion. And he shall not remain quiet, rather he shall call people to say

> "O ye that believe, send ye blessings on him and salute him with all respect." (33:53)

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SALAAT is the pillar of faith. We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. When the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

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(3) Duty to self means self-help for self-perfection.

It is essential for our perfect development that we should worship God and implore Him for help and guidance in the discharge of the threefold duties of life.

In order to achieve godly life, Islam projects men into the very being of God. "Be good to others as God is good to you". (28:77) God, according to the Quran, is Just, Merciful and Loving. It is His justice and loving consideration for men that he sent Prophets for their moral guidance so that they may not suffer due to misuse of power. If man is willing to repent and turn his face to the right path, His forgiveness and mercy are ever ready to accept him back. "Ask forgiveness of your Lord, then turn to Him, surely my Lord is Merciful, full of Loving-kindness." (11 90) Hence the highest and purest moral ideal in Islam is to receive the baptism of Allah" (2 138) Or what is expressed in other words as "creating in you divine attributes."

Such faith in God necessarily produces in man an attitude of humility which arises, not because we are finite as compared to God's infinite power and wisdom, but because His love and compassion for us far exceeds the merit which we are able to earn by our own efforts towards goodness and justice.

> "Whoever does a good deed shall have ten like it." (6:160)

The message of the Holy Prophet aims at establishing an equilibrium between these two aspects of human life He said that everything in the world is for you—but your mission in life is to fulfil the Will of God. His teachings catered to the spiritual as well as the temporal needs of man. He taught man how to purify his soul and be in communion with Reality and also to reform mundane life, individual and collective both, and establish right over-might and virtue over vice He said that spiritual purity can be achieved only through submission to the Divine Will and in fashioning your life in such a way that it comes in accord with the Commandments of God He ordered his followers to pray to God with complete submission, to observe fasts and give alms with sincerest devotion, to meditate and love God with every fibre of their being But he also said that all this would be of no avail if a person is not kind to children and fellow-beings, dutiful and honest in his work, gentle in his behaviour, clean in his dealings, respectful to his elders, helpful to neighbours and straight-forward in his personal, social and other spheres of life

This is the message of Muhammad and what a unique and life-giving message it is! A message which entire humanity needs today

The words of Muhammad *(Sallallahu alaihi wa sallam)* were not the dictates of a potentate May, he always disavowed possession of things which might influence others in his favour In the words of the Quran, he would often say I say (not) unto you, in my possession are the treasures of God, neither do I say Verily I am an angel, only what is revealed to me do I follow Still he commanded all the submission and homage imaginable. In fact, his words were the words of the beloved, to be respected and cared for by the lovers. If such is the mental attitude of the people towards their teacher, no wonder "he is the most successful among all other religious personalities" in working out reforms. But one should first reach the height of the ladder of spirituality before aspiring to that success.

So, we should love to follow the Holy Prophet in all spheres of life. This is not merely a question of obedience, but of following him with earnestness, devotion and love. His love should dominate all aspects of our lives. Then and only then we can make our hearts worth adoring Allah and loving His Prophet, which are indispensable for all Muslims. Thus love for the Holy Prophet is an abiding stimulus It is neither a fancy, nor a sentiment, nor an evanescent emotion. It is a principle, claim, steady, undecaying, deeper than love of one's house, the kindred, one's rest and recreation, in fact, one's own life.

> "Say, if it be your fathers, your sons, your brothers, your mates or your kindred, the wealth that ye have gained; the commerce in which ye fear decline or the dwellings in which ye delight, that are dearer to you than God or His Apostle or the striving in His cause, then wait until God brings about His decision, and God guides not the rebellious." (9 24)

This love for God which is described here as the *sine qua non* of a true believer is, in reality, the love of the highest ideal of ethical conduct which is symbolised in God. Love for the Prophet or God is thus in the last resort to be construed as an ideal, not merely as love for a person as we are

all the worlds." (21: 107).

The Quran is the last book of God, and Muhammad (*Sallallahu alaihi wa sallam*) the last of Prophets. It is the finality of law and guidance given in the last message of God and the personality of the Holy Messenger that make him the Ultimate Prophet. When the Holy Quran represents the will of the Most High and contains everything to meet our moral and spiritual requirements, a new revelation would be useless repetition and redundant.

History tells us that Muhammad (*Sallallahu alaihi wa sallam*) was the only Prophet who saw his mission fulfilled in his own life time. This success was due to no other cause than the Quran. Its injunctions swept off most deep-rooted evils like idolatry and drunkenness; it left no trace of them in the Arabian peninsula. It welded the warring elements of Arabian society into one nation and made an ignorant people the foremost torch-bearers of knowledge and science. In fact, every word of the Quran gives expression of Divine majesty and glory in a manner not approached by any other sacred book. Hence the challenge of the Holy Quran remains unanswered to this day. (2 23, 10 38, 11 13, 17.88)

> "And if ye are in doubt as to what we have revealed from time to time to our Servant, then produce a Surah like there-unto: and call your witnesses or helpers (if there are any) besides God, if your (doubts) are true:
>
> "But if ye cannot, and of a surety ye cannot, then fear the Fire whose fuel is men and stones which is prepared for those who reject faith" (2·23, 24) See also (10: 38, 11·13 and 17 88).

"The age in which Christianity appeared", says Dean Ingle, "Was a time of moral and spiritual advance but of political and social stagnation." (Christian Ethical and Modern Problems· p 92) Instead of trying to stop this decline and create a better atmosphere on the basis of moral ideals, Christian Fathers totally abandoned all efforts in this direction and concentrated on the perfection of their character. The ethics put forward was only of interim character having no absolute value. The Christian priest, waited for miraculous intervention from God and did not feel it their duty to mould contemporary society according to the ideals of Christ. The presupposition naturally coloured their view about nature. To them the moral duty of an individual was to leave the world of society and matter to the devil in order to save themselves from the imminent Divine Judgement. According to Islam this is a totally worng approach. Nature and Matter are not alien to the world of spirit; in the evolutionary progress of mankind, matter is as essential as spirit which finds in Nature a stepping stone towards higher integration. The effort which man puts forth in overcoming the obstruction offered by Nature sharpens his insight and prepares him for a dive into what lies below the surface of phenomena. The moral nature of man can blossom into perfection only when it is ready to face the opposing forces of Nature and mould the stimulus offered by it to ideal ends. It is only then that the total self of man realises itself as one of the greatest energies of Nature and is able to rise higher than Determinism and Fatalism. The Quran denounced renunciation in no uncertain words (7:27) and demands resolute and constant active participation from the believers in the struggle for establishing a social order on the basis of peace and justice.

> "And fight them on until there is no more tumult or oppression, and there prevail justice and faith in God." (2.193)

The man who regards it as his task to realise a divinely ordained moral ideal will judge of all things with reference to their possible utility for that purpose. For such a person there exists no blind destiny, no arbitrary will, to paralyse his energy; for him all things are ordered by God with a view subserving his divinely-ordained ethical task. For such a person no actual state of affairs is unalterably ordained, but every fresh situation is a call to a higher realisation of the world's ethical purpose, for which indeed, the mechanical uniformity of Nature provides the most effective means. For such a man, history also acquires a new significance. He sees in it a gradual unfoldment of the "signs" (7·182) and the "days of God". (14 5), the main moral purpose for which the heavens and the earth and man were created. It affords man a right perspective in which he can view the significance of his moral task in upholding and helping realisation of the law of Providence. Thus Islam consists of three fold duties towards God, Man and self:

(1) Duty to God means complete submission to His Will.

(2) Duty to Man means peace and goodwill towards all of them.

Hitherto prophets had been raised from time to time still every nation had forsaken the right way and acted against the directions given to it. Thus differences arose necessitating the advent of another prophet who should show the right path to all nations. If a prophet was needed by every nation to settle its own differences, one was surely needed to settle the differences between the various nations, for the truth which had been shown by the different prophets had again been obscured. Thus among the different national religions of the world Islam occupies the position of an international religion.

According to the divine scheme, prophets were raised for the moral regeneration of the world As disclosed in the Holy Quran, a large number of prophets were raised, but their message was limited to their own nation. All of them were national prophets, and their work was limited to moral and spiritual uplift. But while national growth was the first condition of the human race, when each nation lived almost an exclusive life and the means of communication between different races were almost absent, the grand idea which the Divine scheme had in view was the uplift and unification of the human race. Humanity could not remain for ever divided into watertight compartments of nationalities formed on the basis of blood or geographical limitations. In fact, these different nationalities had through jealousy, became the cause of discord and hatred between them, each looking upon itself as the only chosen one and despising the rest. Such views tended to extinguish the final step, therefore, in the institution of the prophethood was the raising up of one prophet for all nations, so that the consciousness of being one whole might be created in the human race.

The days of the national prophets had ended; they had served the purpose for which they were meant, and the day of a world-prophet dawned upon humanity in the person of the Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*), to lead it to the grand idea of unity of the human race Christ was the last of national prophets, and though the message of Christianity is now being conveyed throughout the world, yet that was never Christ's idea He was perfectly sure that he was "not sent but unto the lost sheep of the house of Israel" (Mat 15 24), so sure that he did not hesitate to call those who were not Israelites 'dogs' in comparison with the 'Children' who were Israelites (Mat 15·26) and the bread of the children could not be sent to the dogs Nevertheless, the idea of casting the heavenly bread of Christ to the same non-Israelite 'dogs' entered the head of one of the disciples, after 'Children' had shown no desire to accept that bread. It was Paul who widened the scope of Christ's mission by carrying his message to the Jews and Gentiles alike

The sermon of the Holy Prophet on the occasion of his last pilgrimage declares "All men are like brothers, the black has no superiority over the red, nor has an Arab any preferential claim on the non-Arab, All are the sons of Adam and Adam was made out of clay"

This was in fact a charter of equality and freedom for the enslaved people of the world from whom loyalties of diverse types were expected The prophet of Islam broke all these chains. Henceforth loyalty was not to race or nationality, throne and crown, priest or divine, but to ONE God alone, the supreme God, the Sustainer of the worlds. This idea of human unity and brotherhood which evolved out of the sublime ethical monotheism of Islam, was unknown to Judaism and Christianity.

The idea of International Prophet is not based on a solitary occurrence in the Holy Quran as to the extent of the mission of one or the other Prophet, but is a fully developed Divine Scheme. When mentioning the earlier prophets the Quran says that Noah was sent to "his people", (7.59). It speaks of Moses as being commanded to "bring forth the people from darkness into light" (14:5) It speaks of Jesus as a messenger to the 'Children' of Israel (3·49) but speaking of the Holy Prophet Muhammad, it says in unequivocal words that "We have not sent thee, but as a Universal (Messenger) to men giving them Glad tidings, and warning them (against sin), but most men understand not" (34 28).

On another occasion also, the Universality of the Prophet's mission is thus stressed:

> "Say O men, I am sent unto you all, as the Apostle of God to whom belongeth the dominion of the heavens and the earth"
>
> (7 158)

One thing is sure that no other prophet is spoken of either in the Holy Quran or in any other scripture as having been sent to the whole of humanity or to all people or all nations The Holy Prophet is not only a warner to all the nations and bringer of glad tidings but a mercy to all of them as well.

"We sent thee but as a Mercy for

find many a stumbling stones. He may come across events which may appear to him to smack of unkindness and injustice. He may also find it difficult to reconcile certain experiences seemingly inconsistent with infinite justice and love. But a man of God does not feel distressed by such happenings because of his deep and abiding faith in God's infinite love. He believes that there must be some good and valid reason behind all that is happening in Nature as it all emanates from the Divine Being who is both Haakim (the Sovereign) as well as Hakeem (the Wise)!

This world is not what God wanted it to be. It is not what it would have been if God's Will had dominated it. He has given to man what is the root of all wonders—the power of intelligent observation and decision, through which alone God's glorious purpose for man can be realised. We are all conscious of the great distance that lies between our wishes and our needs. We cannot accept as divine any love which does not reckon with this difference, or which promises to grant all of our wishes. Nor can it be Love which in no circumstances will cause pain. The life of the Holy Prophet is proof enough that God's love does not mean a guarantee that nothing unpleasant shall come to pass. God's love is not the kind of favour that certain people expect on terms different from and easier than those which Divine Righteousness must insist on. The life of the Holy Prophet puts before us the ideal of excellent moral character as the standard, we are to be guided by it in building up our own character.

We can do more and more of good deeds by being good than in any other way. Doing good is the best way for receiving good.

The love of God is not to be summoned into being at a call. It is not by a simple or direct effort that you can bring it into operation. You can ask your hand to do what you wish, and it does it, but we have no such control over the intractable heart. If we wish to rekindle in our deserted and desolate bosom the love of God, let the 'love of God' be the theme of our deep contemplation. God never forgets to touch a loving heart with the scepter of Divine Love. If we heeded Him, and were half as obedient to Him as the flower is to the life-giving influence of the sun inspiring, we could blossom like garden. We believe in his holy Prophet whose nature was to be bountiful, tender, sweet, beautiful, and when we begin to see the traits that were in him, they bring up the same traits in us. It is thus the only way that we can build our life on the solid pedestal of Divine Love and the example of our Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)*.

With regard to redemption or salvation, it is emphasised by the Quran that a Prophet being a "servant" of God cannot play the role of a Saviour, but in view of the erring nature of man, the Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* has no doubt been given the privilege of intercession on behalf of sinners.

Love of God makes the performance of religious duties pleasant and welcome. Why are the angels so quick in God's service—because they love him. Love is never weary. One who loves God is not weary of serving him, like one who loves money is not weary of toiling for it.

Nothing is difficult in love. It will make a man give up his hard ingrained habits with pleasure for the sake of one whom he loves. It is like wings to the bird and sails to the ship. It carries one full-sail to heaven. When love cools down, obedience slacken and drives heavily. It wants the oil in its wheels that Love used to provide. Love does oil the wheels and makes duty a pleasure.

Labour of Love is Light.

Love much so that you do much.

SUPERIORITY OF PROPHET MUHAMMAD

(Sallallahu alaihi wa sallam)

At the time the Holy Prophet of Islam was raised, the whole world was enveloped in darkness by the dense clouds of disbelief, dishonesty and profanity. And as in Nature, light always follows darkness and rain comes after drought so that the proper state of things should be restored, similarly, in the world of men, an urge for reform arose. It was a time when every country and nation sought either the appearance of several reformers, one for each nation, or the advent of one masterly mind who should restore universality with a perfect religion from God maintaining that all nations are a single people. Therefore one prophet was raised for all the people.

is there to supervise no servant ever dare disobey his orders. This is the essence of *tasawwuf* or mysticism as it is called in the West." The rest is appendage." (M. Hamidullah, The Emergence of Islam, Islamabad, 1993, P.141-2) In other words the *tasawwuf* means that a believer should behave in his private as well as public life with utmost realisation of the presence of God. *Ihsaan* is thus the superactive degree of one's noble conduct. To enable one to observe this excellent standard in one's life is the aim and object of Islamic Mysticism. It will make one realise all the time as if he were in the presence of God. He will, naturally, be most careful in choosing his words think twice before taking any action.

In the end we pray for Almighty Allah's grace and favour to submit to the will of Almighty Allah and obey commands with utmost sincerity. We also pray:

> "O our Rabb, do not make us carry a burden for which we have no strength
>
> Overlook our sins and forgive us,
>
> and have mercy on us
> You are our Lord,
> So help us against the unbelieving people." (2:286).

Ameen!

LOVE FOR GOD AND FOR HIS HOLY PROPHET (II)

By: Dr. M. H. Durrani

Love cannot be produced by simply making a resolve to love. It will be as impossible to do so as it is to move a boat by pressing it from within. The force with which you press on is exactly equal to that with which you are pressed back. It is also impossible to generate genuine and fervent love as it is to invise inspiration Inspiration is a breath of life coming from without and so is love a feeling roused not by ourselves but by things besides ourselves. There are, however, two methods to cultivate this kindly virtue—

(1) By following the commands of one's love It is god's merciful law that feelings are hightened by acts done for the sake of one's principles You may love someone because you may have done some good, and are therefore, interested in him Subsequently the interest changes into anxiety and anxiety into affection The dignified politeness of the olden days often changed into sincerity which the abrupt manners of today cannot produce. It is the same with things spiritual. If our heart is cold we find it hard to offer love either to God or to our fellow beings To dispel the cold we should engage ourselves in something useful We are in love with what we do and with those by whom we do our duty. Let a man begin in right earnest with "I ought"; he will end, by God's grace if he perseveres, with the free bounty of "I will". Let him accustom himself to abound in small virtues of kindness, attachment and affection, all for the sake of God. By and by he will feel that such deeds and dispositions have become a part of his nature. He will cease to think of retaliation against those who injure him; instead he will have learnt to love them For he has spent a "treasure" in acquiring this disposition, and "where the treasure is, there will be the heart also"

(2) The second way of cultivating love is by contemplating love of God, as Love begets Love God's love is, therefore, the point from which to move the soul We may feel provoked when asked for what we cannot give, but True Love does not ask but gives!

In the ideology of Islam love of God, provides as does His fear, the incentive to Good And a devout Muslim is one whose love for Allah is supreme and unsurpassed [illegible] for anything else [illegible] gives a definite and permanent direction to his will and forms the [illegible] motive of his moral and religious life

How can we love Allah By following in the foot steps of the Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*) who is Mercy of God for all the worlds

If a man tries to learn God's way only through his intellect, he will find many things to perplex and embarrass him. In a world like this, scepticism is easier than faith If any one [illegible] stumble into God's way, he may [illegible]

have said also debunks the theory that it has been grafted on Islam under the Persian influence as a result of certain unorthodox movements which raised their head in that land. Some of the Western educated Muslim scholars have also erred grievously in rejecting Islamic Mysticism as something totally foreign to Islam despite the earnest efforts of notable Muslim Mystics (*Sufis*) to prove to the contrary.

As mentioned by us at the outset, Islamic Mysticism is a discipline wholly and solely based on *Quran and Sunnah*. It is important to emphasise here the fact that Islamic Mysticism lends lustre to other disciplines and doctrines of the Faith. To elucidate, we may add that duties of the Holy Prophet (*Sallallahu allahi wa sallam*) enumerated in Quran Majeed (62.2) provide the basis for the discipline. The Prophet's duties are described in Quran Majeed as under:-

(a) "He will recite and deliver to his people the revelation exactly as he receives them, and will, in this sense, be a trusted Divine Messenger."

(b) "He will not only transmit the Message, but will also expound, interpret and illustrate the teachings he is commanded to impart and would, in this phase of his life, be a Divine Teacher." Explanation of the Text of Quran Majeed implies unfolding of its latent beauty and wisdom.

(c) "Besides explaining to the many the injunctions of the Divine law, he will also unravel to the elect of his people the deeper significance of the Divine wisdom and will initiate them in the profundities of spirit and the subtilities of soul. He will as this account be known as an exponent of Divine Wisdom.

(d) "He will by his words and deeds, precepts and practice, raise and uplift the moral tone of his people, will purge them of (vice) and immorality, and will make them pious and godly. he will in this capacity be called a Divine Reformer and Law-giver." (Tafseer-e-Majidi, Lahore Vol. I p.40: N 5934).

It may be added that the Prophet does the purification of "Self" through training to acquire the noble qualities of devotion and dedication for the Faith by his own precepts and practice, close association with the personal attention toward his companions (*Razi Allahu anhu*) The latter is prime cause of the distinguished and respected status of the Companions.

The Quranic verse quoted below describes the noble qualities of the Companions of the Holy Prophet (*Sallal lahu alaihi wa sallam*).

Muhammad is the Messenger of Allah, and those who are with him

and severe against the unbelievers but merciful amongst themselves.
(O Prophet) you see them bowing, prostrate,
seeking bounty and pleasure from Allah;

their marks are on their faces, from the traces of prostration.

That is their likeness (description) in the Torah

and (that is) their likeness in the Bible.

(They are) like a cultivated field that sends forth its shoot , then strengthens it.
So it thickens and rises firm upon its stalk,

delighting the cultivators,

that He may enrage the unbelievers.

Allah has promised those among them who believe and do good deeds,
forgiveness and great reward.
(Al-Quran 48:29)

Islamic Mysticism prepares the ground for the above virtues through cleaning the "inner self" from which spring up clean ideas and noble aspirations. The motive (*Niyyat*) is the deciding factor as to the good or bad nature and value for one's actions "Actions", said the Holy Prophet (*Sallallahu alaihi wa sallam*), are to be judged by intention. There is surely for man what he intends." In another *hadith* it is said, "Allah looks to your figure nor to your wealth, but He looks to your hearts and deeds."

Islamic Mysticism is best described in the light of a saying of the Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*) which is commonly known as *Hadith-e-Jibreel* Once Hazrat Jibreel (*alaihis sallam*) came in the presence of the Holy Prophet (*Sallallah alaihi was sallam*) and asked question about Islam. His last question related to *Ihsaan* The word literally means to lend beauty to an object and to carry out a task in a beautiful way. The Holy Prophet's reply had a miraculous aspect both in its brevity and profundity. The Prophet said, "Worship God in a manner which would indicate that He is present before you and is watching every act of yours. For even if you do not see him, he sees you." "In other words, the concept of the presence of God should make or aware of Him for we should know that our inner feelings and outer actions are being watched by God. If we develop this concept in our conscious life it would become impossible for us to disobey or evade His Commands. If the Master

In the name of Allah, the All-Compassionate, the Most-Merciful

yaqeen

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ISLAMIC MYSTICISM SPIRITUAL DISCIPLINE FOR REFORMATION OF SELF

"He is the First and The Last.
The obvious and the Hidden,
And He is all-aware of everything (Al-Quran (57:3)

"They said O our Lord. We have wronged ourselves,

and if you will not forgive us and show us mercy

we will surely be utterly lost
(*Al-Quran* 7:23)

"Inform me about Ihsaan
He said: It is that you
Serve Allah as if you see Him
and if you do not see Him,
He certainly sees you "
(Al-Hadith *MISHKAT*)

Islamic Mysticism (Spiritual Discipline), in common with other principles and practices of Islam, is founded on the teachings of Quran and Sunnah or briefly, the Islamic *Sharriah Shariah* has, so to say, two dimensions – one governs the outwardly conduct and business of a believer; the other, namely, *Islamic* Mysticism, regulates his "other worldly" obligations. Its sphere of influence is the heart, being the seat and citadel of all emotions. Heart is the dwelling place of desires. The tears of ecstasy or remorse, which fill the eyes, come from it. The heart can be gracious or callous depending what it is 'fed' on.

A healthy heart is vital for proper functioning of one's mind and body. The Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*) referred to it in one of his sayings, as a "lump of flesh" in the body of man. If it were sound, the whole body was sound: if it were rotten the whole body would become rotten.

Islamic Mysticism has a very noble and sublime aim. It works to make one righteous in heart and mind through concentration on and remembrance of God and His sublime Attributes. The qualities that Islamic Mysticism develops in a believer are piety, dedication to good and an urge for selfless service. It ennobles the heart and mind of a believer and thus enables him to exercise complete control over his passions and base desires, repugnant to the will of God. His heart is instead filled with compassion, love and sympathy for all, nourished by the love of God.

It may be said that whereas *Shariah* is basic for keeping a believer on to the Straight Path, Islamic Mysticism makes the Path easy for him on account of his keen desire to love and please Allah. Such noble sentiments strengthens his will power to better his best.

Islamic Mysticism is the ambition of all those who aspire to live a happy and contented life, here and in the Hereafter.

What is stated in the foregoing paragraphs, disproves the premise of Western Orientalists that Islamic Mysticism has its roots in Greek theosophy or according to some in Indian philosophy – Vedanta of Brahmanism or Buddhism. What we

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The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

المجلد ٤٣ ١٢ صفر ١٤١٥ھ الموافق ٢٢ يوليو ١٩٩٤م العدد ٦

القــرآن

انا ارسلناك بالحق بشيرا ونذيرا ولاتسئل عن اصحاب الجحيم .

ـ قال ﷺ " بشيرا بالجنة ونذيرا من النار "

ـ كان الرسول ﷺ " لا فظ ولاغليظ ولاسخاب فى الأسواق ولايدفع بالسيئة السيئة ولكن يعفو ويغفر "...

القرآن والانسان

ـ القرآن هو كتاب الحق الوحيد فى العالم .
ـ البشرية من غير القرآن بشرية تائهة ضائعة لا تستطيع ان تعرف للحق طريقا .
ـ الحقيقة الكبرى هى توحيد الله واتباع هداه والكفران بماعداه ...

تطبع آيات القرآن الكريم والأحاديث النبوية المقدسة لفائدة قرائنا ، فنناشدكم ان تؤمنوا حرمتها . من الواجب أن يتم التخلص من الصفحات المطبوعة بها بالطريقة الإسلامية اللائقة . وشكرا .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وسلم بعدد كل معلوم لك

القرآن

انا ارسلناك بالحق بشيرا ونذيرا ولا تسئل عن اصحاب الجحيم . (البقرة : ١١٩)

قال ابن ابى حاتم حدثنا ابى اخبرنا عبد الرحمن بن صالح اخبرنا عبد الرحمن بن محمد بن عبد الله الفزارى عن شيبان النحوى اخبرنى قتادة عن عكرمة عن ابن عباس عن النبى ﷺ قال " انزلت على (انا ارسلناك بالحق بشيرا ونذيرا) قال بشيرا بالجنة ونذيرا من النار " وقوله (ولا تسئل عن اصحاب الجحيم) قراءة اكثرهم ولا تسئل بضم التاء على الخبر وفى قراءة أبى بن كعب وما تسئل وفى قراءة ابن مسعود ولن تسئل عن اصحاب الجحيم نقلها ابن جرير أى لانسألك عن كفر من كفر بك كقوله (فانما عليك البلاغ وعلينا الحساب) وكقوله تعالى (فذكر انما انت مذكر لست عليهم بمسيطر) الآية وقوله تعالى (نحن اعلم بما يقولون وما انت عليهم بجبار فذكر بالقرآن من يخاف وعيد) واشباه ذلك من الآيات ، وقرأ آخرون "ولا تسأل عن اصحاب الجحيم " بفتح التاء على النهى اى لاتسأل عن حالهم كما قال عبدالرزاق اخبرنا الثورى عن موسى بن عبيدة عن محمد بن كعب القرظى قال ، قال ، قال رسول الله صلى الله عليه وسلم " ليت شعرى ما فعل ابواى ليت شعرى ما فعل ابواى ليت شعرى ما فعل ابواى ؟ " فنزلت (ولا تسأل عن اصحاب الجحيم) فما ذكرهما حتى توفاه الله عزوجل و رواه ابن جرير عن ابى كريب عن وكيع عن موسى بن عبيدة وقد تكلموا فيه عن محمد ابن كعب بمثله وقد حكاه القرطبى عن ابن عباس ومحمد ابن كعب قال القرطبى : وهذا كما يقال لاتسأل عن فلان اى قد بلغ فوق ما تحسب وقد ذكرنا فى التذكرة ان الله احيا له ابويه حتى آمنا به واجبنا عن قوله " ان ابى واباك فى النار" قلت والحديث المروى فى حياة ابويه عليه السلام ليس فى شئ من الكتب الستة ولا غيرها واسناده ضعيف والله اعلم . ثم قال ابن جرير وحدثنى القاسم اخبرنا الحسين حدثنى حجاج عن ابن جريج اخبرنى داود بن ابى عاصم به ان النبى ﷺ قال ذات يوم " اين ابواى" ؟ فنزلت (انا ارسلناك بالحق بشيرا ونذيرا ولا تسأل عن اصحاب الجحيم) وهذا مرسل كالذى قبله وقد رد ابن جرير هذا القول المروى عن محمد بن كعب وغيره فى ذلك لاستحالة الشك من الرسول ﷺ فى امر ابويه واختار القراءة الاولى وهذا الذى سلكه ههنا فيه نظر لاحتمال ان هذا كان فى حال استغفاره لأبويه قبل ان يعلم أمرهما فلما علم ذلك تبرأ منهما واخبر عنهما انهما من اهل النار كما ثبت هذا فى الصحيح، ولهذا اشباه كثيرة ونظائر ولا يلزم ما ذكره ابن جرير والله اعلم .

وقال الامام احمد اخبرنا موسى بن داود حدثنا فليح

بن سليمان عن هلال بن علي عن عطاء بن يسار قال : لقيت عبد الله بن عمرو بن العاص فقلت : اخبرني عن صفة رسول الله ﷺ في التوراة فقال : أجل والله انه لموصوف في التوراة بصفته في القرآن : يا أيها النبي انا ارسلناك شاهدا ومبشرا ونذيرا وحرزا للاميين ، وانت عبدي ورسولي سميتك المتوكل ، لافظ ولا غليظ ولا سخاب في الاسواق ولايدفع بالسيئة السيئة ولكن يعفو ويغفرولن يقبضه حتى يقيم به الملة العوجاء بأن يقولوا لا إله الا الله فيفتح به اعينا عميا وآذانا صما وقلوبا غلفا . انفرد باخراجه البخاري فرواه في البيوع عن محمد بن سنان عن فليح به وقال تابعه عبد العزيز بن ابي سلمة عن هلال ، وقال سعيد عن هلال عن عطاء عن عبد الله بن سلام، ورواه في التفسير عن عبد الله عن عبد العزيز بن ابي سلمة عن هلال عن عطاء عن عبد الله بن عمرو بن العاص به فذكر نحوه ، فعبد الله هذا هو ابن صالح كما صرح به كتاب الادب ، وزعم ابن مسعود الدمشقي انه عبد الله بن رجاء ، وقد رواه الحافظ ابو بكر بن مردويه في تفسير هذه الآية من البقرة عن احمد بن الحسن ابن أيوب عن محمد بن احمد بن البراء عن المعافى بن سليمان عن فليح به وزاد : قال عطاء ثم لقيت كعب الاحبار فسألته فما اختلفا في حرف الا ان كعبا قال : بلغته أعينا عمومى وآذانا صمومى وقلوبا غلوفا .

ماخوذ من تفسير ابن كثير

القرآن والانسان

لفضيلة الشيخ محمد الغزالي

هذا القرآن الذي انزله الله على محمد بن عبد الله عليه الصلاة والسلام هوكتاب الحق الوحيد في العالم .

والبشرية التي عاصرها القرآن منذ نزوله وحتى اليوم والى يوم القيامة هي من غير القرآن بشرية تائهة ضالة لا تستطيع ان تعرف الحق طريقا .

لذا لم يكن بد من انزال هذا القرآن ، وارسال محمد يغرس في الارض اعواده ، ثم ينتصب لحراستها حتى تزدهر وتثمر . . !!

لقد كانت الارض قبل بعثته سجنا كبيرا الحقائق والحقوق . . لا تعرف الا الظلام والزمهرير ، فما تصلح لحياة طيبة هانئة . . وشقوة الناس تجئ من طريقين .

اما الجهل بسبل الخير ، وفقدان الوسائل اليها ، كما يفقد الضرير نعمة البصر . . واما معرفة هذه السبل على وجه (نظرى) بحت ، الزهد في تطبيقها لغلبة الاهواء ، وشيوع المظالم .

وكلا الامرين وحده شر ، فكيف اذا تظاهرا جميعا على لف العالم كله في هذا السواد المضاعف .. !

ان العالم كان قبل نزول القرآن ينوء تحت هذين الثقلين معا . . !

الجهل بالحقائق العليا ، وقيام سدود كثيفة تصد عن الصراط المستقيم . .

وطغيان غرائز الاستعلاء والاثرة والظلم والخنوع مما جعل الالوف المؤلفة من الناس تقضي اعمارها في هذه الدنيا ، كما تقضيها قطعان الحيوان التي تركب حينا وتؤكل حينا آخر . .

ان السعادة الشاملة التي هياها الله للبشر ، برسالة محمد ، ونزول كتابه لايقدرها الا الفاقهون المتأسيون .

نحن وحدنا الذين نعرف جلة الحقائق التي كشفها القرآن ــ وكانت من قبل مطمورة ــ واسباب الخير التي إتاحها لمستقبل العالم وما كانت لولاه تدرك ــ ونحن وحدنا الذين نعرف عظمة محمد وقيمة الكتاب النفيس الذي انزله الله عليه . . . .

وكم يأخذني العجب وانا اتخيل المحرومين من معرفة الله الواحد الصمد ، الذي لا والد له ولا ولد . . وهم يضعون الحجب على ضمائر الناس ، يستغربون صوت ذلك النبي وهو يبين لهم ما جهلوا ، يكف ايديهم عما تصنع ويصيح فيهم : (قل : انما انا منذر . . وما من اله الا الله الواحد القهار ... رب السموات والارض وما بينهما العزيز الغفار) (قل : هو نبأ عظيم انتم عنه معرضون ما كان لي من علم بالملأ الاعلى اذ يختصمون ... ان يوحى الي الا انما انا نذير مبين ...)

فبمثل هذا التعليم الواضح المتواضع السمح ، بدا الاسلام يغزو العقول ، ويقرع الآذان ... وخطته لفتت العالم اجمع الى الحقيقة الكبرى التي جهلها او جحدها ، وهي توحيد الله ... واتباع هداه ، والكفران بما عداه ...

ومهما يكن من هذه الرسالة التي جاء بها محمد فان رجال الاديان التي سبقته صفرت ايديهم من الحق ، وبان عجزهم عن اسداء عون العالم ... كان من الممكن الاستغناء عن نبوة جديدة لو ان الوحي الذي نزل على موسى وعيسى والانبياء الكبار معهما بقي على سلامته ، ونقاوته ، لكن اذا تطرق الباطل اليه ، وغلب الغش عليه ، فكيف يجوز ترك الدواء الفاسد يزيد المرضى علة على علة . ؟!

ان الاسلام وحده ــ بهذا القرآن الذي يبين الحلال والحرام ... وبهذا النبي الذي يجسد هذا القرآن في واقع الحياة ... هو ضرورة البشرية لا تقل عن ضرورة الماء والهواء ... وبدون هذا القرآن تفقد البشرية روحها ومعاني وجودها . . بل تفقد اهليتها للحياة ، ومؤهلاتها للبقاء . . فان عالما يسوده العمى والضلال ليس جديرا بان ينتمي الى كلمة الانسانية او يحيا تحت اسم الانسانية الكريم . .

كيف عالج الاسلام حب المال

ان طغيان المادة غطى حياة كثير من الناس ، حتى صار همهم اقتناص المتع الحسية ، دون مبالاة بقيم ، ولا رعاية لحقوق الغير ، وكانت الانانية ثمرة هذه الحياة المادية ، وشتان بين الانانية والقيم المثالية ، لان القيم الخلقية من محبة وتعاون ومودة ترفع المجتمع وتنمي وعلاقات افراده ، اما الانانية فانها تقف في طريق تحقيق ذلك بدافع من تقديم المصلحة الخاصة على مصلحة المجتمع .

ان انتشار حب المال يقلب الموازين ، ويغير القيم ، ويحقر من مبادئ الاخلاق التي جاءت الاديان لاتمامها ونشرها لان الاتجاه المادي الدنيوي يقوم الناس على اساس الفقر اوالغنى ، او على اساس القوة الشرائية ، والحرمان من حاجات الرفاهية .

ان الاسلام ينظر الى الانسان نظرة واقعية تساير فطرته ، وتتوافق مع خصائصه التي يتميز بها عن غيره من الكائنات ، فالاسلام يقر وجود غريزة التملك والاقتناء لدى الانسان ، لكنه يرشده في الوقت ذاته الى الاقتصاد في السعي وراء ذلك ، لان عمره كله ليس في حاجة الى هذا التجمع الضخم الهائل للثروة ، ومن أجل ذلك جاء تعبير القرآن عمن يستكثر من متع الحياة بانه نزع الى الشهوة وكما هو معروف فالشهوة وليدة العاطفة لا العقل وهذا امر غير محمود بحد ذاته . اقرأ قوله تعالى في سورة آل عمران الآية ١٤ « زين للناس حب الشهوات من النساء والبنين والقناطير المقنطرة من الذهب والفضة والخيل المسومة والانعام والحرث ذلك متاع الحياة الدنيا والله عنده حسن المآب » .

ونظرة الاسلام الى الاموال لاتخرج عن انها امر ضرورى وطبيعى فى حياة الانسان ، فبها ينصر الحق على الباطل ، ويوقف والطغيان ، ويمنع الفساد ، ويصون الفرد نفسه من ذل السؤال والحاجة . لكن المال ان استحوذ على تفكير الفرد ، وتمكن من تسخير جهوده لجمعه وتحصيله غير عابئ بالواجبات . فانه يقود الى الانحراف والفساد ، وربما الى اهدار بشرية من لا يملك مثله .

هذا واذا كان القرآن الكريم قد اقر حب التملك فى نفس الانسان لانه ضرورة فطرية فانه عالج موضوع اغرائه وسيطرته على النفس مخافة الانغماس فى الترف والمادية. وسلك طريق الحث على الانفاق فى سبيل الله لمعالجة هذا الاغراض الخطيرة فبالانفاق يبتعد الانسان عن الاسترسال فى حب المال والحرص عليه يقول الله تعالى فى الآية ٢٦٧ من سورة البقرة « يا ايها الذين آمنوا انفقوا من طيبات ماكسبتم ومما اخرجنا لكم من الارض .

قد يتصور الانسان المنفق ان ماله ينقص با نفاقه ، لكن الله يطمئنه انه يعوض ما انفق ومباركته وتأمينه ضد الخوف والحزن وهموم الدنيا « الذين ينفقون اموالهم فى سبيل الله ثم لا يتبعون ما انفقوا منا ولا اذى لهم اجرهم عند ربهم ولا خوف عليهم ولا هم يحزنون » الآية ٢٦٢ من سورة البقرة .

وحين يثق المؤمن يجعل من نفسه فردا اجتماعيا يعيش لامته ويشعر بشعورها ويسعى فى مصالحها . بل انه يرى ثمرات انفاقه على الآخرين كما يراها على نفسه واهله . وبهذا ايضا تتسع مجالات اعماله وتزداد عائدات نفعه فمن اين يأتيه الخوف بعد ذلك ؟ بل من اين يأتيه الهم والحزن والقلق وقد اسعد من حوله من الناس بما افاض عليهم من عطاء الله ؟ وهل يحقد احد عليهم بعد ان شمله بعطائه واحسانه وعونه ؟ .

ان صدق الايمان ينقذ صاحبه من العيش للذاته والانغماس فى حياة المادة.

وهكذا يتبين لنا ان المال فى الاسلام وان كان ينطوى على اغراء وفتنة الا ان الدين يضع ضوابط لتصرف الانسان حتى لا يقع فى المحظور ، ومن خلال هذه الضوابط يتملك الانسان وينمى ممتلكاته دون الانسياق وراء الرغبات الآثمة وتضييع حقوق الآخرين ، واهدار كرامتهم .

وبهذه الأساليب التربوية لجمع المال وتنميته تطهر النفوس وتزكو القلوب وتستعيد صلتها بالله تعالى بعد أن صدقت فى فطرتها ووافقت خصائصها التى ميزها الله عن بقية الكائنات .

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائما أبدا | على حبيبك خير الخلق كلهم
هو الحبيب الذى ترجى شفاعته | لكل هول من الأهوال مقتحم

Transliteration	Translation	Arabic
3. *A-ni'-bu-dul-laa-ha wat-ta-qoo-hu wa a-tee-'oon.*	3. (That you should) serve Allah, fear Him, and obey me.	أَنِ اعْبُدُوا اللّٰهَ وَاتَّقُوْهُ وَأَطِيْعُوْنِ ۝
4. *Yagh-fir-la-kum min zu-noo-bi-kum wa yu-akh-khir-kum i-lãa a-ja-lim-mu-sam-maa.*	4. He will forgive you of your sins and give you respite till an appointed time;	يَغْفِرْ لَكُمْ مِّنْ ذُنُوْبِكُمْ وَيُؤَخِّرْكُمْ إِلٰٓى أَجَلٍ مُّسَمًّى
In-na a-ja-lal-laa-hi i-zaa jãa-a laa yu-akh-khar.	surely the time appointed by Allah cannot be deferred when it comes.	إِنَّ أَجَلَ اللّٰهِ إِذَا جَآءَ لَا يُؤَخَّرُ
Lau kun-tum ta'-la-moon	Would that you knew (this).	لَوْ كُنْتُمْ تَعْلَمُوْنَ ۝
5. *Qaa-la rab-bi in-nee da-'au-tu qau-mee lai-lanw-wa na-haa-raa.*	5. He said My RABB (Guardian-Lord)! I called to my people night and day,	قَالَ رَبِّ إِنِّيْ دَعَوْتُ قَوْمِيْ لَيْلًا وَّنَهَارًا ۝
6. *Fa-lam ya-zid-hum du-'ãa-ee il-laa fi-raa-raa.*	6. But my preaching increased in them nothing except aversion.	فَلَمْ يَزِدْهُمْ دُعَآءِيْٓ إِلَّا فِرَارًا ۝
7 *Wa in-nee kul-la-maa da-'au-tu-hum li-tagh-fi-ra la-hum*	7. And whenever I called to them that You might forgive them,	وَإِنِّيْ كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ
ja-'a-loo a-saa-bi-'a-hum fee aa-zaa-ni-him was-tagh-shau si-yaa-ba-hum	they put their fingers into their ears and wrapped themselves with their garments,	جَعَلُوْٓا أَصَابِعَهُمْ فِيْٓ اٰذَانِهِمْ وَاسْتَغْشَوْا ثِيَابَهُمْ
wa a-sar-roo was-tak-ba-rus-tik-baa-raa.	and persisted (in denial) and were puffed up with insolent pride.	وَأَصَرُّوْا وَاسْتَكْبَرُوا اسْتِكْبَارًا ۝
8. *Sum-ma in-nee da-'au-tu-hum ji-haa-raa.*	8. Then I called to them openly,	ثُمَّ إِنِّيْ دَعَوْتُهُمْ جِهَارًا ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

43. *Yau-ma yakh-ru-joo-na mi-nal-aj-daa-si si-raa-'an*

ka-an-na-hum i-laa nu-su-beeny-yoo-fi-ḍoon.

44. *Khaa-shi-'a-tan ab-ṣaa-ru-hum tar-ha-qu-hum zil-lah,*

Zaa-li-kal-yau-mul-la-zee kaa-noo yoo-'a-doon.

CHAPTER 70 ENDS HERE.

43. The Day when they shall come out of the graves in haste,

يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا

as if they are racing to a goal.

كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ

44. Downcast shall be their eyes, disgrace shall cover them;

خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ

that is the Day they had been promised.

ذَٰلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ

تمت هنا بحمد الله السورة ٧٠ ـ المعارج

SOO-RA-TU NOOḤ

Mak-kee-yah

Ru-koo-'aa-tu-haa 2

Aa-yaa-tu-haa 28

Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem.

RU-KOO' 1

1. *In-nāa ar-sal-naa noo-ḥan i-laa qau-mi-hee an an-zir qau-ma-ka*

min qab-li any-ya'-ti-ya-hum 'a-zaa-bun-a-leem.

2. *Qaa-la yaa-qau-mi in-nee la-kum na-zee-rum-mu-been.*

SOO-RA-TU NOOḤ

سُورَةُ نُوحٍ

Revealed at Makkah

SECTIONS 2

VERSES 28

سورة نوح مكية

In the name of Allah, the All-Compassionate, the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

SECTION 1

ركوع ١

1 Surely, We sent NOOH (Noah) to his people (saying):

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنذِرْ قَوْمَكَ

Warn your people before a woeful torment comes upon them.

مِن قَبْلِ أَن يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ

2 He Said: O my people! surely I am a clear warner to you,

قَالَ يَا قَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ

QURAN MAJEED

This English Translation of Quran Majeed is being published by Dawat Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

Bold Madd آ=ãã ãã ãã Fine Madd آ=ãa (Jerk) ãa ãa

RU-KOO' 1 (Contd.)	SECTION 1 (Contd.)	ركوع ١ (متبع)
27. *Wal-la-zee-na hum-min a-zaa-bi rab-bi-him mush-fi-qoon.*	27. And those who fear the punishment of their RABB (Guardian-Lord);	وَالَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ ﴿٢٧﴾
28. *In-na 'a-zaa-ba rab-bi-him ghai-ru ma'-moon.*	28. Surely, the punishment of their RABB (Guardian-Lord) is unsparing;	إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٨﴾
29. *Wal-la-zee-na hum li-fu-roo-ji-him haa-fi-zoon.*	29. And those who guard their private organs, (i.e. their chastity)	وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٢٩﴾
30. *Il-laa 'a-laa az-waa-ji-him au maa ma-la-kat ai-maa-nu-hum*	30. Except from their consorts or those whom their right hands own (i.e. lawful concubines),	إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ
fa-in-na-hum ghai-ru ma-loo-meen.	such are not to be blamed	فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٣٠﴾
31. *Fa-ma-nib-ta-ghaa wa-rãã-a zaa-li-ka*	31. But whoso seek beyond that	فَمَنِ ابْتَغَىٰ وَرَاءَ ذَٰلِكَ
fa-u-lãã-i-ka hu-mul-'aa-doon.	they are those who are the transgressors.	فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٣١﴾
32. *Wal-la-zee-na-hum li-a-maa-naa-ti-him wa 'ah-di-him raa-'oon.*	32. And they who honour their trusts and covenants,	وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٣٢﴾
33. *Wal-la-zee-na hum bi-shã-haa-daa-ti-him qãã-i-moon.*	33. And they who are steadfast in their testimonies,	وَالَّذِينَ هُم بِشَهَادَاتِهِمْ قَائِمُونَ ﴿٣٣﴾

He alone is the one Whose assistance should be sought and its gist is preservation of the *Tawhid*. Now some details of this substance are mentioned below:

'Ibadat (worship): Is a term for extreme 'servility or devotion' which is expressed before our real Creator, the notable methods of which are prayers, fasting, alms-giving and the pilgrimage to Makkah.

Salat (Prayers): Just think over all the movements performed in Muslim prayers and the meaning of worship expressing your humility will dawn clearly on you. The devotee is thinking of saying his prayers, he is advancing towards the prayer-mat; on his lips are the words "I am stepping towards my Creator: He will guide me." In his mind there is no idea of any being other than God. He considers everybody save God the Almighty beneath his notice. With this idea he gives utterance to the words "God is great" and when in the presence of God he says:

"For me, I have set my face firmly and truly towards Him Who created the heavens and the earth and never shall I give partners to God." His whole attention is turned towards God. Now he is devout and sincere in his mind. He is saying his prayers for God alone; saying them with the object that his faith might rise to the highest standard of perfection and not plod on as a routine matter. He is offering his prayers under the strong guidance of God. in *'Thana'* (The opening prayer recited in *'Salat'*.) he is expressing the omnipotence and greatness of God Almighty and is admitting His unity by the words "There is no one worthy of worship except Thee" ! Now with his hands folded, eyes bent downwards, he is standing in His presence – the very picture of humility and modesty! With his lips he is repeating "Praise be to God" and in his heart he believes there is no other being in the universe save God Who merits our praise and that He alone possesses all virtues and beauties. When he says "The Cherisher and Sustainer of the worlds" he is aware that the appellation "There is no Cherisher and Sustainer save thee" could only be applied to Him, the whole universe is His. While saying "Most Gracious, most Merciful" he feels optimistic, inspired with the feeling of God's mercy and grace. He realises that God is gracious to every creature of the universe but mercy is a special characteristic reserved for the true believer: "He is full of mercy to the believers." When he gives utterance to the words "Ruler of the day of judgement", he experiences the feelings of anguish! Doomsday is a stern reality; it is a day about which God Almighty has said "It will be the Day when no soul shall have power to do aught for another." In this state of hope and fear he says, "And Thine aid we seek" ignoring every being save Thee we turn to Thee wholeheartedly! Why should we address others for aid or assistance when we have been told, and after experimenting have verified, that nobody save Thee has power and strength? Others can neither harm us nor benefit us." After this laudation and admission of humility and bondage he implores and prays to God Almighty "Show us the straight way" "the way of those on whome Thou hast bestowed Thy Grace, nor of those whose portion is wrath, nor of those who stray," so that he might steer clear of temptations, come in closer contact with Him, and feel able to follow the footsteps of true believers, namely those of prophets and saints who alone deserve reward. He does not desire to follow those who were doomed to perdition and who, after turning to other than God for assistance and succour, resigned themselves to eternal loss.

Together with this laudation and prayer he recites some more verses from the Quran with a view to growing conversant with God's commandments, and impressing them on his mind by repetition. Suddenly he bows in God's presence to express his deep reverence. In this manner he further expresses his servility, in the same state his lips give utterance to his Lord's eulogy and praise, and in his heart he has a vivid feeling of his own humility, meekness and helplessness. When he lifts up his head, God Almighty speaks through him "God listens to the praise offered to Him." The head that bows before the Creator cannot bow before His creatures – this head is the most exalted of all, is pre-eminent and a priceless jewel In fact, Almighty God polishes the person with His divine effulgence makes him an invaluable jewel who approaches Him. In gratitude for this boon the person eulogizes Him and falls down, as it were, at His feet, catches hold of them and in this way expresses his humblest servility, his lips continue to give expression to his Lord's majesty, sublimity and grandeur. By such demonstration he experiences the greatest bliss. As the Prophet said: The greatest bliss of my life is latent in prayers." He is experiencing this bliss by observing his beloved Lord; this is the highest consummation of his desires – the ultimate goal which he devoutly wished for.

(to be continued)

even to a creature that is far inferior to him.

To remove this deception of senses and delusion of intellect, the Prophet Muhammad *(Sallallahu alaihi wa sallam)* of Arabia delivered this message of Islam to the world that a human being, by virtue of the fact that he is the sublimest of all the creatures and the *chef-d' oeuvre* of nature, should not humble himself by bowing before a creature lower than and inferior to himself. He should bow his head in submission before the all-benevolent, all-knowing, all-seeing and all-powerful Being alone Whose mighty hands hold the reins of the whole universe — Who possesses all the sublimest attributes and is exempt from all blemishes and defects. This Being only is our real Helper, He alone is worthy of our worship, to Him only should we appeal for guidance, aid and assistance. He alone is our Creator, our Master, our God, our Sovereign Ruler. We are His creatures, mamelukes, slaves and subjects. Him alone we worship and to Him alone we supplicate for the fulfilment of our needs and desires. He alone is opulent and all are paupers who beg for His help, being His almsmen we are wealthier than all the plutocrats of the whole universe!

This message is nothing but gospel truth, it is absolutely in conformity with our self-respect. It is a correct exposition of the co-relation between God and His created beings. The man who admits it is really a man in the true sense of the word. The object of the hopes and desires of this fearless and intrepid crusader is the only one God Who is the master and sovereign of the whole universe. Now every action and movement of the crusader in his life becomes subservient to the commandments of this sovereign ruler, and when in obedience to His orders he sacrifices one life, he is bestowed a thousand lives in return, his weakness is replaced by strength, dishonour by honour, and indigence by riches. he does not fear any power on the face of the earth. The Commandment in the verse of the Quran "If you are a true Muslim, fear Me only but do not fear them" makes him fearless of all the world, neither has he any hopes of gain from anyone else. The verse "Does not God suffice for His creatures" makes him unmindful of the whole universe. As soon as the ties of hope and despair are severed from finite beings, he acquires inner contentment and is reconciled with his Creator having pleased God he does not care for any being except God, now he is rich in every way Is there anythings greater than God which he might aspire to acquire? Most certainly not, he is now in possession of everything worth possessing. To that effect it has been said:

"You should not despair over matters that pass you by, nor exalt over favours bestowed upon you"

The man spoken of above only is the person to whom the words.

"You alone are exalted, God is with you" have been addressed.

Just see a change the meaning of the term *"Ilah"* (One worthy of worship) has wrought within him. Before *understanding* the term he used to shrink and quake with fear like a humble and mean beast on confronting anybody, would take everybody for a harmful and beneficial creature, would bow his head in submission to him, would seek aid and assistance from him passed the days of his life in their 'worship' only and got worried and perplexed! Not only was he himself frail and weak [illegible] the object he sought was also frail and weak.

Now after gaining insight into the teachings of the Prophet and adopting its principles he takes the sword of "Laa-ilaa-ha" in his hand and steps forward. In the words of the Quran he asks his ignorant comrades,

"Is it someone other than God that you order me to worship, O, you ignorant ones."

He is no more a slave and worshipper of a being other than God. For the first time in his life he experiences independence. The heavy load of fear is lifted from his breast. He bows low before his Creator and finds Him benevolent. The glad tidings conveyed in "He is full of mercy to the believers" completely solace and conform him. He now feels convinced that after his faith in God Almighty, He would behave benevolently towards him. The fact that God besides being full of mercy is a wise and sovereign ruler, further fortifies his mind. He knows that God is the real 'doer' and finds every act of God full of the highest wisdom. In obedience to God's commandments he entrusts every affair of his to Him "Take Him for thy disposer of affairs" is the command of God. So after saying "Enough is God as a disposer of affairs" he calmly and freely busies himself in his work. What a difference between this person and the one who believed that a being other than God has the power of conferring honour and dishonour! It is certainly true.

"The blind and the seeing are not alike, nor are the depths of Darkness and Light, nor are the (chilly) shade and the (genial) heat of the sun; nor are alike those that are dead."

The substance of religion is that God alone is worthy of worship and

THE CONCEPTION OF WORSHIP (Ibadat) IN ISLAM

By (Late) Mir Valiuddin

O Thou — The object of my
hearts' craving!
The force that moveth the
madness of my brains
Whenever I glance in this
wide world,
Thee alone do I find each
to-day and each tomorrow!
(Abu Sa'id)

The first law governing the lives of human beings as well as animals is the acquisition of benefit and the avoidance of pain. Preservation of self and reproduction of species are indispensable for both, so that man may seek things that help him in preserving and maintaining his life, and he may steer clear of things that would annihilate him or would impose restrictions on his life energy. The fundamental distribution of things is based solely on this. Things are either beneficial or harmful, useful or deleterious, good or bad, when an organism is affected by them, sensations of pleasure, love, adoration and obedience are experienced; or feelings of grief, hatred and worry are excited. Out of these if one is usually delectable and gratifying the other is naturally odious and detestable; man strives to acquire one and avoid the other. The whole structure of human life consists of emotions — excited by those things, emotions — which over-power him and overthrow him; he can neither get rid of them nor free himself from their clutches until the prescribed course of his life comes to an end and he departs from this world saying:

I found the garden of this
world just a cage,
The birds therein only wavering
desires,
It all seemed to me but a
fleeting moment!

During his short stay in this world man keenly observes the metamorphosis of things. An eternal change is going on in the universe, nothing is permanent, nothing stands. One moment it is, another moment it is not. The caravan of existence never seems to be at rest, the glory of existence seems to be revivified every moment. Divine fury is annihilating everything every minute and Divine mercy is restoring life every second! As Jami has put it beautifully:

"Being that disdains to be
the same every second instant,
Assumes fresh splendour
every fresh instant.
Look! 'Every moment it
puts on fresh glory'
If thou needest proof from
the Book of God!"

When a person gifted with a keenly observant mind comes to know of the cause of this change and mutation, transitoriness and changeableness of things, the relation of dependence, which he had established with them owing to his need, want and penury, is abruptly severed; the penury of all the creatures is suddenly revealed to him and he now starts in quest of the Supreme Being Who is exempt from chance and decay, Who is Self-Existent and Self-Conceived, Who is a Necessary Being, an *'ens perfectissimum'*, Who possesses all the perfect attributes, has supreme powers, is the Master, Lord and Creator of the whole universe!

Now the gist of religion or faith amounts to this only that the relation of Dependence and Debasement (which in religious terminology is spoken of as the worship of one God and seeking His help in all life's affairs), should not be established with finite beings and for fulfilment of one's desires, or in want and need assistance should not be sought from finite creatures; on the other hand, God Almighty alone should form the object of worship and the source of assistance. The same idea is conveyed by the sacred article of faith "There is none worthy of worship except God and Muhammad is His Prophet," who is sent to deliver this message to the whole world.

Want and penury are inherent in man's nature and to remove these he makes use of every beneficial or harmful object as his instrument, it matters little to him whether this object is one of the many elemental forces of nature or belongs to mineral or vegetable or the animal kingdoms. To fulfil his needs he takes help even from the super-human and supernatural and for help or assistance humiliates himself before them all. Owing to his ignorance and indiscretion he considers these to be "independently" beneficial and harmful and this alone forces him to bow his head in submission

The above opinions about Islamic civilization and its glorious achievements and contributions in the modern world progress and the western civilization will go to show that the present western civilization owes a great debt to the Islamic civilization but differ in its concept and ideology and ideal, while Islamic civilization was all – embracing, classless, casteless and universal, the Western civilization has given rise to rank racialism, blind nationalism, alcoholism capitalism, race distinction and has created water-tight nationalities, race consciousness and superiority and inferiority complex. Mr. Toynbee has very aptly sketched the real character of western civilization and has reluctantly admitted the virtue of Islam and Islamic civilization.

Islamic civilization is all-embracing and regulates human life and society from birth to death and is based on one world community and one universal brother-hood of all mankind. Most renowned Marshal Lyanty has very rightly compared the world of Islam with a resonant box, the faintest sound in one corner of which re-echoes and re-verberates through the whole of it. Marshal Lyanty has very correctly discussed and interpreted Islam and Islamic civilization. Really Islamic civilization represents a homogeneous unity and symbolism, the universal brotherhood and fraternity irrespective of physical, geographical barrier. The Muslims where-ever they may live whether in Siberia or in America or in remotest Africa or Indonesia form members of one world, single community or brotherhood. In islamic civilization, all Muslims are equal and there is no superior or inferior races such as white, black, Negro or European, different nationalities, German, French, Italian, English, but all are Muslims. This is unique, unprecedented and unparalleled in the annals of history, simply because Islamic civilization is based on the fundamental principles and teachings of Islam and is not based on profit-and -loss basis or materialistic gain as is the case regarding Western civilization. The main fountain-head and main sources of this speciality and distinguishing factor of Islamic civilization is supplied by the universal socialism of Islam. For this reason, even (over) fourteen hundred years after the birth of Islam more than fifty (now 100) crores of Muslims, diverse and different in race, nationality, colour, intellectual, social, economic standard have been bound and held together by this unifying force of Islam It is debateable whether so astonishing a unity and universal fraternity could have been achieved – none of the other great creeds, and civilizations of the world, present and ancient, has succeeded in achieving such unity – if the influence of Islamic civilization and Islam had been confined solely to the religious side of the Muslim life and society But unlike Christianity and other great religions of the world, Islam provides a social and political norm and also a religious code at the same time. Islam is a complete code for men's all needs and requirements. It prescribes a distinct standard for legal, social and spiritual conduct and regulates the life of a Muslim as a father, husband, or son or as a member of the society or the State, guiding him throughout the entire labyrinth of his economic and personal activities.

As Islamic civilization was based [illegible] life, it was unique and different from other civilizations. So Islamic civilization overrides the social, national, geographical, racial distinctions. Every thing that makes for class distinction was repugnant and abhorrent to Islam and Islamic civilization and this civilization raised slaves to the position of Emperors, Sultans and Queens. Islamic civilization did not create any special aristocracy, plebian or proletariat, caste or racial national barriers. Herein lies the special distinction between Islamic and Western civilization.

sion between the including and the excluding races, especially when this policy is supplied to representatives of alien races who are not primitive but civilised, like the Hindus, the Chinese and the Japanese. As things are now, the exponents of racial intolerance are now in the ascendent and, if their attitude towards the race question prevails, it may eventually provoke a general catastrophe; yet the forces of social toleration, which at present seem to be fighting a losing battle in the spiritual struggle of immense importance to mankind might still regain the upper hand if any strong influence militating against the race consciousness that has hitherto been kept in reserve and were now to be thrown into the scale... It is conceivable that the spirit of Islam might be the timely reinforcement which would decide the issue in favour of toleration and peace."

The above extensive quotation from Historian Toynbee has been reproduced to show the difference between Islamic and Western civilizations with its dazzling exterior. It is a historical fact that Muslim cities, during halcyon days of Islamic civilization have never created ghettos for non-Muslims or any primitive race. Neither Islamic civilization exterminated any minority or primitive race as the great European nations, who boast of Western civilization, have done in America, Australia, Canada and in Africa. It reflects great credit to the Islamic civilization that inspite of all their powers and glories the Muslims remained a minority in Spain and India though they ruled both these countries for more than seven centuries. The Muslim Turks ruled Eastern Europe and the Arabs ruled vast empires but they never exterminated any conquered race. Draper in his well-known book "Intellectual Development in Europe" at pages 27-28 has frankly admitted the debt of Islam to Europe's French Revival is an echo and direct result of the Arabian Renaissance and Civilization. At page 135, vol. ii of his book, Mr. Cambel remarks, "The Muslim scholars are the torch-bearers of civilization and culture. Their activities in studying science and art exceeded that of any other nation. The Christian West was therefore compelled to seek its training from the only source available at the time for illuminating their minds (i.e. the works of the Arabian writers of the Muslim works)." According to Cambell the whole of Europe except Italy was in a state of barbarism. It was the civilisation of Islam which infused light into Europe. The famous historian Lane-Pole in his famous book "The Moors in Spain" remarks, "Students flocked from France, Germany, England and every part of Europe to drink from the fountain of learning which flowed only in the city of moors. The practical legacy of the Spanish Muslim culture was however spread throughout the country by the Christian conquerors and the Jews in the first half of the 13th century. The conquest of Toledo opened the flood gates of Arab learning to Europe. It spread rapidly with the fall of Cordova in 1235 C.E., Valencia in 1238 and Seville in 1348 C.E. Philips K. Hitti in his famous book, "A History of the Arabs" freely admitted that the modern Western civilization has flowed and resulted from the 'Islamic civilization'.

G.P. Scott very aptly remarks. "No achievement of ancient or modern times was perfected with such rapidity or produced such decided effect upon the intellectual progress of the human race as that of the Arabs." (Vide S.P. Scott's Moorish Empire in Europe). The author of the "Historian's History of the World" in Vol. VIII at page 271 writes, "In the Middle Ages the Muslims were the sole representatives of the civilization. They opposed the barbarism which spread over Europe." John W. Cambel JNR says, "Islam invented science. Neither Greece nor Rome started modern science. Islam had achieved what no other civilization had developed and had been able to do." Mr. Robert Briffault in his famous book, "Making of the Humanity" remarks, "The debt of our sciences to that of the Arabs does not consist in startling discoveries or revolutionary theories science owes a great more to Arabs, it owes its very existence. What we call science arose in Europe as a result of a new scientific enquiry, of new methods of the investigation of the new method of experiment, observance, measurement, of the development of mathematics in a form unknown to Greek. That spirit and these methods were introduced into the European world by Arabs. Science is the most momentous to contribution of the Arab civilization to the modern World. It was not science alone which brought back Europe to life. Other manifold influences from the civilization of Islam communicated its first glow to European life. J.A. Cramer says, "Some very eloquent proof of the fact that Islamic trade customs exercised deep influences on the commercial development in Christian countries. The Arabs opened up land routes to India, China, Malacca, Tambuctu.

is a means of increase in wealth and a means of delaying death. *(Tirmizi)*

Hazrat Anas *(Razi Allahu anhu)* reported that the Messenger of Allah said: Whoever desires that provisions might be extended to him and that his time of life be prolonged, let him keep affinity with his kindred. *(Agreed)*.

To maintain blood-relations is a double virtue as it plies charity as well as kindness to *kith and kin* hence charity must begin at home.

It is worth mentioning that the Holy Prophet *(Sallallahu alaihi wa sallam)* acted upon *Sila-i-Rahmi* even before his commission to the Prophet's Mission. This is born out by the fact when the Holy Prophet *(Sallallahu alaihi wa sallam)* gave to Khadija *(Razi Allahu anha)* the account of his meeting with Gabriel in Hira and he expressed the agitation of his mind, she comforted him by recounting to him his enviable qualities in these worlds: "God will never bring you any disgrace. You unite uterine relations, you bear the burden of the weak; you help the poor and the needy.

In the end, it may be remarked that the present West has completely severed blood-connections. Hence it suffers from social crisis and anarchy. If all prosperous and wealthy persons take care of their blood relations, there will surely be no nuisance of beggary and the world will become free from the needy and the distressed.

May Almighty Allah guide and keep us to adhere to the principle of *Sila-i-Rahmi* in the best possible manner, so that we may be able to improve the deteriorating conditions of the present Society for the benefit of our present and future generations. *Ameen.*

ISLAMIC CIVILIZATION VERSUS WESTERN CIVILIZATION

By Nur Ahmad.

The word 'civilization' principally means reclamation from barbarism and reconstruction in art and refinement. If the word 'civilization' according to English dictionary is reclamation from barbarous state and refinement and art surely, Islamic civilization will be superior to modern Western civilization in many respects

professor Toynbee, the famous British historian, in his well-known book "Civilization on Trial" after despairing of western racialism and nationalism, sees a ray of hope in Islamic civilization. In the chapter on "Islam, the West and the Future" he remarks, "We can however discern certain principles of Islam, which, if brought to bear on the social life of the new cosmopolitan proletariat, might have important and salutary effect on the great society in near future. Two conspicuous sources of danger - one psychological and the other material - in the present relations of the cosmopolitan proletariat with the dominant element in our modern Western Society are race consciousness and alcohols and in the struggle with each of these evils, the Islamic Spirit has a service to render, which might prove if it is accepted, to be of high moral and social value. The extinction of race consciousness between Muslims is one of the outstanding achievements of Islam, and in the contemporary world (i.e. the modern civilized world) there is, as it happens, a crying need for the propagation of the Islamic virtue, for although the record of history would seem on the whole to show that race consciousness has been the exception and not the rule in the constant interbreeding of human species, it is a fatality of the present situation that this consciousness is felt and felt strongly - by the very peoples, who, in the competition of the last four centuries between several warring powers have won at least for the moment the lion's share of the inheritance of the earth. Though in certain other respects, the triumph of the English-speaking peoples may be judged in retrospect, to have been a blessing to mankind, in this perilous matter of race feeling, it can hardly be a misfortune. The English-speaking nations that have established themselves in the New World overseas have not, on the whole, been "good mixers. They have mostly swept away their primitive predecessors and where they have either allowed a primitive population to survive, as in South Africa or have imported primitive manpower from elsewhere, as in North America, they have developed the rudiment of that need for the propagation of paralysing institutions which in India - where in course of many centuries it has grown to its full stature - we have learnt to deplore in the name of caste. Moreover, the alternative to extermination or segregation has been exclusion - a policy which averts the danger of internal schism in the life of the community which practices it but does so at the price of producing not a less dangerous state of international ten-

parents
and the kindred and the orphans
and the poor,
and speak to people nicely of virtuous things. (2: 83)

"There is no Virtue in that you turn your faces (in prayer)
towards the East or the West,
but (real) Virtue belongs to him
who believes in Allah, and the Last Day, and the Angels and the Book and the Prophets,
and gives his wealth (seeking pleasure) in spite of his love for it,
to the kindred and the orphans and the needy
and the way-farers,
and those who ask, and for freeing those in bondage, (2:177)

"And when the relatives, the orphans and the needy be present at the time of division,
give them (something) out of it
and speak kindly to them." (4:8)

"Worship Allah and do not associate anything with Him:
and be kind to the parents, the kindred, the orphans and the poor." (4:36)

"Surely, Allah enjoins justice and kindness
and giving (gifts) to kinsmen
and forbids indecency, wrong-doing and rebellion.
He admonishes you so that you may be mindful. (16:90)

"Then may be if you come to power,
you will make mischief in the land and break your bonds of kinship." (47:22)

From the above Quranic Verses, it transpires that the most important duty enjoined upon the believers is the generous and benevolent treatment to parents, kith and kin, the orphans, to the poor and the helpless people.

It is also evident from the Quran that severance of blood-ties is prohibited. In this connection, it may be stated that Mistah was a relative of Abu Bakr *(Razi Allahu anhu)* whom the latter extended financial help. For his involvement in the hypocrites campaign of scandalizing Aishah *(Razi Allahu anha)*, Abu Bakr *(Razi Allahu anhu)* wanted to stop benevolence to him But after the revelation of Verse (47:22) he continued his aid to him. It is also to be noted that *Sila-i-Rahmi* is not an ethical principle which is left to one's moral self. Instances are available to prove that it is the duty of the State to see that the citizens are acting upon this teaching. The Caliph Hazrat Umar *(Razi Allah 'anhu)* made it obligatory on the first cousins of an orphan to support him. In the case of another orphan, he declared that if he had no first cousin he would have made it obligatory on distant cousins to support him. Just imagine the happy condition of the Society, every unit of which, supports its every needy individual in this way — most surely the Society will become high and pure economically, socially, and morally.

In a number of traditions, the Holy Prophet *(Sallallahu alaihi wa sallam)* has emphasized the rights of a person to his parents, his wife and children, his brother and sisters and other relatives, etc., of course, in accordance with the nearness of their relationship. A few relevant ***Ahadees*** are given below:

Hazrat Abu Hurairah *(Razi Allahu 'anhu)* reported that the Messenger of Allah said: *Rehm* is a derivation from *Rahman* (Allah), so the Almighty said: Whoso keeps connection with you (blood-tie) with him I will keep connection; and whoso cuts you asunder, I will cut him asunder. (Bukhari).

Hazrat Abu Huraira *(Razi Allahu anhu)* reported that the Messenger of Allah said: Allah created creation. When He finished it, blood-tie got up and caught hold of the loins of the Merciful. So he said. Stop. it said: This is the place of one who seeks refuge to Thee from the severer of blood-tie. He said: Don't you like that I should be friendly to you and that I should severe connection with one who severs connection with you? I replied: Yes O Lord! He said: That is so. *(Agreed)*

It is to be explained here that to join blood-tie is not doing good to one's relation while they are nice to him; it is to live in amity with kindred while they treat him badly. As a *hadith* has it, Ibn Omar *(Razi Allahu 'anhu)* reported that the Messenger of Allah said He who joins (blood-tie), is not a perfect man, but he is one who joins blood-ties when it has been torn asunder. *(Bukhari)*

It may be added that "No other sin invites Allah's wrath as does the severance of blood-tie. Hazrat Abu Bakr *(Razi Allahu anhu)* reported that the Messenger of Allah said. "There is no other sin for the doer of which Allah hastens punishment in the world along with what is in store for him in the next world than rebellion and severance of blood connection (Abu Daud, Tirmizi). In some other ***Ahadees*** it has been stated that "Joining of blood-ties

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In the name of Allah, the All-Compassionate, the All-Merciful

SILA-I-RAHMI : DUTIES AND OBLIGATIONS TOWARDS RELATIVES

A human society is an aggregate of families which comprise parents and children, husband and wife, brothers and sisters and other relatives, immediate or distant. The healthy and sound working and growth of Society depends upon the just and equitable dispensation of Rights and Duties towards one another.

This is true of all Societies. Although Societies differ in their norms of justice, but none can dispense with it. How Islamic Society is distinctive on two scores. As the perfect and final Religion Islam attaches maximum importance to the principle of justice, but its beauty and grace is enshrined in its doctrines of *"Ihsaan"* and *"Sila-i-Rahmi"*.

"Ihsaan", "which has no equivalent in English, means to be good, generous, sympathetic, tolerant, forgiving, polite, co-operative, selfless, etc. In collective life, this is even more important than justice; for justice is the foundation of a sound society, but *Ihsaan* is its perfection. On the one hand, justice protects society from bitterness and violation of rights: on the other, *ihsaan* makes it sweet and joyful and worth living. It is obvious that no society can flourish if every individual insists on exacting his pound of flesh. At best, such a society might be free from conflict, but there cannot be love, gratitude, generosity, sacrifice, sincerity, sympathy and such humane qualities as produce sweetness in life and develop high values".

The second thing, which Islam emphasises, is "good treatment towards one's relatives, which, in fact, is a specific form of *Ihsaan*. It means that one should not only treat one's relatives well, share their sorrows and pleasures and help them within lawful limits, but should also share one's wealth with them according to one's means and the need of each relative. This enjoins on everyone who possesses ample means to acknowledge the share of one's deserving relatives along with the rights of one's own person and family.

The Divine Law holds every well-to-do person in a family to be responsible for fulfilling the needs of all his needy kith and kin. The Law considers it a great evil that one person should enjoy the pleasures of life while his own kith and kin are starving. As it considers the family to be an important part of society, it lays down that the first right of needy individuals is on its well-to-do members and then on the others. Likewise, it is the first duty of the well-to-do members of the family to fulfil the needs of their own near relatives and then those of others.

In the Holy Quran, Almighty Allah has exhorted the believers to show kindness and benevolence to the relatives. We cite below its few Verses:

"You shall not worship any one except Allah,
and you should do good to the

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The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

المجلد ٤٣ ٢٨ صفر و ١٣ ربيع الاول ١٤١٥هـ الموافق ٧ ، ٢٢ اغسطس ١٩٩٤م العددان ٧ ، ٨

حقـوق الجـار

- من كان يؤمن بالله واليوم الآخر فليكرم جاره وفي رواية (فليحسن إلى جاره) .

- إن إلحاق الضرر بالجيران من كبائر الذنوب ...

- لايدخل الجنة من لا يؤمن جاره بوائقه .

منظمة إيمان بنيوزيلندا

- الحرية الكاملة ممنوحة لبعض الديانات الأخرى من بينها الإسلام .

- منظمة إيمان تعتبر منظمة ذات صبغة دولية وعالمية .

تطبع آيات القرآن الكريم والأحاديث النبوية المقدسة لفائدة قرائنا ، فنناشدكم ان تؤمنوا حرمتها . من الواجب أن يتم التخلص من الصفحات المطبوعة بها بالطريقة الإسلامية اللائقة . وشكرا .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

حقوق الجار

(ألقى هذه الخطبة بالمسجد الحرام فضيلة الدكتور صالح بن عبد الله بن حميد)

الحمد لله العظيم شأنه العزيز سلطانه ، احمده سبحانه على نعمه التي لاتحصى ، ولا يعد إحسانه، وأشهد ان لا إله إلا الله وحده لاشريك له ، واشهد ان محمدا عبده ورسوله اجتباه واكرمه فهو اشرف الكرماء ، وافضل من تحت أديم السماء ، صلى الله عليه وسلم وبارك عليه وعلى آله وصحبه ومن اهتدى بهديه ودعا بدعوته إلى يوم الدين .

أما بعد ـ فيا أيها المسلمون اتقوا الله ربكم واخلصوا له العبادة وتمسكوا بدينكم واعملوا به وادعوا اليه فهو دين التالف والمؤاخاة ، دين المحبة والرحمة يكون به المؤمنون كالبنيان يشد بعضه بعضا ، الرأى واحد والأمة واحدة ، كل ذلك بالايمان بالله وبرسوله والاخذ باحكام الاسلام ، ومن أعظم مايحقق ذلك معاملة الناس بالحسنى واحترامهم وتجنب السخرية منهم أو التجسس عليهم والنيل من كرامتهم وأولى الناس بهذه العناية الاقربون اليك وأقربهم اليك سكنا : جيرانك وأهل حيك . يقول المصطفى ﷺ (من كان يؤمن بالله واليوم الآخر فليكرم جاره) . وفى رواية (فليحسن إلى جاره) .

إن حفظ الجوار من كمال الايمان كما ان إلحاق الضرر بالجيران من كبائر الذنوب ينبئ عن الكبيرة معنى الايمان فى قوله ﷺ (والله لايؤمن والله لايؤمن والله لايؤمن . . قيل من يا رسول الله قال : من لا يأمن جاره بوائقه) . وبوائقه : شروره وغوائله .

والجار أيها المسلمون يشمل المسلم والكافر ، والصالح والفاسق ، والصديق والعدو ، والقريب والغريب ، وهؤلاء على مراتب بعضها أعلى من بعض فاعلاها ما اجتمعت فيه الصفات الحسنة كلها ، من إسلام وصلاح وقرابة فيعطى كل ذى حق حقه بحسب حاله .

وقد ورد مرفوعا إلى النبى ﷺ : (الجيران ثلاثة جار له حق وهو المشرك له حق الجوار ، وجار له حقان وهو المسلم له حق الجوار وحق الاسلام ، وجار له ثلاثة حقوق مسلم ذو رحم له حق الا اسلام وحق الرحم) . وفى صحيح البخارى عن عائشة ﷺ قالت : قلت يا رسول إن لى جارين فإلى أيهما أهدى : قال : (إلى أقربهما منك بابا) .

وقد ذكر أهل العلم أن حد الجوار اربعون دارا من كل جهة وقيل : من صلى معك صلاة الصبح فى المسجد فهو جارك .

وحقوق الجار عظيمة وعديدة لا تكاد تحصر تحت حصر يجمعها : ان تحب لجارك ما تحب لنفسك من جلب الخير وكف الأذى ولأن من أبرز حقوق الجار الاعانة عند الاستعانة ، والمواساة عند الحاجة ، وعيادة مريضهم وتعزية مصابهم ، واتباع جنائزهم وعدم الاستطالة عليهم بالبناء ، فتحجب الريح والشمس عنهم إلا بإذنهم .

وذكر جمع من أهل العلم ان المالك يمنع من التصرف في خاصة ملكه بما فيه ضرر ولو كان المنتفع انما ينتفع بخاصة ملكه ، ومن أعظم الحقوق : المواساة عند الحاجة فقد جاء في الحديث (ليس المؤمن الذي يشبع وجاره جائع) واخرج البخاري رحمه الله في الادب المفرد عن ابن عمر عن النبي ﷺ : (كم من جار متعلق بجاره يوم القيامة فيقول يارب هذا اغلق بابه دوني يمنع عني معروفه) .

فاحرصوا وفقني وإياكم على ايصال انواع الاحسان الى جيرانكم حسب الطاقة من الهدية وتفقد الحال والمعاونة وإفشاء السلام وطلاقة الوجه

ومن أعظم حقوق الجار كف الاذى عنه . فإذا كان الأذى محرما في حق كل احد فهو في حق الجار اشد تحريما ، جاء في مسند الامام أحمد عن المقداد بن الاسود عن النبي ﷺ : (ما تقولون في الزنا ؟ قالوا حرام حرمه الله ورسوله فهو حرام الى يوم القيامة ، فقال رسول الله ﷺ (لأن يزني الرجل بعشرة نسوة ايسر عليه من ان يزني بامرأة جاره) . وقال مثل ذلك في السرقة . . وفي الحديث الصحيح (لا يدخل الجنة من لايؤمن جاره بوائقه) .

وليس أشق وأعظم على الرجل العفيف المهذب من جار سوء يسمعه سيء القول ويريه قبيح الفعال إن كلمه بالحسنى عاداه وان سكت عن شره تمادى في اذاه فيضيق صدره وقد يبيع الدار ويتحول الى مكان بعيد وينفد صبره وقد يبيع الدار ويتحول الى مكان بعيد وأخبث الجيران من يتتبع العثرات ويتطلع إلى العورات ليس يأمنون على نفس وعلى عرض ولا مال فتجنبوا شتى أنواع الاذى فلا تطلع الى عورات ولا مضايقة في بناء أو ممر أو تعد في ميزان أو إلقاء قاذورات واوساخ .

ولقد كان نبيكم ﷺ يقول في دعائه (اعوذ بك من جار السوء في دار الاقامة فان جار البادية يتحول) .

فاتقوا الله أيها الاخوة في الله واستيقنوا أن القيام بحقوق الجيران سبب لتحقق الالفة وحصول المودة يصبح المرء بين جيرانه موقرا مكرما محبوبا . مبادلة في المنافع وتعاون على البر والتقوى والتكاتف في دفع الشرور وإزالة السوء عن البيوت والاهلين .

من سعادة المرء أن يكون في بيته شاعرا بالامان والعطف والراحة ومن شقائه أن يكون في جماعة يضمرون له الشر ويكيدون له المكائد منغص العيش محزون النفس مكلوم الفؤاد لايهنأ له بال ولايقر له قرار . وهل المؤمن إلا من أمنه الناس على دمائهم وأموالهم وأعراضهم .

اعوذ بالله من الشيطان الرجيم [واعبدوا الله ولاتشركوا به شيئا وبالوالدين احسانا وبذي القربى واليتامى والمساكين وابن السبيل والجار ذي القربى والصاحب الجنب والصاحب بالجنب وابن السبيل وما ملكت ايمانكم إن الله لايحب من كان مختالا فخورا .]

نفعني الله وإياكم بهدي كتابه وسنة نبيه محمد ﷺ أقول قولي هذا واستغفرالله لي ولكم ولسائر المسلمين من كل ذنب فاستغفروه إنه الغفور الرحيم .

منظمة ايمان بنيوزيلندا

اعداد : كمال الدين مصطفى

تتكون نيوزيلندا من جزيرتين رئيسيتين (الشمالية والجنوبية) ، تتساوان فى المساحة ويبلغ تعداد سكانها اكثر من ثلاثة ملايين نسمة ، ۹۰ % من عدد السكان من اصل اوربى و ۸ % من الاصل الماوارى وهم سكان نيوزيلندا الاصليون و ۲% تمثل المجموعات المهاجرة . اللغة الانجليزية هى اللغة الاصلية ولكن هناك لهجات محلية معمول بها . . وقد تم تشجيع وتطوير استعمال اللغة الماوارية كما تم ادخالها فى بعض المدارس .

وتعتبر نيوزيلندا عضوا فى مجموعة الكومنولث وتعتبر الديمقراطية مرتكزا اساسيا للنظام السياسى . الزراعة تعتبر المصدر الاساسى لاقتصاد نيوزيلندا وخاصة منتجات الحيوان والصادرات الرئيسية تعتمد على اللحوم والصوف ومنتجات الحيوان المختلفة .

الإسلام فى ويلنجتون

المسيحية هى الديانة الرسمية فى نيوزيلندا ولكن الحرية الكاملة ممنوحة لبعض الديانات الأخرى ـ من بينها الاسلام لتمارس شعائرها الدينية وعباداتها .

وفى ولاية ويلنجتون وحدها يقطن حوالى ٤٠٠ مسلم من بين ٤۰۰۰ ـ ٥۰۰۰ مسلم وهو العدد الكلى للمسلمين فى نيوزيلندا بينما تعتبر ولاية اوكلاند صاحبة أكبر كثافة سكانية مسلمة .

ومعظم المسلمين هم من المهاجرين أو من احفاد المهاجرين الذين جاءوا من آسيا والشرق الاوسط ومن دول جنوب المحيط الباسفيكى . . ولكن معظم المسلمين اتوا من جزر فيجى .

المنظمات والجمعيات الاسلامية فى نيوزيلندا

يوجد فى الوقت الحالى خمس منظمات اسلامية تعمل فى مجال خدمة مناطقها المحلية . . ومنظمة ايمان واحدة من هذه الجمعيات تعمل بولينجتون والمنظمات الأخرى هى :

منظمة مسلمى ولاية اوكلاند ، منظمة شمالى ساحل اوكاتو بها ميلتون ومنظمة مسلمى كانتربرى .

وقد تم التنسيق بين هذه الجمعيات بغية التحالف بين بعضها البعض لتكوين منظمة فاطلق عليها اسم اتحاد المنظمات الاسلامية بنيوزيلندا .

منظمة ايمان

منظمة ايمان تعتبر منظمة ذات صبغة دولية وعالمية نشئت عام ۱۹٦۹ م بعد مناقشات ومفاوضات ، وقد أنشئت المنظمة تحت الحاجة الملحة لتلبية خدمات واحتياجات المسلمين بولينجتون بنيوزيلندا .

المركز الاسلامى

قبل عام ۱۹۷۸م لم يكن لمنظمة ايمان مركز رسمى وكانت تمارس نشاطاتها متنقلة بين بعض المنازل الخاصة والقاعات التى يتم استئجارها لهذا الغرض ولكن بفضل الله تعالى الذى سخر بعض المساعدات والمعونات والتبرعات الكريمة من المسلمين من انحاء العالم الاسلامى ومن نيوزيلندا تمكنت (ايمان) من شراء منزل قديم بضاحية من ضواحى ولينجتون واستخدمته كمركز لاعمالها وقد اصبح المركز الآن نموذجا للوجود الاسلامى بولينجتون ومكانا يلتقى فيه المسلمون ويمارسون نشاطاتهم . والمركز يوسع من اتصالاته بين اعضائه المسلمين فى جميع انحاء نيوزيلندا . . وتوجد بالمركز مكتبة صغيرة يستخدمها المسلمون وقد قام بعض الطلاب (خاصة طلاب ماليزيا) بعقد برامج تثقيفية بالمركز شارك فيها بعض الدعاة والأساتذة من ماليزيا .

الإسلامية

في عام ١٩٨٤م .. قامت جمعية إيمان بتحمل المسئولية الكاملة تجاه ابوه اللاجئين المسلمين الفارين من كمبوديا . . ويعتبر هذا عملاساسيا للجمعية حتى يتمكن اللاجئون المسلمون من التعرف على الوجود الاسلامي بنيوزيلندا .

الــزواج

يتم عقد زواج المسلمين هناك بالمركز الاسلامي . وقد قام المركز منذ انشائه بعقد العديد من الزيجات ، وامام الجمعية هو المسئول عن عقود الزواج وقد تم اختياره وعيا للقيام بمثل هذه الواجبات .

الصــلاة

الصلوات الخمس تقام بالمركز من صلاة الفجر وحتى صلاة العشاء .. كما ان صلاة الجمعة تقام اسبوعيا حيث يؤديها عدد غير قليل من المسلمين ويزداد العدد بحضور الطلاب وخاصة خلال عطلات الجامعات .

صــلاة العيـدين

بالنسبة لصلاتي عيد الفطر والاضحى المباركتين فكلنا ما تحتفلان بحضور عدد كبير من المسلمين للدرجة التي اصبحت فيها المساحة التي اعدت للصلاة لا تكفي لهذا العدد ، الأمر الذي دفع جمعية إيمان لشراء الارض التي أمام المركز لكي يتم التوسع فيها من اجل الصلاة .

وبعد الصلاة تقوم جمعية إيمان والجماعات المحلية بتقديم الطعام والمرطبات وتعتبر مناسبة العيد فرصة طيبة للمسلمين للالتقاء وتقوية الروابط بينهم .

تتنوع مشروعات عمل الدعوة بجمعية إيمان بزيارات المنازل والمراكز المختلفة من اجل حث الناس التمسك بالعقيدة الاسلامية الصحيحة . كما ينظم المركز دراسات لتحفيظ القرآن الكريم والتعاليم الاسلامية للاطفال والبالغين بالاضافة لتعليم اللغة العربية . ويقدم العلماء وقتهم وجهدهم مجانا من اجل اقامة هذه النشاطات ،

ومن المجهودات لجذب الانظار ونشر الصحوة الاسلامية بين سكان نيوزيلندا عامة والمسلمين خاصة تقوم بعض الشخصيات من جمعية إيمان بتنظيم برامج خاصة بالتلفزيون والراديو للحديث عن الاسلام من وقت لآخر . . كما يتم ايضا نشر بعض الموضوعات ببعض الصحف السيارة ومثل هذه الاعمال تضعهم دائما في الصورة امام اولئك الذين لديهم ، اهتمامات واسعة بالاسلام .

خدمات أخرى

تقوم جمعية إيمان بتزويد المركز بالدجاج المذبوح على الطريقة الاسلامية لبيعه للمسلمين المحليين . . ويعتبر المركز المكان الوحيد بولينجتون الذي يمكن ان يتوفر فيه الدجاج المذبوح على الطريقة الاسلامية .

مشــاريع المستقبــل

لقد اصبحت الحاجة ماسة وملحة لمبنى ارفع مستوى واكبر حجما ليناسب الازدياد المضطرد في اعداد المسلمين مما جعل المسئولين بالجمعية يفكرون في بناء مركز اسلامي ومسجد وقد ارتفعت التقديرات الاولية للمشروع الى خمسة وعشرين مليون (دولار نيوزيلندي) كما تضمنه التقرير الاول المقترح لبناء مركز اسلامي في ولينجتون .

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا ... عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ ... لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

Mak-kee-yah	Revealed at Makkah	
Ru-koo-'aa-tu-haa 2	SECTIONS 2	سورة المزمل مكية
Aa-yaa-tu-haa 20	VERSES 20	
Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem	In the name of Allah, the All-compassionate, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
RU-KOO'1.	SECTION 1	ركوع ١
1. Yaa-aiy-yu-hal-muz-zam-mil.	1. O you, enwrapped (in your garment),	يٰٓاَيُّهَا الْمُزَّمِّلُ ۝
2. Qu-mil-lai-la il-laa qa-lee-lan-	2. Stand (to prayer) at night but a little (part of it),	قُمِ الَّيْلَ اِلَّا قَلِيْلًا ۝
3. niṣ-fa-hoo a-win-quṣ min-hu qa-lee-laa.	3. A half of it or reduce it a little	نِّصْفَهٗٓ اَوِ انْقُصْ مِنْهُ قَلِيْلًا ۝
4. Au zid 'a-lai-hi wa rat-ti-lil-qur-aa-na tar-tee-laa.	4. or add to it, and recite the Qur'an in a clear measured tone;	اَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْاٰنَ تَرْتِيْلًا ۝
5. In-naa sa-nul-qee 'a-lai-ka qau-lan ṡa-qee-laa.	5. Surely, soon We are going to charge you with a Weighty Word.	اِنَّا سَنُلْقِيْ عَلَيْكَ قَوْلًا ثَقِيْلًا ۝
6. In-na naa-shi-a-tal-lai-li hi-ya a-shad-du waṭ-anw-wa aq-wa-mu qee-laa.	6. (Indeed) the rising by night (for prayer) is a stronger way of curbing (the self) and more upright in speech.	اِنَّ نَاشِئَةَ الَّيْلِ هِيَ اَشَدُّ وَطْاً وَّاَقْوَمُ قِيْلًا ۝
7. In-na la-ka fin-na-haa-ri sab-ḥan ṭa-wee-laa.	7. Surely, during the day you have (to attend to) prolonged occupation.	اِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيْلًا ۝
8. Waz-ku-ris-ma rab-bi-ka wa ta-bat-tal i-lai-hi tab-tee-laa.	8. And remember the Name of your Rabb (Guardian-Lord) and devote (yourself) to Him with complete devotion.	وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ اِلَيْهِ تَبْتِيْلًا ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

Transliteration	Translation	Arabic
wa many-ya'-ṣil-laa-ha wa-ra-soo-la-hoo	And whoso disobeys Allah and His Messenger;	وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ
fa-in-na la-hoo naa-ra ja-han-na-ma khaa-li-dee-na fee-hāa a-ba-daa.	for him shall be the Fire of Hell to reside therein for ever,	فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا
24. *Hat-tāa i-zaa ra-au maa yoo-'a-doo-na*	24. Until when they see what they had been promised,	حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ
fa-sa-ya'-la-moo-na man aḍ-'a-fu naa-ṣi-ranw-wa a-qal-lu 'a-da-daa	they shall come to know whose helpers are weaker and fewer in number.	فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا
25. *Qul in ad-rēe a-qa-ree-bum-maa too-'a-doo-na*	25. Say: I do not know whether what you have been promised is near at hand,	قُلْ إِنْ أَدْرِي أَقَرِيبٌ مَّا تُوعَدُونَ
am yaj-'a-lu la-hoo rab-bēe a-ma-daa.	or my RABB (Guardian-Lord) has appointed for it a distant term,	أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا
26. *'Aa-li-mul-ghai-bi fa-laa-yuẓ-hi-ru 'a-laa ghai-bi-hēe a-ḥa-daa*	26 (He is) the Knower of the Unseen, but He does not disclose His secrets to anyone,	عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا
27. *Il-laa ma-nir-ta-ḍaa mir-ra-soo-lin*	27 Except to one whom he has chosen from among His Messengers;	إِلَّا مَنِ ارْتَضَىٰ مِن رَّسُولٍ
fa-in-na-hoo yas-lu-ku mim-bai-ni ya-dai-hi wa min khal-fi-hee ra-ṣa-daa.	then He appoints a guard to keep watch (over him) from before him and behind him,	فَإِنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا
28. *Li-ya'-la-ma an qad ab-la-ghoo ri-saa-laa-ti rab-bi-him*	28 That He may know that they (the Messengers) have, indeed, delivered the Messages of their RABB (Guardian-Lord);	لِّيَعْلَمَ أَن قَدْ أَبْلَغُوا رِسَالَاتِ رَبِّهِمْ
wa a-ḥaa-ṭa bi-maa la-dai-him wa aḥ-ṣaa kul-la shai-in 'a-da-daa	and He encompasses (controls) whatever they have with them and He reckons the number of every thing	وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا

CHAPTER 72 AL-JINN ENDS HERE تمت هنا بحمد الله السورة ٧٢ ـ الجن

15. *Wa am-mal-qaa-si-too-na fa-kaa-noo li-ja-han-na-ma ha-ta-baa.*

15. And as for the deviated ones (from the right path), they are fuel for Hell (Fire).

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ۝

16. *wa al-la-wis-ta-qaa-moo 'a-lat-ta-ree-qa-ti*

16. And if they remain steady on the (right) path,

وَأَنْ لَوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ

la-as-qai-naa-hum-maa-an gha-da-qaa.

surely we shall provide them with copious water,

لَأَسْقَيْنَاهُمْ مَاءً غَدَقًا ۝

17. *Li-naf-ti-na-hum feeh. Wa mainy-yu'-rid 'an-zik-ri rab-bi-hee*

17. That We may try them therein. And he who avoids the remembrance of his RABB (Guardian-Lord,

لِنَفْتِنَهُمْ فِيهِ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ

yas-luk-hu 'a-zaa-ban sa-'a-daa.

He will put him into a mounting torment.

يَسْلُكْهُ عَذَابًا صَعَدًا ۝

18. *Wa an-nal-ma-saa-ji-da lil-laa-hi*

18. And the mosques are for (the worship of) Allah,

وَأَنَّ الْمَسَاجِدَ لِلَّهِ

fa-laa tad-'oo ma-'al-laa-hi a-ha-daa.

so do not invoke any one along with Allah.

فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ۝

19 *Wa an-na-hoo lam-maa qaa-ma-'ab-dul-laa-hi yad-'oo hu*

19. And when the servant of Allah (i.e. Muhammad) stood up invoking Him,

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ

kaa-doo ya-koo-noo-na 'a-lai-hi li-ba-daa.

they nearly mobbed him around

كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ۝

RU-KOO' 2

SECTION 2

رکوع ۲

20. *Qul in-na-maa ad-'oo rab-bee wa-laa ush-ri-ku bi-hee a-ha-daa.*

20. Say: Indeed I invoke my RABB (Guardian-Lord), and I do not associate with Him any one (as a partner).

قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ۝

21. *Qul in-nee laa am-li-ku la-kum dar-ranw-wa laa ra-sha-daa*

21. Say: I have no power to do you harm or provide right guidance.

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ۝

22. *Qul in-nee lainy-yu-jee-ra-nee mi-nal-laa-hi a-ha-dunw-*

22. Say: Surely no one can save me from Allah,

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ

wa lan-a-ji-da min -doo-ni-hee mul-ta-ha-daa.

and I do not find any refuge besides him,

وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ۝

23. *Il-laa ba-laa-gham-mi-nal-laa-hi wa ri-saa-laa-tih.*

23. (I have been charged with the duty) to convey Allah's Mission and His Messages .

إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ

Transliteration	Translation	Arabic
7. *Wa an-na-hum zan-noo ka-maa za-nan-tum al-lainy-yab-'a-sal-laa-hu a-ha-daa.*	7. And that they thought, as you thought, that never would Allah raise up any one (to life again).	وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنتُمْ أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا ۝
8. *Wa-an-naa la-mas-nas-sa-mãa-a fa-wa-jad-naa-haa mu-li-at*	8. And that we sought to reach heaven but found it filled	وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ
ha-ra-san sha-dee-danw-wa shu-hu-baa.	with strong guards and meteors.	حَرَسًا شَدِيدًا وَشُهُبًا ۝
9. *Wa an-naa kun-naa naq-'u-du min-haa ma-qaa-'i-da lis-sam-'i*	9. And that we used to sit on seats therein to listen,	وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ
Fa-mainy-yas-ta-mi-'il-aa-na ya-jid la-hoo shi-haa-bar-ra-sa-daa	but he, who listens now finds a meteor in wait for him	فَمَن يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا ۝
10. *Wa an-naa laa nad-rée a-shar-run u-ree-da bi-man fil-ar-di*	10. And that we do not know whether evil is intended for those on the earth	وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَن فِي الْأَرْضِ
am a-raa-da bi-him rab-bu-hum ra-sha-daa.	or their RABB (Guardian-Lord) intends guidance for them	أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ۝
11. *Wa an-naa min-nas-saa-li-hoo-na wa min-naa doo-na zaa-lik*	11. And that, indeed, some of us are virtuous and some of us are otherwise;	وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَٰلِكَ
Kun-naa ta-rãa-i-qa qi-da-daa	we were on different creeds.	كُنَّا طَرَائِقَ قِدَدًا ۝
12. *Wa an-naa za-nan-nãa al-lan-nu'-ji-zal-laa-ha fil-ar-di.*	12 And that we thought that we could not thwart Allah on the earth;	وَأَنَّا ظَنَنَّا أَن لَّن نُّعْجِزَ اللَّهَ فِي الْأَرْضِ
wa lan-nu'-ji-za-hoo ha-ra-baa	nor could we thwart Him by flight.	وَلَن نُّعْجِزَهُ هَرَبًا ۝
13. *Wa an-naa lam-maa sa-mi'-nal-hu-dãa aa-man-naa bih.*	13 And that when we heard the word of guidance, we believed in it.	وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰ آمَنَّا بِهِ
Fa-mainy-yu'-min-bi-rab-bi-hee fa-laa ya-khaa-fu bakh-sanw-wa laa ra-ha-qaa.	and he who believes in his Guardian-Lord, fears neither loss nor high-handedness.	فَمَن يُؤْمِن بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ۝
14. *Wa an-naa min-nal-mus-li-moo-na wa min-nal-qaa-si-toon.*	14 And that some of us are submissive (to Allah) and some of us are deviated (from the right path),	وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ
Fa-man as-la-ma fa-u-lãa-i-ka ta-har-rau ra-sha-daa.	and they, who submitted, are those who sought guidance.	فَمَنْ أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا ۝

SOO-RA-TUL-JINN	SOO-RA-TUL-JINN	
Mak-keey-yah	Revealed at Makkah	
Ru-koo-'aa-tu-haa 2	SECTIONS 2	
Aa-yaa-tu-haa 28	VERSES 28	
Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem.	In the name of Allah, the All-Compassionate, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
RU-KOO' 1	SECTION 1	ركوع ١
1. *Qul oo-ḥi-ya i-laiy-ya an-na-hus-ta-ma-'a na-fa-rum-mi-nal-jin-ni fa-qaa-loo*	1. Say: It has been revealed to me that a company of the JINN (Genii) listened and they said:	قُلْ أُوْحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوْٓا
In-naa sa-mi'-naa qur-aa-nan 'a-ja-baa.	Surely, we have heard a wonderful Quran	إِنَّا سَمِعْنَا قُرْاٰنًا عَجَبًا
2 *Yah-dee i-lar-rush-di fa-aa-man-naa bih.*	2. That guides to the right path; so we believed in it,	يَّهْدِيْٓ إِلَى الرُّشْدِ فَاٰمَنَّا بِهٖ
Wa-lan-nush-ri-ka bi-rab-bi-naa a-ḥa-daa.	and never shall we associate any one with our RABB (Guardian-Lord);	وَلَنْ نُّشْرِكَ بِرَبِّنَآ أَحَدًا
3 *Wa an-na-hoo ta-'aa-laa jad-du rab-bi-naa*	3 And Exalted be the Majesty of our RABB (Guardian-Lord).	وَّأَنَّهٗ تَعٰلٰى جَدُّ رَبِّنَا
mat-ta-kha-za ṣaa-ḥi-ba-tanw-wa laa wa-la-daa.	He has taken (to Himself) neither wife nor son.	مَا اتَّخَذَ صَاحِبَةً وَّلَا وَلَدًا
4. *Wa an-na-hoo kaa-na ya-qoo-lu sa-fee-hu-naa 'a-lal-laa-hi sha-ṭa-ṭaa.*	4. And that the foolish one among us (IBLEES) used to utter flagrant lies against Allah;	وَّأَنَّهٗ كَانَ يَقُوْلُ سَفِيْهُنَا عَلَى اللّٰهِ شَطَطًا
5 *Wa an-naa ẓa-nan-naa al-lan ta-qoo-lal-in-su wal-jin-nu 'a-lal-laa-hi ka-zi-baa.*	5. And Surely, we had thought that never would men and JINN (Genii) tell a lie against Allah;	وَّأَنَّا ظَنَنَّآ أَنْ لَّنْ تَقُوْلَ الْإِنْسُ وَالْجِنُّ عَلَى اللّٰهِ كَذِبًا
6. *Wa an-na-hoo kaa-na ri-jaa-lum-mi-nal-in-si ya-'oo-zoo-na bi-ri-jaa-lim-mi-nal-jin-ni*	6 And that there were certain individuals among men who would seek refuge with certain individuals of the JINN.	وَّأَنَّهٗ كَانَ رِجَالٌ مِّنَ الْإِنْسِ يَعُوْذُوْنَ بِرِجَالٍ مِّنَ الْجِنِّ
fa-zaa-doo-hum ra-ha-qaa.	Thus they (the men) increased them (the Jinn) in revolt;	فَزَادُوْهُمْ رَهَقًا

Transliteration	Translation	Arabic
25. *Min-maa kha-ṭee-ãã-ti-him ugh-ri-qoo fa-ud-khi-loo naa-raa.*	25. Because of their sins, they were drowned (in this world) then cast into the fire (in the Hereafter).	مِمَّا خَطِيٓـَٔاتِهِمْ أُغْرِقُوا فَأُدْخِلُوا نَارًا
Fa-lam ya-ji-doo la-hum-min doo-nil-laa-hi an-ṣaa-raa.	And they did not find for them any helpers, besides Allah.	فَلَمْ يَجِدُوا لَهُم مِّن دُونِ ٱللَّهِ أَنصَارًا ۝
26. *Wa qaa-la noo-ḥur-rab-bi laa-ta-zar 'a-lal-ar-ḍi mi-nal-kaa-fi-ree-na daiy-yaa-raa.*	26. And NOOH (Noah) said: O my RABB (Guardian-Lord)! Do not leave on the earth a single dweller of the unbelievers.	وَقَالَ نُوحٌ رَّبِّ لَا تَذَرْ عَلَى ٱلْأَرْضِ مِنَ ٱلْكَافِرِينَ دَيَّارًا ۝
27. *In-na-ka in ta-zar-hum yu-ḍil-loo 'i-baa-da-ka*	27. Surely, if you leave them, they will mislead Your servants,	إِنَّكَ إِن تَذَرْهُمْ يُضِلُّوا عِبَادَكَ
wa laa ya-li-dõo il-laa faa-ji-ran kaf-faa-raa.	and shall not beget but wicked unbelievers.	وَلَا يَلِدُوٓا إِلَّا فَاجِرًا كَفَّارًا ۝
28. *Rab-bigh-fir-lee wa li-waa-li-daiy-ya wa li-man da-kha-la bai-ti-ya mu'-mi-nanw-wa lil-mu'-mi-nee-na wal-mu'-mi-naat.*	28. O my RABB (Guardian-Lord)! Forgive me and my parents, and whoso enters my house believing (in Allah), and the believing men and women,	رَّبِّ ٱغْفِرْ لِى وَلِوَالِدَىَّ وَلِمَن دَخَلَ بَيْتِىَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَٱلْمُؤْمِنَاتِ
Wa laa ta-zi-diẓ-ẓaa-li-mee-na il-laa ta-baa-raa.	and do not increase the wrongdoers except in perdition.	وَلَا تَزِدِ ٱلظَّالِمِينَ إِلَّا تَبَارًا ۝

CHAPTER 71 NOOH ENDS HERE — تمت هنا بحمد الله السورة ٧١ - نوح

ننشر على هذه الصفحات ترجمة معاني القرآن الكريم باللغة
الإنجليزية مع الكتابة الصوتية للنص العربي بالحروف
الرومانية، حتى يسهل على قرائنا الكرام النطق الصحيح بكلمات
نص القرآن العزيز إلى جانب فهم معانيها والله ولي التوفيق.

16. *Wa ja-'a-lal-qa-ma-ra fee-hin-na noo-ranw-wa ja-'a-lash-sham-sa si-raa-jaa.*	16. And has made the moon in them a light, and has made the sun a burning lamp?	وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا
17. *Wal-laa-hu am-ba-ta-kum mi-nal-ar-di na-baa-taa.*	17. And Allah has raised you from the earth (as a plant)	وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا
18. *Sum-ma yu-'ee-du-kum fee-haa wa yukh-ri-ju-kum ikh-raa-jaa.*	18. Then He shall return you into it and will bring you forth again.	ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا
19. *Wal-laa-hu ja-'a-la la-ku-mul-ar-da bi-saa-taa.*	19. And Allah has made for you the earth a wide expanse,	وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا
20. *Li-tas-lu-koo min-haa su-bu-lan fi-ja-jaa.*	20. That you may tread therein on spacious paths.	لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا
RU-KOO' 2	SECTION 2	ركوع ٢
21. *Qaa-la Noo-hur-rab-bi in-na-hum 'a-sau-nee*	21. NOOH (Noah): said: O my RABB (Guardian-Lord), indeed they have disobeyed me,	قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي
wat-ta-ba-'oo mal-lam-ya-zid-hu maa-lu-hoo wa wa-la-du-hoo il-laa kha-saa-raa.	and followed those whose wealth and children did not increase them in anything but loss.	وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلَّا خَسَارًا
22. *Wa ma-ka-roo mak-ran kub-baa-raa.*	22. And they have plotted a great plot,	وَمَكَرُوا مَكْرًا كُبَّارًا
23. *Wa qaa-loo laa ta-za-run-na aa-li-ha-ta-kum*	23. And they said (to others): Never forsake your gods,	وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ
wa laa ta-za-run-na wad-danw-wa laa su-waa-'anw-wa laa ya-ghoo-sa wa ya-'oo-qa wa nas-raa.	nor forsake WAD, nor SU-WAA', nor YA-GHOOS, nor YA-'OOQ nor NASR.	وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا
24. *Wa qad a-dal-loo ka-see-raa. Wa laa ta-zi-diz-zaa-li-mee-na il-laa da-laa-laa.*	24. And they have misled many. And (O Allah), do not increase the wrongdoers but in error.	وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darul [illegible] (Private) Limited, [illegible] 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final revision. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

Bold · Madd · ā=ā · ŏŏ · ĕĕ · Fine · Madd · ōō · ŏŏ (Jerk) · ŏŏ

RU-KOO' 1 (Contd.)	SECTION 1 (Contd.)	ركوع ١ (متبع)
9. Sum-ma in-nee a'-lan-tu la-hum wa as-rar-tu la-hum is-raa-raa.	9 Then again, I addressed them publicly, and (also) spoke to them privately.	ثُمَّ إِنِّيٓ أَعْلَنتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ۝
10 Fa-qul-tus-tagh-fi-roo rab-ba-kum.	10 And I said: Seek forgiveness of your RABB (Guardian-Lord);	فَقُلْتُ ٱسْتَغْفِرُوا۟ رَبَّكُمْ
In-na-hoo kaa-na ghaf-faa-raa.	Surely, He is All-Forgiving.	إِنَّهُۥ كَانَ غَفَّارًا ۝
11. Yur-si-lis-sa-maa-a 'a-lai-kum mid-raa-raa.	11 He will send down (from) the sky over you (rain) in torrents;	يُرْسِلِ ٱلسَّمَآءَ عَلَيْكُم مِّدْرَارًا ۝
12. Wa yum-did-kum bi-am-waa-linw-wa ba-nee-na	12. And will help you with wealth and sons,	وَيُمْدِدْكُم بِأَمْوَٰلٍ وَبَنِينَ
wa yaj-'al-la-kum jan-naa-tinw-wa yaj-'al-la-kum an-haa-raa.	and will appoint for you gardens and make for you rivers.	وَيَجْعَل لَّكُمْ جَنَّٰتٍ وَيَجْعَل لَّكُمْ أَنْهَٰرًا ۝
13. Maa-la-kum laa tar-joo-na lil-laa-hi wa qaa-raa	13. What has happened to you that you do not look for dignity in Allah?	مَّا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ۝
14. Wa qad kha-la-qa-kum at-waa-raa.	14 And He has created you in diverse stages;	وَقَدْ خَلَقَكُمْ أَطْوَارًا ۝
15. A-lam ta-raw kai-fa kha-la-qal-laa-hu sab-'a sa-maa-waa-tin ti-baa-qaa.	15. Did you not see how Allah has created the seven heavens one over the other;	أَلَمْ تَرَوْا۟ كَيْفَ خَلَقَ ٱللَّهُ سَبْعَ سَمَٰوَٰتٍ طِبَاقًا ۝

upon her equal rights to live a free, and above all, her own life. The Prophet created all round an atmosphere of respect and regard for women, protected them and safeguarded their rights for all times to come.

Imagine a strict and stern disciplinarian like Hazrat 'Umer *(Razi Allahu anhu)* putting up with arguments and questions from his wife and that too with perfect equanimity. It was only possible because of the training that he received in the company of the Holy Prophet after he had embraced Islam. Is it not something of a marvel of moral and social revolution? The most striking part of it all is for Hazrat 'Umar to tell it to others with no mistakable pride! it is narrated that once Hazrat Abu Bakr *(Razi Allahu anhu)* arrived in the presence of the Prophet during an altercation between Hazrat 'Aisha and the Prophet. Obviously Hazrat Abu Bakr could not tolerate it and moved forward to intervene *forcibly on behalf of the Prophet.* The Holy Prophet came in his way and stood in between thus sheltering his wife at a time, when apparently he was not too pleased with her. Is it not a convincing proof of the abiding love and the extremely kind treatment of the Prophet for his wife?

Hazrat Abu Bakr happened to come again at quite a different time when love and affection prevailed and the atmosphere was surcharged with happiness and was ringing with delightful sentiments. Hazrat Abu Bakr was too pleased to see all this and begged the Prophet's permission to stay on to share the happy moments.

One endowed with imagination and a loving heart can construct a picture *for himself of the two different occasions* and draw the obvious conclusions as to how much love and affection, respect and restraint there was in the domestic life of the Holy Prophet. He can see with his mind's eye the Holy Prophet jokingly reminding Hazrat Aisha's happiness and her gratitude to the Holy Prophet, acknowledging it all by a blush and a broad smile on her face.

The above anecdote is not the only of its kind – there are many more on record. The wives of the Holy prophet were free to put him questions and express their candid opinion to him without any fear. It is the Prophet himself who has told us that once he said to Hazrat 'Aisha that he could easily make it out when she was pleased and when she was not so much pleased with him! When the lady asked him "How?" In reply the Prophet was pleased to tell her that when she was happy with him she would swear in the name of 'God of Muhammad', otherwise in the name of God of Abraham! Hazrat 'Aisha smilingly confessed that it was so and added that when she happened to be not so pleased with the Prophet, she would omit to take his name. One can judge *for himself what quality of freedom* and self respect was assured to women by the Prophet!

Once on a journey, the camel drivers were pushing and nagging the animals to make them move faster and faster. The Holy Prophet cautioned them to be careful for otherwise the camel would jostle about causing discomfort to the ladies whom he was pleased to describe as "delicate caskets" (of glass).

The above are a few of the glimpses of the happy home life of the Prophet that have come to us through authentic accounts by reliable scribes and narrators. It is a world by itself and it is enough to set one's heart on a happy and delightful note and fill it *with a grateful joy for the Master* who was above all, a very kind and humane person. Who would not like to follow such a leader and with affection and respect ?

SO SAID THE HOLY PROPHET

(Sallallahu alaihi wa sallam)

Once in response to a request from Hazrat Ali *(Razi Allahu 'anhu)*, as to the Prophet's rules of conduct, the Prophet was pleased to say:-

* Abstinence is my avocation.
* Agony is my attendant.
* Brotherly love is my set-up.
* Confidence is my asset.
* Faith is my strength
* Jihad is my career.
* Knowledge is my weapon.
* Patience is my raiment.
* Pleasure of Allah is my prize.
* Reason is the basis of my religion.
* Remembrance of Allah is my delight.
* Revelation is my capital.
* Submission is my protection.
* Truth is my support.
* Zeal is my stead,

AND

* The light of my eyes is Salaat (the daily prayers).

THE HOLY PROPHET AT HOME

By Somaiya Ghulam Muhammad

The Muslims claim that the Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* was the perfect man that ever came down to live on earth. It is by no means a hollow claim for each and every facet of the Holy Prophet's life, from whatever angle one may look at it, is a model for mankind to follow The Almighty raised him from amongst the men and for men. He lived the whole of his life like a man He was proud of being a man and insisted most emphatically on his companions and on all those to follow him till the last day, never to extol him or raise his status beyond that of a human being The Prophet filled in admirably the role of a son, a father, husband, an administrator and an ordinary worker He engaged himself in trade and commerce and also conducted and fought valiantly many a battles. He was surely not the oldest man alive but certainly he was the most respected one – kings and monarches could stand no comparison with him.

The Holy Prophet has left such indeliable impressions of his noble conduct and such illuminating landmarks as would continue to guide mankind on to the highway of a supremely contented and a highly successful life. The Holy Quran is with us to ensure that the life of the Holy Prophet was the best model for mankind to follow – vide

> You certainly have an excellent example (of conduct) in Allah's Messenger
> for him who hopes (to meet) Allah and the Last Day and remembers Allah much. (33:21)

The Good conduct and behaviour of the Holy Prophet as a husband is again a model for husbands to follow. A few of his precepts for the guidance of men are given below.-

(1) "The best amongst you is the one who is the best towards his family." (Tirmizi, Darmi, Ibn-i-Majah)

(2) The best of you, are those who are best to their wives " (Tirmizi)

(3) "And your partner (wife) too has her rights over you". (Bukhari)

This is what the Prophet told a companion who kept himself too much preoccupied with prayers and other religious performances as to leave him no time for his family and his wife.

What great importance the Prophet attached to the just and fair treatment for women is clear from the fact that quite a substantial part of the last of his sermons is devoted to the subject. On another occasion, emphasising the rights of women, the Holy Prophet exhorted the men to ensure that the quality of food and dress that they made available to their women folk was to be the same as that of their own food and dress he asked them not to strike them on their face, nor to scold them and never to turn them out of their homes by way of punishment.

Enumerating the good qualities of a husband, who could be a model for others, the Prophet advised that he should –

(1) be of a loving nature, kind and considerate to his wife in all circumstances;

(2) re[illegible] legitimate wishes and desires of his wife as far as possible;

(3) grant all the normal and human requirements of his wife even if they happened to be not to his liking;

(4) dispense justice and offer equal affection and attention to his wives, if he has more than one.

Since the Holy Prophet is known to be extremely kind and considerate to his opponents and adversaries, how much more loving and thoughtful, he would be towards his wives can very easily be imagined.

Let us try to visulise the wild and untamed society of the days of the Holy Prophet, over 1400 years ago, in the sixth century, C E A Woman was a mere pawn in the game of men, dumb driven cattle – no more than a chattel. It continued to be like this – even much later in the Christian Society woman was the subject of a debate whether she had any soul at all! To speak of her rights was to snatch away something from the hands of men And who could dare do that ? She could not even open her mouth to have her say, much less to assert herself or her rights. Such was the miserable, nay pitiable condition of women in those times It was the Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* who raised their condition not out of pity but out of unbounded love and respect for humanity. When the Holy Prophet cleansed and purged the society of his day, he simultaneously brought about a revolution in the social, moral, religious and civic conditions of the people They could see the fruits of the Prophetic revolution and enjoyed them in their life time. He raised the status of woman bestowed

regarding food and clothing between a master and a slave. He said to a master of servants and slaves; "Let him feed him out of what he himself eats. Let him clothe him out of what he clothes himself with, and let him not be entrusted with a work which will overtax him. If he entrusts him with what will overtax him, let him assist him therein." (Abu Dawood)

Hazrat Zaid *(Razi Allahu anhu)* son of Haritha*(Razi Allahu anhu)* was a slave. The Holy Prophet *(Sallallahu alaihi wa sallam)* set him free. When his father came to take him, he refused to go with his father and preferred to stay on with the Holy Prophet.

The sayings of the Holy Prophet *(Sallallahu alaih wa sallam)* clearly illustrate as to how he maintained the balance. In all these relationships he determined the responsibilities of every one concerned and explained the duties and rights of each. The common factor in all the rights and duties is the creation of the feelings of amity and goodwill between the members of a household. It is an essential condition for a civilized society as has been observed by Shah Waliyullah – "Appropriate domestic conduct creates, preserves and promotes the link and unity that must necessarily exist between the members of a family in an advanced society. It is a attained through the creation of feelings of amity and goodwill by means of satisfying the needs of each other by mutual service and by cooperation in gaining mutual ends."

THE PROPHET'S ELOQUENCE

The Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* was a paragon of virtues. Like his other qualities, his manner of speech was both endearing and impressive. When it came to eloquence, he had rarely an equal. The sayings and sermons of the Holy Prophet are the treasure house of wisdom as well as of eloquent speech. They are perfect in style and studded with literary gems of transcendent beauty. See how the Prophet once spoke to his companions –

"O my people! May be that death was destined for others and that Rights and obligations also devloved on others. As if those who die and are put away were only casual absentees and would return to us soon. May be we were to stay alive for ever to help ourselves with the legacy of those whom we lower in the graves. May be we are totally debarred from earning any lessons and protected against all grievous predicaments."

The Prophet continuing his sermon said–

"Blessed is one whose faults deter him from exposing the faults of others.

"Blessed is one who expends his hard earned wealth in the way of Allah, seeks the company of the wise and the learned, and mixes without reservation with the poor and the humble.

"Blessed is one who has ennobled his character, purified his heart and spared his fellow beings from any possible harm coming to them from him.

"Blessed is one who spends his wealth and abstains from lose talk and is facile in following the Sunnah and is averse to practices outside the Sunnah.

"O my people provide for yourselves in advance. By God, the hour of death will come to each one of you and everyone of you will leave behind his flock untended.

"Then God, the Sustainer, will put you questions – direct and straight–

"Didn't My messenger come to you ?

"Didn't he convey My message to you?

"Didn't I provide you with wealth and fame? What provision did you make for yourself?

"The man will look to his right and to his left and will find nothing. Looking ahead he will see nothing but Hell.

"One Who can afford to protect himself should do so now even by means of a piece of date fruit. And one who cannot afford even that much should seek protection by speaking a few good words, for one good deed will fetch reward to 70 or 700 times.

"May peace be with you and Mercy of Allah and his Blessings."

humanity, and say, "My Lord, bestow on them your mercy even as they cherished me in my childhood"." (17:23)

And this attitude is quite natural because of the affection the parents have towards their children, a fact which is universally recognised.

It has the concept of affection that led the Christians to call Jesus Christ – the son of God. Shah Waliyullah observes that there was no other word having the significance of affection and the early Christians did not find affection in any person more than a father, therefore, they called Jesus Christ the Son of God, only to show the affection of God for Christ. However, the succeeding generations took the word in literal sense and regarded him on a divine being in all respects.

Due to extraordinary trouble that parents suffer in bringing up their children, God has made it necessary for children to obey their parents in every matter except when they prohibit worship of the true One God. And even in this case it has been insisted upon to treat them kindly. The Holy Quran Commands:

> "And if they contend with you that you should set up a partner with Me of which you have no knowledge, disobey them and keep kind company with them in this world." (29:8)

Not only during the lifetime of parents but even after death children have been commanded to pray for them, to seek forgiveness for their sins, to fulfil their [illegible] after their death and to honour their friends.

Treatment of Children: The Holy Quran calls children an adornment of life in this world but at another place they have been described as '*Fitnah*', that is a matter of test. If children do not become the cause of neglecting one's duties and remembrance of God, then they are the cause of a better reward. The Holy Quran observes:

> "Wealth and children are an adornment of life in this world and the ever abiding good works are better in reward and better in hope." (18:46)

The Holy Prophet *(Sallallahu alaihe wa sallam)* has given certain instructions and guidance regarding children. Immediately after a child is born, *Azan* and *Iqamat* should be recited into the ears of the child, and on the seventh day of the birth there should be celebrated *Aqiqah* that the child should be given a good name and his head shaved. It is enjoined upon parents to maintain children till they come of age and to impart to them religious education and to train them in good manners and good conduct. Then parents should teach their children to observe religious practices, and when they reach the age of maturity they should be married. Further it is the duty of parents to seek the well-being of children and to pray to God for it. These points can be well illustrated from the Holy Quran and *Sunnah*. The Holy Quran says:

> "And the mothers should suckle their children for two years, and [illegible] (2:233)

"Hazrat Abu Rafe' *(Razi Allahu anhu)* narrated that he saw the Holy Prophet *(Sallallahu alaihi wa sallam)* reciting *Azan* in the ears of Hazrat Hasan *(Razi Allahu anhu)* when he was just born." (Tirmizi)

"The Holy Prophet *(Sallallahu alaihi wa sallam)* said, "order your children to pray when they are seven years and beat them therefor, when they are ten years and separate them, one from another, in beds."

The Holy Prophet said: "When he attains maturity let him be married. If he attains maturity and his father does not get him married and then he commits sin, his sin will fall upon his father." (Mishkat).

Treatment of Servants: People are of different dispositions, some of them possess qualities of integrity, self-determination and initiative while others do not. The former are masters by nature and the latter are dependent. There must be a good and durable relationship between masters and servants for smooth working.

The treatment given by the Holy Prophet *(Sallallahu alaihi wa sallam)* towards his servants and slaves was just and fair. He gave them equal rights and demonstrated how they should be treated. Hazrat Anas *(Razi Allahu anhu)* has reported, "I came as a servant of the Prophet of Allah while I was a boy of nine years. I served him for ten years. Never did he rebuke me for anything which was damaged by my hands." The Holy Prophet *(Sallallahu alaihi wa sallam)* ordered that there should be no distinction

cases is done with this very objective and the method of sealing is universally adopted and accepted as the means of ensuring the security of contents. In another verse the Quran says "God hath set a seal on their hearts and on their hearing. (2.7). The phrase *KHATI-MUN-NABI-YEEN* has been explained and illucidated in this very way in *Ahadith*. According to one Hadith the Holy Prophet once indicated that after him about thirty individuals shall lay claim to prophethood, and all of them would be false, because the Holy prophet is *Kha-ti-mun-Nabi-Yeen*, and no more prophet can, by Allah's command, come after him.

This great distinction of the Holy Prophet had been determined by the Will of Allah since the creation of Universe. The Kind Prophet has disclosed that while he (Muhammad *Sallallahu alaihi wa sallam)* was already the servant of Allah and the Last prophet ordained by Him, Adam – who fathered the human race on earth – was still a lifeless form of clay According to another Hadith, the Holy Prophet once said in praise of Hazrat umar *(Razi Allahu anhu)* that if ever there could be the possibility of another prophet after the Holy Prophet, which was non-existent, such a person could only have been Omar the son of Khaattab. The hadith in praise of Umar *(Razi Allahu Anhu)* in Arabic begins with *"LOU"* which in actual fact signifies the impossibility of an event. This distinction of being the last in the long line of prophets, and being the one through whom the Divine Task for man's guidance had been accomplished and perfected, is undoubtedly a great and outstanding quality.

(To be continued)

REGULATION OF DOMESTIC LIFE BY THE PROPHET

(Sallallahu alaihi wa sallam)

Domestic conduct pertains treatment of the members of a family living in one house. It covers relationship such as existing between husband and wife, parents and children, master and servant, etc

The Holy Prophet *(Sallallahu alaihi wa sallam)* maintained a true balance in domestic conduct by always keeping to the middle course.

Husband-wife Relationship: The Holy Prophet *(Sallallahu alaihi wa sallam)* has given the women a due share and defined the duties and rights of husbands and wives and he has given them both a proper position according to their capacity. This is what he has said:

"Every one of you is a custodian and every one of you is responsible for those who are under his custody, the ruler is a custodian and he is responsible for his subjects, and man is the guardian of the people of his house and he is responsible for those who are under his guardianship, and a woman is the custodian of the house of her husband, and she is responsible for what is under her custody, so everyone of you is a custodian and everyone of you is responsible for those who are under his custody." (Sahi Muslim)

The above is based on teachings of the Holy Quran, which says –

"And they (the women) have rights similar to those (of men) over them in like manner."

The Holy Prophet *(Sallallahu alaihi wa sallam)* has defined the best man as –

"The best of you is he who is the best to his family and I am the best of you to my family."

The Holy Quran commands: "Treat them kindly." And kind treatment comprises all things as might promote good relations between a husband and a wife.

The Holy Prophet *(Sallallahu alaihi wa sallam)* has said.

"The best dinar a man spends is a dinar he spends for his family." (Bukhari & Muslim)

Duty to Parents: The Holy Quran insists upon good behaviour towards parents in twelve different places and it is significant to note that at every place duty towards God is followed by duty to parents. It says:

"Your Lord has decreed that you worship none but Him, and that you be kind to parents. Whether one or both of them attain old age in your life, say not to them a word of contempt, nor repel them, but address them in terms of honour. And out of kindness lower to them the wing of

cept and way of life. The rules of war were revolutionised, and created a new nation out of the smouldering ruins of a decadent society. He created a new and long-lasting empire, and in spite of such great deeds of lasting virtue, he was only an uneducated and unlettered personality. That great personality was no other than Muhammad *(Sallallahu alaihi wa sallam)* son of Abdullah Quraishi, the Arabian Prophet and messenger of Islam.

(4) The facts speak for themselves, and it is not difficult to realise the extent of success and appeal of the Holy Prophet's teachings in such a short span of time wherein a complete code of conduct had been compiled. Such were the distinctive virtues that Carlyle in his book 'Heroes and Hero Worship has acclaimed the Holy Prophet *(Sallallahu alaihi wa sallam)* as the Hero of Prophethood. The encyclopedia Britannica too admits that the Quran reveals the spiritual evolution of that great man who has been the most successful among the many prophets and pioneers of religion.

The Muslims and non-Muslims both acknowledge that the universal appeal which the teachings and preachings of the Holy Prophet *(Sallallahu alaihi wa sallam)* had, and the number of converts which were attracted to Islam in such a short time, has no parallel in the annals of human history. This too is a distinction which entirely belongs to Prophet Muhammad *(Sallallahu alaihi wa sallam)*.

The religion of Islam revealed by Allah through the Holy Prophets *(alaihumus salaam)* was perfected as a complete guidance during the life time of Prophet Muhammad *(Sallallahu alaihi wa sallam)* for humanity at large. And since it is entirely Divine-revealed, it is flawless and also comprehensive. It covers every aspect of individual and corporate life of man in the Here and the Hereafter. The Divine guidance, ethics and code of conduct revealed through other prophets before the Holy Prophet, were all fragmentary in the sense that those were intended as corrective of either an individual or a set of special instance of corruption of deed or thought among the tribe or community of people of that particular prophet only. Those were neither a complete code of human conduct nor a comprehensive guidance of universal applicability. Therefore, such guidance cannot be regarded as being adequate for the entire humanity for all times to come. Islam is in fact the Religion which was revealed to all the prophets at their time adequate enough for the needs of their time and was completed and perfected through the Holy Prophet of Arabia. To this fact Allah has pointed out in the Quran 'This day have I perfected your religion' (5 4)

This verse also implies that Islam was revealed to other prophets, and having passed through stages consistent with the growth of human race, their requirements and intellectual ability, and was completed and perfected with the revelations upon the Last Prophet Muhammad *(Sallallahu alaihi wa sallam)* when mankind had sufficiently developed and matured to receive comprehensive guidance. Thus the Divine task for which the office of Prophethood had been designed by Almighty Allah, was accomplished with the prophethood of Muhammad *(Sallallahu alaihi wa sallam)*. This does not of course imply that the Divine Guidance, or in other words religions, revealed before the Holy Prophet *(Sallallahu alaihi wa sallam)* were in any way defective or deficient. On the contrary such guidance or religions were revealed according to the needs of the time and the intellectual calibre of the people, and in that respect only such guidance was adequate for the limited requirements of the people of that time. The guidance or religion was ultimately completed as a comprehensive code of conduct for the entire humanity, and for all time to come, with the prophethood of Muhammad *(Sallallahu alaihi wa sallam)*. For this reason the Holy Prophet stands out as the Last Prophet and Islam as the ultimate religion for all times and the entire human race.

The other conspicuous aspect of great significance which the above verse of the Quran reveals by implication, is that the guidance of faith having been made comprehensive and perfect, the Divine Will has thus fixed the ultimate religion and last word of Allah. In other words Islam as the ultimate, complete and comprehensive code of conduct for humanity, does not allow any room for improvement or modification by way to seeking piety, virtue and righteousness. Therefore, inevitably there will be no more prophets ordained and no further Divine Missions for the guidance of humanity. Humanity has been given every thing by way of guidance required in any situation for clean honest and virtuous living.

The verse "This day have I perfected you religion", was revealed on 9th Zil-hijjah, 10 A H in which Allah the Almighty, had described the finality of Prophethood. Before its revelation Allah Almighty had Given the glad tidings to humanity as early as 5 A H. The Quran says.

> "Muhammad *(Sallallahu alaihi wa sallam)* is not the father of any of your men, but (he is) the Apostle of God and the seal of the Prophet." (33 40)

According to LISANUL ARAB, the word *KHATIM* (the last or ultimate) means the closing or sealing of any thing in a way that neither the contents inside can come out nor the things from outside can enter inside. The sealing of envelopes, packets and

ments ? Generally he who plants a tree waters it; he alone succours the creatures Who is their Creator. It is enough for the creatures that their Creator meets all their needs. He Himself is the inventor and succours us perpetually as well; He caused creation and the responsibility of feeding us lies on Him. An illustration of the above fact one finds in one's own person When a person invites somebody to dinner at his house, he makes arrangement to feed him sumptuously; when God Almighty has by His will created us, He has consequently accepted the responsibility of feeding us; from His sumptuous table only we get our share of provisions. He is our Lord, our Master, we are His servants. As it is imperative for a slave to serve his master faithfully so also it is now incumbent on the Master to be benignant to his slave. If we become His devotees, if we do not worship anyone else save Him, and if we do not request anyone else for the fulfilment of our desires and needs, is it possible that He will not acquit Himself of His responsibility? He is conveying to us these glad tidings in the following verse in the Quran:

"And those who fear God, He (even) prepares a way out, and He provides him from (sources) he never could imagine And if anyone puts his trust in God, sufficient is (God) for him."

(To be continued)

THE DISTINCTIONS OF PROPHETHOOD OF MUHAMMAD
(Sallallahu alaihi wa sallam)
II

By Dr. Nafeesuddin Siddiqui

A cursory Glance on the known facts about the prophets and messengers before the Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* will show that their teachings and preachings won only a very handful of converts to righteousness and virtue, and that too was confined to their own community or tribe. The success achieved by some prophets was even less than that, and to day the teachings of many of those prophets have become extinct. And among the prophets who came to guide the world from the time of Hazrat NOOH (Noah) to the time of Hazrat EESA (Jesus Christ), with the exception of Hazrat MOOSA (Moses) there is not one prophet whose followers could be counted beyond the hundred mark. As against such a record, the teachings and preachings of the Holy Prophet were so appealing and convincing that in a comparatively short span of time, a great fraternity of Islam sprang up and a great State was established on the principles of equality, fraternity and a code of conduct which revolutionised the concept of human behaviour and society. The world began to acknowledge the truthfulness of the Holy Prophet *(Sallallahu alaihi wa sallam)* and his love of justice, fairness and righteousness. The Holy Prophet *(Sallallahu alaihi wa sallam)* has said that the extent to which the truthfulness of his prophethood has been acknowledged, is unknown for other prophets; and there are even some such prophets that among their people to call them truthful there was but only person.

(1) One of the many notable facts of the prophethood of Muhammad *(Sallallahu alaihi wa sallam)* is that the mission entrusted to him by Allah, was by the infinite mercy of Allah, completed during his very life-time. The Quran has described this fact thus "This day have I perfected your religion."

(2) Prof. Margolaith had to acknowledge this fact when he admitted that at the time of Muhammad's *(Sallallahu alaihi wa sallam)* demise, his political task had in no way remained incomplete. He had founded an empire the political and religious centre which had been established; he had united the disunited and for ever quarreling tribes of Arabia and welded them together into one nation He gave them one common religion and brought them so close in the pursuance of one such common interest that transcended the bonds of blood and kinship

(3) In 1911, Al Watan, a Christian Daily of Beirut, asked the Christian Arabs the question as to who was the greatest man. In reply a Christian scholar wrote that the greatest man of the world is he who during the short spell of 10 years (the Holy Prophet's ten years in Madinah) gave the world a new religion and new philosophy of life; who founded a new code of conduct for man, a refreshingly new con-

should happen. [illegible] a sage thus: "A sage is he who considers the rejection of his request to be more than a boon." From this point begins the stage of 'resignation' which is the highest rank that a seeker may attain. Madame Guyon has thus expressed the idea very beautifully:

> *Be not angry, I resign.*
> Henceforth, all my will to Thine!
> I consent that you depart,
> Though thine absence breaks my heart!
> Go, then, and for ever too,
> *All is right that thou wilt do!*

However, if God Almighty does not grant the prayer of any true believer of His, He safeguards his heart, turns his mind away from the object he sought, keeps him away from indulging in grumbling, murmuring and whinning, gets him to the stage of resignation and he on his part saying "For each period is a decree established" reconciles himself to God. another form of granting his prayers is that the person does not gain the object he sought but God Almighty does not really reject his prayer, he averts some calamity which was about to happen, though the person concerned is unaware of this substitution There is yet one last alternative, namely if the person is not favoured with the object he prayed for in this world, it is stored for him in the next

"On the Day of Judgement man will see those good deeds written in his record which he will not be able to understand. He will be told that these are a sort of compensation for the object he prayed for in the world but was not destined to acquire it there." *(Hadith)*.

Anyway the promise of God that a prayer is accepted is a true one but this promise is absolute, it is not conditional or binding in the sense that it would be fulfilled at the same time and unconditionally as desired by the person. If you grasp this point, you will come to know why the Prophet of Islam taught us to pray thus.

"Sufficient art Thou unto me O My Lord, as You please, in whatever way You please and whenever You please and from where You please!"

Tawakkul (Trust) Another way of seeking assistance is to entrust all our affairs to the care of God Almighty If we are convinced – not merly aware – that is, have a firm conviction, or to put it in modern Psychological phraseology if this thing is deeply impressed on our subconscious mind that the real agent or doer is God Almighty and that He Himself is the source of power and might and that He is merciful and benevolent to us when we believe in Him, then we shall be glad to entrust all our affairs to Him. After doing this all our cares and worries leave us, our hearts overflow with happiness and contentment and we ecstatically repeat these lines.

> "My concerns have I all left
> to the care of my Beloved!
> The consequence – life or
> death – I
> shall welcome with equal zeal"

Trust in God is another word of becoming free from one's might and power, it is "holding fast to God." Dhul-Nun of Egypt has defined trust thus-

"Trust is giving up of one's own devices and expedients, it is a stepping out of the sphere of one's own might and power" Sari-b Mughallis Saqati too agrees with him The source of these definitions is the tradition of the Prophet Muhammad *(Sallallahu alaihi wa sallam)* "There is no power and no motion but with God" Trust is a mental process, that is, a person should be fully convinced in his heart that neither he nor anything else has either efficacy, power or motion; God Almighty alone has gifted him and everything else with attributes, power and motion He should say to himself, as He is my Creator so also is He the originator of my acts, He is creating my acts just in accordance with my essential nature My essential nature is uncreated, and unchangeable, being an 'Idea' in the mind of God As God is [illegible] His knowledge [illegible] [illegible] uncreated. But the [illegible] my acts is God Almighty, consequently I have been given powers to exercise and use means, material as well as mental, I am employing these under His orders. I am aware that if I desire to have an offspring I cannot give up coition; to satisfy my hunger it is imperative to take a mouthful, masticate it well and push it down into the gullet."

Trust here is not another term for deadlock and relinquishment of work, it is a term for knowledge and mental state, it describes a mental condition. It is a term for the firm belief that God Almighty Himself had granted power, motion and action on human beings. These powers have come into play since it was His will and pleasure that they should do so; if He so wills, the morsel of food cannot find its way into the mouth, the hand may be palsied and the food itself may be wasted from the hand. Our eyes are directed towards His action, they are fixed on His grace and mercy, we do not think of our manual strength nor of our achievement Our hands are engaged in work and our minds turned towards our Friend. "Trust is not the relinquishment of causes. It is an over looking of the causes."

Having understood the rudiments, think a little over the question of 'Sustenance!' God Almighty has taken the responsibility of providing sustenance to every creature Says the Quran, "There is no moving creature on earth but its sustenance depends on God Not only has He accepted the responsibility but also has promised and has further cited an example

"And in heaven is your Sustenance as (also) that which you are promised Then, by the Lord of heaven and earth this is the very truth as much as the fact that you can speak intelligently to each other"

God Almighty provides even for those who ignore Him and indulge in sins and those who are immersed head over ears in vices and gross offences, how then can they be deprived of their sustenance who obey His command-

standing and cooperation readily find an echo in the hearts of the Muslims of Pakistan. The underlying idea of the movement for the achievement of Pakistan was not just to add one more country to the conglomeration of countries in the world or to add one more patch of colour to the multi-coloured global map. Pakistan came into being as a result of the urge felt by the Muslims of the subcontinent to secure a territory, however, limited, where the Islamic ideology and way of life could be practiced and demonstrated to the world. A cardinal feature of the ideology is to make Muslim brotherhood a living reality. It is, therefore, part of the mission which Pakistan has set before itself to do everything into its power to promote close fellowship and cooperation between Muslim countries."

Such is the ideology with which Muslims of South Asia demanded Pakistan. It aimed not only at the emancipation of the Muslims from the perpetual domination of Hindu majority and having an independent state to be able to organize their life and society according to the Quran and the *Sunnah*. It also aimed as torch-bearers of enlightenment and culture in the world. This ideology of Pakistan was what was dreamed by them for a long time. Hence it took no time to capture the minds of the Muslim people. Once the resolution of Pakistan was passed at Lahore in 1940, the Muslims felt committed to this ideal and through their incessant efforts and unprecedented sacrifices under the leadership of the Quaid-i-Azam achieved Pakistan on 14 August 1947 The same efforts in a sacrifice renewed zeal and enthusiasm are required to fulfil the other parts of the mission which are yet to complete.

May Almighty Allah help and guide us to build Pakistan as a strong Fort of Islam and the Muslim World.

Ameen!

THE CONCEPTION OF WORSHIP (Ibadat) IN ISLAM—II

By (Late) Mir Valiuddin

Infinite goodness alone is not a necessary attribute of the Creator. He should also be omnipotent, having complete power over all by dint of infinite power and incessant might. He preserves us, fulfils our needs and desires. After putting our faith in Him, we become fully convinced that He would assist us and grant us victory Being at a loss to explain the problems of evil, the Pragmatists denied the omnipotence of God but how could that God be considered a real Creator who is not omnipotent at the same time? How can He help us Who Himself cannot overcome evil? How can He be our Lord and grant us victory? It would be out of place here to discuss the problem of evil, but we admit that our Creator is omnipotent and possesses absolute powers We consider Him to be the real source of all actions and deeds. He alone is the source of power and might, consequently we seek assistance from Him and are confident of His being "The Best to protect and the Best to help" As the Quran ordains "And hold fast to God! He is your Protector, the Best to protect and the Best to help."

When He alone possesses power (as the Quran says: "There is no power but with God") then He is also the fountain-head of all motion: "There is no power and no motion but with God." This is a truth applicable to God Almighty alone, a truth denied totally to His creatures. As soon as one grasps this truth, the evil of ignorance is lifted and one understands what the words "Not a particle of dust even moves without the command of the Almighty" mean. He no longer asks assistance of a being other than God and cries out, "I bow (my will) to the Lord and Cherisher of the Universe."

As regards the methods of seeking assistance from the Creator, the Prophet has advised a number of them out of which a few are given below:

Du'a (Prayer)· Pray to Almighty God for the fulfilment of your needs and desires, it is one of God's commandments and Almighty God promises Himself: "Ask Me and it shall be granted unto ye." There is not an iota of stinginess in Him, and nobody should despair and feel despondent after asking for what he desires. To comfort us God says, "Never give up hope of God's soothing mercy," he is All-wise too, every act of His is replete with benevolence. He knows more than we what is good for us. If any of our prayers does not find favour with Him, it is due to the fact that rejecting is good for us. In view of the above it has been said it is a test for a man to take rejecting as a great boon. some poet has translated this idea in the following lines:

> "If disappointment for me is what pleaseth Thee, Then believe me, I shall no more wish for any success."

Hazrat Umar *(Razi Allahu anhu)* used to say, "I do not care for the state in which I shall wake up in the morning! Let it be pleasant, or unpleasant for I do not know which state would be better for myself." God Almighty Himself here instructs us and explains to us a very delicate point:

"But it is possible that you dislike a thing which is good for you and that you love a thing which is bad for you. But God knows and you know not."

After grasping the meaning of this point a sage has said, 'Let all that happen which He desires should happen, let that not happen which we wish

indeed they belong to two different civilisations which are based mainly on conflicting ideas and conceptions. Their outlook on life and of life are different. It is quite clear that Hindus and Musalmans derive their inspiration from different sources of history. They have different epics, their heroes and different, and they have different episodes. Very often the hero of one is a foe of the other, and likewise, their victories and defeats overlap. To yoke together two such nations under a single State, one as a numerical minority and the other as a majority, must lead to growing discontent and the final destruction, of any fabric that may be so built up for the government of such a State."

Quaid-i-Azam's views got crystalized in the resolution passed under his presidentship at the Annual Session of the All India Muslim League held at Lahore on 23 March, 1940. It reads as follows:

"that no constitutional plan workable in this country or acceptable to the Muslims unless it is designed on the following basic principles viz., that geographically contiguous units are demarcated into regions which should be so constituted, with such territorial adjustments as may be necessary, that the areas in which the Muslims are numerically in a majority, as in the North-Western and Eastern zones of India should be grouped to constitute Independent states in which the constituent units be autonomous and sovereign."

There has been some confusion about the use of the words "States." But as observed by Khalid bin Saeed: In the subsequent statements and speeches of the League leaders, this confusion was glossed over all the impression that one gathered was that what the League really meant by the Lahore Resolution was the establishment of a single Muslim state." This is further confirmed by the Muslim League Legislators Convention held at Delhi in April 1946.

Here a question arises: Islam stands for the unity of Muslim *ummah*, it is opposed to treating race, colour, language and territory as the basis of human solidarity. How and in what way the idea of Pakistan which was going to be a territorial state can be reconciled to the ideal of Muslim unity. As explained by Allama Iqbal the idea of the unity of the Muslim community is not static, it is dynamic capable of such evolution as would meet the demands of time. In earlier centuries the ideal of the unity of *Islamic ummah expressed itself in the* establishment of the universal empire. It is not wholly a divine institution and consequently not indispensable. In fact he advocates the international character of Islam. He holds that although the universal Caliphate of all Muslim nations be an ideal thing until it is achieved, each Muslim state should first try to put its own house in order. In the existing situation of the world, Islam can best survive neither by narrow nationalism, nor in the form of a universal state, but in a multi-national free association, something like a League of Nations of Islam, which recognizes artificial boundaries and racial distinctions for facility of reference only, and not for restricting the social horizon of its members."

Quaid-i-Azam also was fully aware of the role Pakistan was required to *play for the unity of the Muslim ummah*.

Explaining the creed of Pakistan to Shaukat Hayat Khan in April 1943, Mr. Jinnah said: "Pakistan would be a base where we will be able to train and bring up Muslim intellectuals, educationists, economists, scientists, doctors, engineers, technicians, etc. who will work to bring about Islamic renaissance. After necessary training, they would spread to other parts of the Islamic world to serve their co-religionists and create awakening among them eventually resulting in the creation of a solid, cohesive bloc — a third bloc — which will be neither communistic nor capitalistic but truly socialistic based on the principles which characterised Caliph Umar's regime." (S.M. Pirzada, "Pakistan and the OIC, Pakistan Horizon, Karachi.

It is very interesting to find that the Pan Islamic Ideal inherent in the proposal of Pakistan did not escape the note of even non-Muslim statesmen and leaders. For example in his letter dated 24 March 1940 Lord Zetland, *Secretary of State for India to the* Viceroy of India could help seeing the prospects of the formation of Commonwealth of Muslim nations with Pakistan coming into existence.

"... the Call of Islam is one which transcends the bounds of country. It *may have lost some of its force as a* result of the abolition of the Caliphate by Mustafa Kamal Pasha, but it still has a very considerable appeal as witness for example Jinnah's insistence on our giving undertaking that Indian troops should never be employed against any *Muslim State*, and the solicitude which he has constantly expressed for the Arabs of Palestine.

"I cannot help thinking that if separate Muslim State did indeed come into existence in India, as now contemplated by the All India Muslim League, the day would come when they might find the temptation to join an Islamic Commonwealth of nations well nigh irresistible." (Cited in Pirzada, op cit.)

It is also significant that ever since the establishment of Pakistan its leaders have been *preserving and pro*claiming Pakistan's commitment to the Islamic World. As pronounced by Pakistan's *Prime Minister*, Liaquat Ali Khan at the World Muslim Conference as early as 1951:

"To us in Pakistan nothing is dearer *than the prospect of the strengthening* of the world-wide Muslim brotherhood. Any endeavour from whatever direction it is made, to bring the *Muslims of far flung countries togeth*er and to stimulate in the brotherly feelings of mutual affection, under-

British government began to introduce constitutional reforms on democratic lines. To meet this challenge the Muslims demanded and achieved what is known as separate electorates and weightage. But after the Act of 1919 it became transparent that the British were contemplating to transfer power in phases in the Hindu hands. Obviously it threatened to Muslim community with its complete submergence in the Hindu nationalism.

At this critical juncture the Muslim leaders and thinkers suggested the partition of India as the solution of the Hindu-Muslim problem But most of the proposals were prompted by negative factors. But it was Allama Iqbal who came forward with the proposal of carving out an independent Islamic state in South Asia with an elaborate and positive ideology

In his Presidential Address to the Annual Session of the All India Muslim League at Allahabad in 1930 Allama Iqbal declared that the European nationalism is the logical outcome of the peculiar condition prevalent in Europe. In fact it is based upon the duality of religion and politics and as such it is totally inacceptable to the Muslim people. To the constitutional tangle of India he proposed the creation of a separate Muslim state in South Asia.

"I would like to see," he said, "the Punjab, North-West Frontier Province, Sind and Baluchistan amalgamated into a single State. Self-government within the British Empire or without the British Empire, the formation of a consolidated North-West Indian Muslim State appears to me to be the final destiny of the Muslims at least of North-West India." A group of Muslim students at Cambridge, most prominent being Rahmat Ali (Chaudhary), later, suggested the name Pakistan for the proposed state which captured the imagination and fired the zeal of the masses of Muslim India.

Iqbal's idea of an independent state in South Asia was born out of his deep insight and Islam as 'a religion and a polity, not only its past and its present, but also its destined role in world history'. He had firm faith and realization of "the all-embracing sufficiency of Islam as expressing a dynamic spirit of strength for spiritual freedom" Islam was not merely a valid religion to be compared favourably with others, it was the root and branch of all religions experience It was not a fixed and a precious deposit to be treasured with the zeal of an antiquarian and could give purpose and make worlds"

Iqbal justified the Muslim demand for an independent state on man's right to live as he likes, which is possible only on the basis of the autonomy and independence of his community. According to him, love of one's own community is a natural desire which does not necessarily involves hatred for other communities "There are," he said, "communalisms and communalisms A community which is inspired by feelings of ill-will towards other communities is low and ignoble. I entertain the highest respect for the customs, laws, religious and social institutions of other communities Nay, it is my duty according to the teaching of the Quran, even to defend their places of worship, if need be Yet I love the communal group which is the source of my life and behaviour and which has formed me what I am by giving me its religion, its literature, its thought, its culture and thereby recreating the whole past as a living operative factor in my present consciousness"

Autonomy is thus indispensable for every community. It is even more so for the Muslims of the sub-continent. For, in Islam religion is not a private affair It would not like to see, as a moral and political ideal, meeting the same fate as Christianity has met in Europe. It is not possible to retain Islam as an ethical ideal and reject it as a polity in favour of national polities in which religious attitude is not permitted to play any part. This question became of special importance in India where the Muslims happen to be in minority. "The religious ideal of Islam, therefore, is organically related to the social order which it has created. The rejection of the one will eventually involve the rejection of the other"

It has been remarked that what Allama Iqbal aspired was the consolidation of the North-Western provinces within the Indian Empire rather than the creation of an Independent Muslim state But as has rightly been observed by I H Qureshi, had Iqbal proposed formation of a big Muslim province he would not have talked of that unit being within the British Empire or without. Moreover he referred to the resolution of the Muslim All Parties Conference demanding free Islam within a free India and said that personally he would like to go even further which could mean only independence

Within a decade Quaid-i-Azam was also convinced of the impossibility as well as undesirability of the Muslims and the Hindus living together and developing a national polity He made this thing plain in his Presidential address in the annual session of the All India Muslim League at Lahore in 1940

"It is extremely difficult to appreciate why our Hindu friends fail to understand the real nature of Islam and Hinduism They are not religions in the strict sense of the word, but are, in fact, different and distinct social orders It is a dream that the Hindus and Muslims can ever evolve a common nationality, and this misconception of one Indian nation has gone far beyond the limits, and is the cause of most of our troubles, and will lead India to destruction, if we fail to revise our notions in time. The Hindus and the Muslims belong to two different religious philosophies, social customs, and literature. They neither intermarry, nor interdine together, and

In the name of Allah, the All-Compassionate, the Most-Merciful

yaqeen
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IDEOLOGICAL ORIENTATION OF THE PAKISTAN MOVEMENT

"Say! O unbelievers!

I worship not what you worship,

and you are not the worshippers of Whom I worship

And neither am I to be the worshipper of what you have worshipped,

and nor are you to be the worshipper of HIM Whom I worship,

(So for now) for you, your religion and for me mine." (Q:110:1-6)

"One lesson I have learnt from the history of Muslims At critical moments in their history *it is Islam that has saved Muslims and not vice versa*" (Iqbal)

Ideologically, Islam and Hinduism are poles asunder. 'As a religio-cultural force', says Aziz Ahmed, 'Islam in most respects the very antithesis of Hinduism ' (*Studies of Islamic Culture in the Indian Environment*, OUP, Karachi). In cultural domain Islam is liberal. It follows the principle of adopting what is good and discarding what is bad It is totally uncompromising in matters of religious belief On the contrary, Hinduism combines "Catholicity in religious outlook with bigotry in social ethics and behaviour". Consequently, in the long history of Hindu-Muslim co-existence observes Khalid B Saeed, "there has never taken place a confluence of two civilizations in India — the Hindu and the Muslim They may have meandered towards each other here and there but on the whole the two have followed their separate courses — sometimes parallel and sometimes contrary to one another." (*Pakistan, the Formation Phase*, Karachi, 19, p 9).

Such state of affairs did not pose any problem to the Muslim community so long as it was in power But with *the replacement of the Muslim rule* by *the British the entire situation* changed. The new rule did not mean the same to the Muslims and the Hindus alike. The Hindu could readily take advantages of the new developments under the British rule while the Muslims displayed despise to the alien rule for quite a long time

The diametrically opposed attitude of the Muslims and Hindus towards the British rule has been explained thus

"Centuries of Muslim rule had helped Hinduism to shed its shell of insularity, and infused it with an apparatus of eclectic receptivity by which it could adapt itself to comfortable coexistence with the influx of Western ideas which education in English brought necessarily in its wake Muslim India had passed through no similar process of immunization. For it the change meant cessation from its own cultural heritage to adopt to an alien one." (Aziz Ahmed, op. cit, p 264).

However, a serious challenge came to the Muslim community when the

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الإسلام و الإيمان

- من حسن إسلام المرء تركه مالا يعنيه .
- من كمال الإيمان أن يحب المرء لأخيه ما يحب لنفسه
- ومن الناحية الأخرى أن يكره لإخوانه ما يكرهه لنفسه

من أخبار عمر بن عبد العزيز رحمه الله

- و من عجيب أنه لم ينس الأمة ورحمتها والدعاء لها فى حال من الأحوال

تطبع آيات القرآن الكريم والأحاديث النبوية المقدسة لفائدة قرائنا ، فنناشدكم ان تؤمنوا حرمتها . من الواجب أن يتم التخلص من الصفحات المطبوعة بها بالطريقة الإسلامية اللائقة . وشكرا

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وصحبه وسلم عدد كل معلوم لك

الإسلام و الإيمان

عن انس بن مالك رضي الله عنه عن النبى ﷺ قال :
« لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه »

رواه البخارى ومسلم

وفى حديث آخر « من حسن إسلام المرء تركه مالا يعنيه » يحدثنا رسول الله ﷺ عن « كمال » إسلام المرء ، ولما كان الاسلام يعنى فى الاصل الاستسلام والخضوع لأوامر الله عز وجل ، او التطبيق العملى لمقتضيات الايمان المستقر فى الضمير ، فقد جعل النبى ﷺ من حسن اسلام المرء أمرا عمليا قد يبدو سلبيا من حيث الظاهر ، ولكنه عمل ايجابى بكل معانى الايجابية وبجميع أبعادها ، وهو ترك المسلم لما لا يعنيه ، كما شرحناه فى الماضى .

وفى هذا الحديث الكريم يحدثنا رسول الله ﷺ عن « حسن » الايمان ، أو عن كماله وتمامه ، كما يقول العلماء وشراح الحديث . . ولما كان الايمان لغة هو التصديق ، ويطلق شرعا على التصديق القلبى بجملة قضايا الاعتقاد ، بجملة أمور تعود فى اكثرها الى عالم الغيب حتى كان المصدق بها « مؤمنا » بالغيب والشهادة على حد سواء ، وليس من أولئك الماديين الذين لا يصدقون بأمر لا يحسونه ويشاهدونه ، فقد جعل النبى ﷺ من كمال الايمان أمرا مستقرا مناطه القلب والضمير . . وهو أن يحب المرء لأخيه ما يحب لنفسه .

الامور التى تشكل « عناصر » الايمان ، كما حددتها الاحاديث النبوية الكريمة الاخرى . هى التصديق بالله وملائكته وكتبه ورسله واليوم الآخر . . وفى حين ان هذه الاحاديث لا تذكر حب المرء لأخيه كجزء من هذه العناصر ، فان النبى ﷺ يقول فى هذا الحديث : « لا يؤمن أحدكم حتى يحب لاخيه ما يحب لنفسه » أ لينفى عن أحدنا الايمان اذا لم يحب لأخيه المؤمن ما يحب لنفسه : ولذلك قال العلماء — كما أشرنا — ان المراد هنا نفى « كمال » الايمان لا أصله . فليس بمؤمن كامل الايمان ، تام الاعتقاد . عميق التصديق من لا يحب لأخيه ما يحب لنفسه .

ويمكننا القول ان هذا الحب من « أخلاق » الايمان او من ثماره ومستلزماته ... او هو من مستلزمات الاخوة التى أشار اليها النبى الكريم صلوات الله عليه وسلامه بتعبيره الموجز الدقيق « أخيه » — حتى يحب لأخيه — فليس الامر ههنا أمر ما يحتاج الى تأويل : انها الاخوة التى جاء فيها قول الله تبارك وتعالى : « إنما المؤمنون إخوة » .

الأخوة في الإيمان والاعتقاد ... فلم لا يحصل هذا الإيمان على كل مستلزمات الأخوة وثمارها وتوابعها ؟ ! أليس من النقص في الإيمان — وفي الأخوة أيضا — ألا يحب المرء لأخيه مايحب لنفسه ؟

ان الإيمان هو قاعدة المجتمع المسلم ، وقضية الاخوة في هذا المجتمع مناطها الإيمان والعمل الصالح وليس مناطها أمرا من أمور المعاش والربح والخسارة ... فمحاولة تحقيق الأخوة في المجتمع عن طريق تحقيق العدل والمساواة في هذه الامور قلب للاوضاع ووضع المسبب محل السبب ! الإيمان هو الذى يدفع الى التساوى والى أن يحب المرء لأخيه ما يحب لنفسه ... وهو الذى يقضي على الأثرة وعلى الشح وعلى كل ما تعانى منه البشرية من الأوضار والأوهاق ... أى نوع من انواع المحبة بين المسلمين لاتحققه صفة الاخوة في الايمان الكامل ؟ وأى لون من ألوان الحسد والتباغض والفرقة والتدابر لاتنتفى من نفوس حاملهم وهم يأخذون بأسباب تلك الصفة ، ويتحققون بكمال الايمان ؟ . .

ومن هنا جاء التعبير النبوى منذرا مخوفا : « لا يؤمن أحدكم ! » وأى شئ يحذره المؤمن ويهابه مثل رميه في ايمانه الذى يعيش به لله ويعيش به بين الناس .

وبعد ، فان اثر هذا الخلق . او هذه الصفة عميق ورائع وبعيد المدى في حياة الفرد المسلم وفي حياة الجماعة المسلمة على حد سواء .. ان حب الأخ لأخيه ما يحب لنفسه ضمانة على المستوى الفردى لتقبل بنود الاسلام . والالتزام بأوامره ونواهيه ... ونذكر هنا بقصة النبى ﷺ مع الأعرابى الذى أقر بالاسلام ، ولكنه صعب عليه أن يترك أمر الزنا الذى كان قد اعتاده أيام الجاهلية ! ! فما كان من النبى المربى ﷺ الا ان قال له : أتحب لأمك ؟ قال : لا ! أتحبه لأختك ؟ قال : لا ... قال الرجل : فخرجت من عند رسول الله ﷺ وليس شئ أكره الى نفسى من هذا الفعل !!

هذا من الناحية الاخرى ايضا . وهى ان يكره لأخوانه ما يكرهه لنفسه ، اما من الجانب الايجابى فحب المرء لأخيه من الطاعات والمباحات والاعمال مايحبه لنفسه فحدث عن آثاره النفسية — على مستوى الفردى — ولا حرج !

أما على صعيد المجتمع ، بعد أن يرتفع الافراد الى ذلك الافق السامى من الوجدان وحساسية الضمير : فحدث عن أثر هذا الحب في الالفة والتعاون بين أفراد المجتمع ، أليس يكفى أن يقيم رسول الله ﷺ المجتمع هنا مقام الفرد نفسه ... فلا يسم بالايمان من لا يحب الجماعة ما يحبه لنفسه ؟! ان « أخاه » الذى أشار اليه النبى في هذا الحديث هوجميع أفراد المجتمع المسلم من حوله ... ومن لا يحب لهذا المجتمع ما يحبه لشخصه فلا يحسب نفسه مع المؤمنين الذين يريدهم الله ويسعى اليهم رسوله ﷺ ... بل ان سقوط هذا الفرد من منزلة الايمان سقوط للجماعة . كما أوضح ذلك رسول الله ﷺ في حديث السفينة المشهور :

وبحسب مجتمع مثالى يأخذ طريقه الى دنيا الواقع أن يحب كل فرد فيه لأخيه ما يحب لنفسه ، وان يبغض له كذلك ما يبغضه لنفسه !!

ثم هل سمع الناس قبل هذا الحديث بقول أحكم من هذا القول ، وتعريف ادق من هذا التعريف لفكرة « الحق والواجب » ؟! وهل يشك أحد في أن هذا القياس الذى وضعه النبى ﷺ للناس : « لا يؤمن

احدكم حتى يحب لأخيه ما يحب لنفسه » لا يقع فيه وهم ولا خطأ ؟!

صلى الله على معلم الناس الخير ، وعلى من أعطى جوامع الكلم واختصر له الكلام اختصاره ... وما احرانا أن نعلم أن حديثا واحدا من كلامه ﷺ ... لايتجاوز بضع كلمات يصلح وحده نبراسا للحياة ، وعنوانا يصطلح به أمر الامة وأمر الانسانية جمعاء ... وما أحرانا أن نمتحن ايماننا — الذي ندعيه ولانتحقق به — في ضوء هذا الهدى النبوي الكريم !

بشكر مجلة حضارة الاسلام

من اخبار عمر بن عبد العزيز رحمه الله

اعداد ابي آلبال

لا يكاد الباحث في تاريخ خامس الخلفاء الراشدين رحمه الله ورضي عنه ينتهي من لمحة عطرة في حياته ، حتى يطالعه غيرها و غيرها هنا و هناك . مما يؤكد ان ما كان له من التوفيق ، وما بلغه الحكم في عصره الى تلك القمة الكريمة السامقة — على قصر المدة التي قضاها فيه — انما كان ثمرة من ثمرات ايمانه وصدقه وتقواه ، بعيدا عن شهوة الحكم والرغبة في السلطان وحرصه ان يكون في حكمه للرعية على السنن التي سلكتها الخلافة الراشدة ، تحقيقا لعبودية الله في الارض ، وانفاذا لشريعته ، ومراقبة له في السر والعلن ، والاعداد ليوم تذهل فيه كل مرضعة عما ارضعت وتضع كل ذات حمل حملها وترى الناس سكارى وما هم بسكارى ولكن عذاب الله شديد .

الرحمة بالامة

ومن عجيب انه لم ينس الامة ورحمتها والدعاء لها في حال من الاحوال ؟ فقد حدث علي بن عبد عن عبد الملك بن عمر بن عبد العزيز قال : كان عمر بن عبد العزيز يقول : اللهم اهلك من كان في هلاكه صلاح لامة محمد ﷺ . قال : واخبرني من رأى عمر بن عبد العزيز واقفا بعرفة وهو يدعو ويقول باصبعه هكذا — يعني يشير بها — ويقول : اللهم زد امة محمد احسانا ، وراجع مسيئهم الى التوبة ، ثم يقول هكذا — يشير باصبعه — اللهم وحط من ورائهم برحمتك .

والتعبد والتلاوة :

ولا تسل عن الوقود الحقيقي الذي كان يحرك حياته وسلوكه في ظل مخافة الله وحسن الصلة به سبحانه ، فعن صالح بن سعيد المؤذن قال : بينا انا وعمر بن عبد العزيز في (بلد كذا) فاذنت العشاء الآخرة ، فصلى ، ثم دخل القصر ، فما لبث ان خرج ، فصلى ركعتين خفيفتين ، ثم جلس فاحتبى ، فاستفتح « الانفال » فما زال يرددها ويقرأ ، كلما مر بآية تخويف تضرع ، وكلما مر بآية رحمة دعا ، حتى اذنت الفجر .

عند ما يدعون له بالبقاء :

وهو موقف للرفيع الرعية على الخلق الاسلامي كيما تكون الحياة طيبة بالعمل الصالح وترقب الموت حدثنا عبد الله بن كثير عن طلحة بن يحيى انه قال : كنت

[...] بن عبد العزيز [...] الاعلى بن هلال فقال : ابقاك الله يا امير المؤمنين ما دام البقاء خيرا لك . قال : قد فرغ من ذلك يا ابا النضر ، ولكن قل : احياك الله حياة طيبة وتوفاك مع الابرار . وهذا لايعني اعتراضا على الدعوة التي دعا بها عبد الاعلى ، ولكن عرف عمر من الله في تواضعه ومراقبته له ان يكون قد ظلم رعيته قيد انملة .

احمق الحمقى :

وفي فلسفة تحمل كل معاني الدقة وتفتح البصيرة ، وتنبئ عن اعماق لما يكمن وراء التصرفات الظاهرة ، وما يمكن ان تدل عليه ، نقرأ ما حدث اسماعيل بن عياش عن سالم بن عبد الله قال : سمعت ميمون بن مهران يقول : قال عمر بن عبد العزيز لجلسائه : اخبروني باحمق الناس ؟ قالوا رجل باع آخرته بدنياه ، فقال عمر : الا انبئكم باحمق منه ؟ قالوا : بلى ، قال : رجل باع آخرته بدنيا غيره .

اولاهما بالمعصية :

وانك لترى الفهم العميق الخالص من الشوائب في بعض خطبه رحمه الله مما يدل على حسن صلته بكتاب الله وما ادب به رسول الله هذه الامة .

فقد حدث يحيى بن عبد الله بن بشار السلمي قال : خطب عمر الناس فقال : ايها الناس لا يبعدن عليكم ولا يطاولن يوم القيامة ، فانه من وافته منيته فقد قامت عليه قيامته ، لايستطيع ان يزيد في حسن ولايعتب من سيئ ، الا لا سلامة لامرئ في خلاف السنة ، ولاطاعة لمخلوق في معصية الله ، الا وانكم تسمون الهارب من ظلم إمامه : العاصي ، الا ان اولاهما بالمعصية الامام الظالم .

اول من كتب

جاء في ذلك :

اول من كتب آدم عليه السلام كتب في طين قبل موته بثلاثمائة سنة ثم احرق الطين ، حكى ذلك كعب الاحبار .

وحكى ابن قتيبة أن أول من كتب هو ادريس عليه السلام أما أول من كتب بالعربية فقال كعب الاحبار هو آدم عليه السلام لانه كتب الكتب بلغات متعددة ثم وجد اسماعيل بن ابراهيم عليهما السلام كتابة آدم العربية من بقايا الطوفان فتعلمها .

وجاء عن ابن عباس رضي الله عنهما ان اول من كتب بالعربية ووضعها هو اسماعيل عليه السلام .

وحكى عروة بن الزبير رضي الله عنه أن أول من كتب بها قوم من الاوائل أسماؤهم هي : ابجد ، وهوز ، و حطي ، وكلمن ، وسعفص ، وقرشت ، وكانوا ملوك مدين .

وحكى ابن قتيبة في المعرف أن أول من كتب العربية هو مرامر بن مرة من أهل الانبار ومن الانبار انتشرت وزاد المدائني : أسلم بن سدرة وعامر بن جدرة ، فمرامر وضع الصور ، واسلم فصل ووصل ، وعامر وضع الاعجام .

(انتهى ملخصا من كتاب أدب الدنيا والدين) .

وذكر صاحب الاوائل : وسئل المهاجرون ممن تعلمتم الكتابة قالوا : من أهل الحيرة وسئل أهل الحيرة عن ذلك فقالوا : من أهل الانبار .

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا ... عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ ... لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

Transliteration	Translation	Arabic
3 A-yaḥ-sa-bul-in-saa-nu al-lan-naj-ma-'a 'i-ẓaa-mah	3. Does man think that We shall not assemble his bones?	اَيَحْسَبُ الْاِنْسَانُ اَلَّنْ نَّجْمَعَ عِظَامَهٗ ؁
4. Ba-laa qaa-di-ree-na 'a-lāa an-nu-saw-wi-ya ba-naa-nah.	4. Yes indeed, We are Powerful to restore his (very) finger tips.	بَلٰى قٰدِرِیْنَ عَلٰۤى اَنْ نُّسَوِّیَ بَنَانَهٗ ؁
5. Bal yu-ree-dul-in-saa-nu li-yaf-ju-ra a'maa-mah.	5. But man (the unbeliever) wishes to indulge in wickedness (in the time left) before him.	بَلْ یُرِیْدُ الْاِنْسَانُ لِیَفْجُرَ اَمَامَهٗ ؁
6. Yas-a-lu aiy-yaa-na yau-mul-qi-yaa-mah.	6. Asking: When is the Day of Resurrection coming?	یَسْـَٔلُ اَیَّانَ یَوْمُ الْقِیٰمَةِ ؁
7. Fa-i-zaa ba-ri-qal-ba-ṣa-ru,	7. So, when the sight is dazzled,	فَاِذَا بَرِقَ الْبَصَرُ ؁
8. wa kha-sa-fal-qa-ma-ru,	8. And the moon is eclipsed,	وَخَسَفَ الْقَمَرُ ؁
9. wa ju-mi-'ash-sham-su wal-qa-ma-ru	9. And the sun and the moon are brought together,	وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ؁
10. ya-qoo-lul-in-saa-nu yau-ma-i-zin al-nal-ma-farr	10. Man shall cry on that Day: Where to flee?	یَقُوْلُ الْاِنْسَانُ یَوْمَىِٕذٍ اَیْنَ الْمَفَرُّ ؁
11. Kal-laa laa wa-ẓar.	11 But no, there is no escape,	كَلَّا لَا وَزَرَ ؁
12. I-laa rab-bi-ka yau-ma-i-zi-nil-mus-ta-qarr.	12. To your RABB (Guardian-Lord) shall be the recourse on that Day,	اِلٰى رَبِّكَ یَوْمَىِٕذِ ﹰالْمُسْتَقَرُّ ؁
13. Yu-nab-ba-ul-in-saa-nu yau-ma-i-zim-bi-maa qad-da-ma wa akh-khar.	13. Man shall be informed on that Day of what (deeds) he sent .. before and (what he) left behind	یُنَبَّؤُا الْاِنْسَانُ یَوْمَىِٕذٍۭ بِمَا قَدَّمَ وَاَخَّرَ ؁
14. Ba-lil-in-saa-nu 'a-laa naf-si-hee ba-ṣee-ra-tunw-	14. Yes, man will be a witness against his own self,	بَلِ الْاِنْسَانُ عَلٰى نَفْسِهٖ بَصِیْرَةٌ ؁
15 wa lau al-qaa ma-'aa-zee-rah.	15. Even though he shall offer his excuses.	وَّلَوْ اَلْقٰى مَعَاذِیْرَهٗ ؁
16. Laa tu-ḥar-rik bi-hee li-saa-na-ka li-ta'-ja-la bih	16 (O Prophet) do not move your tongue with it (the revelation) to hasten (to remember) it.	لَا تُحَرِّكْ بِهٖ لِسَانَكَ لِتَعْجَلَ بِهٖ ؁

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

50. Ka-an-na-hum ḥu-mu-rum-mus-tan-fi-ra-tun	50. As if they were startled asses,	كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ ۝
51. far-rat min qas-wa-rah.	51. Fleeing from a lion?	فَرَّتْ مِن قَسْوَرَةٍ ۝
52. Bal yu-ree-du kul-lum-ri-im-min-hum ainy-yu'-taa ṣu-ḥu-fam-mu-nash-sha-rah:	52. But every one of them wishes to be given scrolls spread out.	بَلْ يُرِيدُ كُلُّ امْرِئٍ مِّنْهُمْ أَن يُؤْتَىٰ صُحُفًا مُّنَشَّرَةً ۝
53. Kal-laa. Bal-laa ya-khaa-foo-nal-aa-khi-rah.	53. No, but they do not fear the Hereafter.	كَلَّا ۖ بَل لَّا يَخَافُونَ الْآخِرَةَ ۝
54. Kal-lāa in-na-hoo taz-ki-rah.	54. No, this is surely a Reminder,	كَلَّا إِنَّهُ تَذْكِرَةٌ ۝
55. Fa-man shāā-a za-ka-rah.	55. So he, who wills, may remember it;	فَمَن شَاءَ ذَكَرَهُ ۝
56. Wa maa yaz-ku-roo-na il-lāa ainy-ya-shāā-al-laah.	56. But they shall not remember it unless Allah wills;	وَمَا يَذْكُرُونَ إِلَّا أَن يَشَاءَ اللَّهُ ۚ
Hu-wa ah-lut-taq-waa wa ah-lul-magh-fi-rah.	He is Worthy to be feared and He is Able to forgive.	هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْمَغْفِرَةِ ۝

CHAPTER 74 AL-MUD-DAS-SIR ENDS HERE. تمت هنا بحمد الله السورة ٧٤ ـ المدثر

SOO-RA-TUL-QI-YAA-MAH	SOO-RA-TUL-QI-YAA-MAH	سُورَةُ الْقِيَامَةِ
Mak-kee-yah	Revealed at Makkah	
Ru-koo-'aa-tu-haa 2	SECTIONS 2	
Aa-yaa-tu-haa 40	VERSES 40	
Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem.	In the name of Allah, the All-Compassionate, the Most Merciful.	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
RU-KOO' 1	SECTION 1	ركوع ١
1. Lāa uq-si-mu bi-yau-mil-qi-yaa-mah;	1. I do swear by the Day of Resurrection;	لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ ۝
2. Wa lāa uq-si-mu bin-naf-sil-law-waa-mah,	2. And I do swear by the self-reproaching soul.	وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ۝

RU-KOO'2	SECTION 2	ركوع ٢
32. *Kal-laa wal-qa-mar;*	32. Indeed no, (I swear) by the moon;	كلا والقمر ۝
33. *Wal-lai-li iz ad-ba-ra*	33. And by the night when it recedes;	واليل إذ أدبر ۝
34. *was-ṣub-ḥi i-zaa as-fa-ra*	34. And by the dawn when it shines forth;	والصبح إذا أسفر ۝
35. *in-na-haa la-iḥ-dal-ku-bar;*	35. Surely, it (Hell) is one of the greatest (torments);	إنها لإحدى الكبر ۝
36. *Na-zee-ral-lil-ba-shar;*	36. (It is) a warner to mankind,	نذيرا للبشر ۝
37. *Li-man shāā-a min-kum ainy-ya-ta-qad-da-ma au ya-ta-akh-khar*	37. For him who wishes among you to advance or to fall behind.	لمن شاء منكم أن يتقدم أو يتأخر ۝
38. *Kul-lu naf-sim-bi-maa ka-sa-bat ra-hee-na-tun*	38. Every soul is pledged for what it has earned,	كل نفس بما كسبت رهينة ۝
39. *Il-lāā aṣ-ḥaa-bal-ya-mee-ni*	39. Except the followers of the right (hand)	إلا أصحب اليمين ۝
40. *fee jan-naat. Ya-ta-sāā-a-loo-na*	40. (Who will be) in gardens (of Paradise). They shall ask	في جنت يتساءلون ۝
41. *'a-nil-muj-ri-meen;*	41. Of the sinners:	عن المجرمين ۝
42. *Maa sa-la-ka-kum fee sa-qar.*	42. What has let you into SAQAR (Hell Fire)?	ما سلككم في سقر ۝
43. *Qaa-loo lam na-ku mi-nal-mu-ṣal-leen;*	43. They (the sinners) shall say: We were not of those who prayed:	قالوا لم نك من المصلين ۝
44. *Wa lam na-ku nuṭ-'i-mul-mis-keen;*	44. Nor did we feed the needy;	ولم نك نطعم المسكين ۝
45. *Wa kun-na na-khoo-ḍu ma-'al-khāā-i-ḍeen.*	45. And we used to plunge (in idle talk) along with the plungers;	وكنا نخوض مع الخائضين ۝
46. *Wa kun-naa nu-kaz-zi-bu bi-yau-mid-dee-ni*	46. And we used to belie the Day of Judgement,	وكنا نكذب بيوم الدين ۝
47. *ḥat-tāā a-taa-nal-ya-qeen.*	47. Until the inevitable (death) overtook us.	حتى أتنا اليقين ۝
48. *Fa-maa tan-fa-'u-hum sha-faa-'a-tush-shaa-fi-'een.*	48. Then the intercession of the intercessors shall not benefit them.	فما تنفعهم شفعة الشفعين ۝
49. *Fa-maa la-hum 'a-nit-taz-ki-ra-ti mu'-ri-ḍeen.*	49. What has happened to them that they are turning away from the Reminder,	فما لهم عن التذكرة معرضين ۝

Transliteration	Translation	Arabic
25. *In haa-zaa il-laa qaw-lul-ba-shar.*	25. This is nothing but the word of a man.	إِنْ هَٰذَآ إِلَّا قَوْلُ ٱلْبَشَرِ ﴿٢٥﴾
26. *Sa-uṣ-lee-hi sa-qar.*	26. I shall cast him into SAQAR-(Hell Fire).	سَأُصْلِيهِ سَقَرَ ﴿٢٦﴾
27. *Wa māa ad-raa-ka maa sa-qar*	27. And what will make you understand what SAQAR is?	وَمَآ أَدْرَىٰكَ مَا سَقَرُ ﴿٢٧﴾
28. *Laa tub-qee wa laa ta-zar*	28. (That which) spares nothing and leaves nothing	لَا تُبْقِى وَلَا تَذَرُ ﴿٢٨﴾
29. *Law-waa-ḥa-tul-lil-ba-shar*	29. Scorching (the skin of) man.	لَوَّاحَةٌ لِّلْبَشَرِ ﴿٢٩﴾
30. *'A-lai-haa tis-'a-ta 'a-shar.*	30 Over it are (appointed) nineteen (Angels).	عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾
31. *Wa maa ja-'al-nāa aṣ-ḥaa-ban-naa-ri il-laa ma-lāā-i-ka-tanw-*	31 And We have not appointed wardens of the Fire except Angels;	وَمَا جَعَلْنَآ أَصْحَٰبَ ٱلنَّارِ إِلَّا مَلَٰٓئِكَةً
wa maa-ja-'al-naa 'id-da-ta-hum il-laa fit-na-tal-lil-la-zee-na ka-fa-roo	And We have not set their number, except for the trial of those who disbelieve;	وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا۟
li-yas-tai-qi-nal-la-zee-na oo-tul-ki-taa-ba	so that those who have been given the Book may feel certain (about it),	لِيَسْتَيْقِنَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ
wa yaz-daa-dal-la-zee-na aa-ma-noo ee-maa-nanw-	and those who believe may increase in faith,	وَيَزْدَادَ ٱلَّذِينَ ءَامَنُوٓا۟ إِيمَٰنًا
wa laa yar-taa-bal-la-zee-na oo-tul-ki-taa-ba wal-mu'-mi-noo-na	and those who have been given the Book and the believers may not have (any) doubt (about it),	وَلَا يَرْتَابَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ وَٱلْمُؤْمِنُونَ
wa li-ya-qoo-lul-la-zee-na fee qu-loo-bi-hum-ma-ra-ḍunw-wal-kaa-fi-roo-na	and that those in whose hearts is a disease and the unbelievers should say	وَلِيَقُولَ ٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْكَٰفِرُونَ
maa-zāa a-raa-dal-laa-hu bi-haa-zaa ma-ṡa-laa.	What does Allah mean by this parable?	مَاذَآ أَرَادَ ٱللَّهُ بِهَٰذَا مَثَلًا
Ka-zaa-li-ka yu-ḍil-lul-laa-hu mainy-ya-shāa-u	Thus does Allah let astray whom He wills,	كَذَٰلِكَ يُضِلُّ ٱللَّهُ مَن يَشَآءُ
wa yah-dee mainy-ya-shaa'	and guides whom He wills.	وَيَهْدِى مَن يَشَآءُ
Wa maa y a-la-mu ju-noo-da rab-bi-ka il-laa hoo.	And none knows the hosts of your RABB (Guardian-Lord), but He	وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ
Wa maa hi-ya il-laa zik-raa lil-ba-shar.	And this is nothing but a Reminder to mankind	وَمَا هِىَ إِلَّا ذِكْرَىٰ لِلْبَشَرِ ﴿٣١﴾

Transliteration	Translation	Arabic
6. *Wa laa tam-nun tas-tak-sir;*	6. And do not grant favours, expecting greater return,	وَلَا تَمْنُن تَسْتَكْثِرُ ۝
7. *Wa li-rab-bi-ka fas-bir.*	7 And be patient for (the cause of) your RABB (Guardian-Lord).	وَلِرَبِّكَ فَاصْبِرْ ۝
8. *Fa-i-zaa nu-qi-ra fin-naa-qoo-ri*	8. When the Trumpet is blown,	فَإِذَا نُقِرَ فِي النَّاقُورِ ۝
9. *fa-zaa-li-ka yau-ma-i-zeeyn-yau-mun 'a-seer.*	9. That day will be a hard day,	فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ۝
10 *'A-lal-kaa-fi-ree-na ghai-ru ya-seer.*	10. But uneasy for the unbelievers,	عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ۝
11 *Zar-nee wa man kha-laq-tu wa-hee-daa;*	11. Leave Me and him whom I created alone (and helpless),	ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ۝
12. *Wa ja-'al-tu la-hoo maa-lam-mam-doo-daa,*	12 And I provided him with vast wealth;	وَجَعَلْتُ لَهُ مَالًا مَّمْدُودًا ۝
13. *Wa ba-nee-na shu-hoo-daa,*	13. And sons dwelling in his presence;	وَبَنِينَ شُهُودًا ۝
14 *Wa mah-hat-tu la-hoo tam-hee-daa*	14. And for whom I have made (life) easy with all ease;	وَمَهَّدتُّ لَهُ تَمْهِيدًا ۝
15 *Sum-ma yat-ma-'u an a-zee-da*	15. Yet, he desires that I should increase (that).	ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ۝
16. *Kal-laa. In-na-hoo kaa-na li-aa-yaa-ti-naa 'a-nee-daa*	16 No, never. He is stubbornly opposed to Our Signs (Verses).	كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ۝
17. *Sa-ur-hi-qu-hoo sa-'oo-daa.*	17. Soon I shall impose on him a mounting doom.	سَأُرْهِقُهُ صَعُودًا ۝
18 *In-na-hoo fak-ka-ra wa qad-da-ra*	18 Indeed, he considered and planned (things).	إِنَّهُ فَكَّرَ وَقَدَّرَ ۝
19. *fa-qu-ti-la kai-fa qad-da-ra*	19. So let him be destroyed; how he planned!	فَقُتِلَ كَيْفَ قَدَّرَ ۝
20. *Sum-ma qu-ti-la kai-fa qad-da-ra*	20 Again, let him be destroyed; how he planned!	ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ۝
21 *sum-ma na-za-ra*	21. Then he looked (around);	ثُمَّ نَظَرَ ۝
22. *sum-ma 'a-ba-sa wa ba-sa-ra;*	22. Then he frowned and scowled;	ثُمَّ عَبَسَ وَبَسَرَ ۝
23. *sum-ma ad-ba-ra was-tak-ba-ra*	23 Then he turned his back and was puffed up with pride.	ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ۝
24. *fa-qaa-la in haa-zaa il-laa sih-ruiny-yu'-sa-ru.*	24. Then he said: This is nothing but sorcery handed down (from old).	فَقَالَ إِنْ هَٰذَا إِلَّا سِحْرٌ يُؤْثَرُ ۝

Part 29 Ta-baa-ra-kal-la-zee	٢٩ ـ تبٰرك الذى	Chapter 73 [illegible]
Faq-ra-oo maa ta-yas-sa-ra min-hu;	So recite from it what is easy (for you);	فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ
Wa a-qee-mus-sa-laa-ta wa aa-tuz-za-kaa-ta wa aq-ri-dul-laa-ha qar-dan ha-sa-naa.	and keep up SALAAT (prayer) and pay ZAKAAT (the obligatory charity), and contribute for Allah's sake a goodly contribution.	وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا
Wa maa tu-qad-di-moo li-an-fu-si-kum-min khai-rin	And whatever you forward for yourself, of good,	وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ
ta-ji-doo-hu 'in-dal-laa-hi hu-wa khai-ranw-wa a'-za-ma aj-raa	you shall find that with Allah (and) it will be better and greater in recompense	تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا
Was-tagh-fi-rul-laah	And seek forgiveness of Allah.	وَاسْتَغْفِرُوا اللَّهَ
In-nal-laa-ha gha-foo-rur-ra-heem.	Surely, Allah is All-Forgiving, All-Compassionate.	إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

73:20 73:20 Manzil 7 منزل ٧ ٢٠:٧٣ ٢٠:٧٣

CHAPTER 73 AL-MUZ-ZAM-MIL ENDS HERE — تمت هنا بحمد الله السورة ٧٣ ـ المزمل

Part 29 Ta-baa-ra-kal-la-zee	٢٩ ـ تبٰرك الذى	Chapter 74 Al-Mud-das-sir ٧٤ ـ المدثر
SOO-RA-TUL-MUD-DAS-SIR	SOO-RA-TUL-MUD-DAS-SIR	سُورَةُ الْمُدَّثِّرِ
Mak-keey-yah	Revealed at Makkah	
Ru-koo-'aa-tu-haa 2	SECTIONS 2	
Aa-yaa-tu-haa 56	VERSES 56	
Bis-mil-laa-hir-rah-maa-nir-ra-heem	In the name of Allah, the All-Compassionate, the Most Merciful	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
RU-KOO'1	SECTION 1	ركوع ١
1. Yaa-aiy-yu-hal-mud-das-sir'	1 O you, who are enwrapped (in a mantle)[1]	يَا أَيُّهَا الْمُدَّثِّرُ
2. Qum fa-an-zir;	2 Arise and warn (the people);	قُمْ فَأَنْذِرْ
3. Wa rab-ba-ka fa-kab-bir;	3 And declare the Greatness of your RABB (Guardian-Lord).	وَرَبَّكَ فَكَبِّرْ
4. Wa si-yaa-ba-ka fa-tah-hir;	4 And purify your clothes,	وَثِيَابَكَ فَطَهِّرْ
5. War-ruj-za fah-jur;	5 And shun abomination;	وَالرُّجْزَ فَاهْجُرْ

Transliteration	Translation	Arabic
17. Fa-kai-fa tat-ta-qoo-na in ka-far-tum yau-mainy-yaj-'a-lul-wil-daa-na shee-baa.	17. How, therefore, will you escape, if you deny the Day which shall turn children grey-headed,	فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا
18. As-sa-maa-u mun-fa-ti-rum-bih. Kaa-na wa'-du-hoo maf-'oo-laa.	18. Whereon the heaven shall split asunder? His promise must needs be fulfilled.	السَّمَاءُ مُنفَطِرٌ بِهِ كَانَ وَعْدُهُ مَفْعُولًا
19. In-na haa-zi-hee taz-ki-rah	19 Surely, this is a Reminder;	إِنَّ هَٰذِهِ تَذْكِرَةٌ
Fa-man shaa-at-ta-kha-za i-laa rab-bi-hee sa-bee-laa	so he who wills, may take a way to his RABB (Guardian-Lord).	فَمَن شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا
RU-KOO'2	SECTION 2	رکوع ۲
20. In-na rab-ba-ka y a'-la-mu an-na-ka ta-qoo-mu	20. Surely, your RABB (Guardian-Lord) knows that you stand vigil,	إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ
ad-naa min-su-lu-sa-yil-lai-li wa nis-fa-hoo wa su-lu-sa-hoo	nearly two-thirds of the night and (sometimes) half of it, and (sometimes) one-third of it,	أَدْنَىٰ مِن ثُلُثَيِ اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ
wa-taa-i-fa-tum-mi-nal-la-zee-na ma-'ak.	and (also) a group of those who are with you	وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ
Wal-laa-hu yu-qad-di-rul-lai-la wan-na-haar.	And Allah determines the measures of the night and the day.	وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ
'A-li-ma al-lan-tuh-soo-hu	He knows that you cannot determine (the length of) it.	عَلِمَ أَن لَّن تُحْصُوهُ
fa-taa-ba 'a-lai-kum	so He turned kindly towards you (to reduce it);	فَتَابَ عَلَيْكُمْ
faq-ra-oo maa ta-yas-sa-ra mi-nal-qur-aan.	hence recite from the Qur' an what is easy for you.	فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ
'A-li-ma an sa-ya-koo-nu min-kum-mar-daa,	He knows that some of you may be ailing,	عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ
wa aa-kha-roo-na yad-ri-boo-na fil-ar-di yab-ta-ghoo-na min fad-lil-laa-hi	while others may be traversing the land in search of Allah's bounty,	وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ
wa aa-kha-roo-na yu-qaa-ti-loo-na fee sa-bee-lil-laah.	and still others may be fighting in the cause of Allah.	وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darul Tasnif (Private) Limited, serially since 7th June, 1978.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

Bold | Madd | ā=āā | [illegible] | [illegible] | Fine | Madd | ā=āa | ā=āa (Jerk) | [illegible]

RU-KOO' 1 (Contd.) | SECTION 1 (Contd.) | ركوع ١ (متبع)

9. *Rab-bul-mash-ri-qi wal-magh-ri-bi lāa i-laa-ha il-laa hu-wa fat-ta-khiz-hu wa-kee-laa.*

9. (He is) the Lord of the East and the West, there is no God but He, so take Him as (your) Patron

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَآ إِلٰهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ۝

10. *Waṣ-bir 'a-laa maa ya-qoo-loo-na wah-jur-hum haj-ran ja-mee-laa*

10. And be patient with what they say, and dissociate (yourself) from them with graceful dissociation.

وَاصْبِرْ عَلٰى مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ۝

11. *Wa zar-nee wal-mu-kaz-zi-bee-na u-lin-na'-ma-ti wa mah-hil-hum qa-lee-laa.*

11. And leave Me (to deal) with the beliers, the affluent ones, and *respite them awhile*

وَذَرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ۝

12. *In-na la-dai-nāa an-kaa-lanw-wa ja-ḥee-maa.*

12. Surely, with Us are fetters and Hell-Fires,

إِنَّ لَدَيْنَا أَنكَالًا وَجَحِيمًا ۝

13. *Wa ṭa-'aa-man zaa ghuṣ-ṣa-tinw-wa 'a-zaa-ban a-lee-maa*

13. And food that chokes, and painful torment,

وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ۝

14. *Yau-ma tar-ju-fu-tul-ar-ḍu wal-ji-baa-lu wa kaa-na-til-ji-baa-lu ka-ṡee-bam-ma-hee-laa.*

14. On a day when the earth and the mountains shall quake and the mountains shall become heaps of running sand

يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَّهِيلًا ۝

15. *In-nāa ar-sal-nāa i-lai-kum ra-soo-lan shaa-hi-dan 'a-lai-kum ka-māa ar-sal-nāa i-laa fir-'au-na ra-soo-laa.*

15. Surely, We have sent to you a Messenger, as a witness over you, as We had sent a Messenger to Pharaoh,

إِنَّآ أَرْسَلْنَآ إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَآ أَرْسَلْنَآ إِلٰى فِرْعَوْنَ رَسُولًا ۝

16. *Fa-'a-ṣaa fir-'au-nur-ra-soo-la fa-a-khaz-naa-hu akh-zanw-wa-bee-laa*

16. But Pharaoh disobeyed the Messenger, so We seized him in a dreadful grip

فَعَصٰى فِرْعَوْنُ الرَّسُولَ فَأَخَذْنٰهُ أَخْذًا وَبِيلًا ۝

Allah. I am leaving with you two things, if you would hold on to them, you will never lose your way. And they are the Book of Allah and the life example of the Messenger of Allah.

"O my people, heed my words. Look—every Muslim is a brother unto the other Muslim. And all the Muslims are like brothers to each other. It is not permissible for a Muslim to help himself with something belonging to his Mulsim brother without his express consent. None of you should ever commit an aggression against one another."

The Prophet then asked the audience: "Have I not fully and clearly imparted the Message of Allah?" Cries of affirmation came spontaneously from all sides assuring the Prophet that he had certainly completely fulfilled his mandate. There upon the Prophet raised his index finger to the heavens and said: "O Allah, pray take note of the evidence that I have fully discharged the duty which Thou had entrusted to me."

The Providential approbation of the Prophet's efforts descended in terms of verse 4 of Chapter 5 of the Holy Quran, which says—

"This day have I perfected your religion for you, completed my favour upon you, and have chosen for you Islam as your religion." (5:4)

The other verses of similar import and intent are:-

"Do they seek for other than the religion of God? — while all creatures in the heavens and on earth have, willingly or unwillingly, bowed to His Will (accepted Islam), and to Him shall they all return." (3:83)

ESSENCE OF EXCELLENCE

The Holy Prophet Muhammad *(Sallallahu Alaihi Wa Sallam)* did not bring a new religion as some of our militant opponents would have us believe. The Prophet brought about a Reformation the like of which has not been seen. The world has known many a movements for reform and recovery But they were soon found to have either outlived their purpose or were pushed off the rails by saboteurs or zealots The reformation started by the Prophet is the only one of its kind which is holding Because it is based on the Divine concept of moral precepts, which is the very essence of excellence It is therefore incorruptible, and is thus not liable to any change. It will not admit 'transplants', as there are enough of 'anti-bodies' in its system. The mortal patch work cannot stand any comparison with the Divine substance. The two have nothing in common.

"If anyone desires a religion other than Islam (submission to God), never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (all spiritual good)—" (3:85)

It will be seen from the above verses that the message entrusted to the Prophet is eternal and the book brought by him is also eternal and his *Ummah* (fraternity) the best for mankind.

The Message of Allah as we have been given to understand by the Prophet is: the universal brotherhood of Muslims and that a Muslim is ever to respect the rights of his Muslim brother and never to harm him in any way. The Muslims have with them two 'direction finders' — the Quran and the Sunnah If they were to follow them they would never lose their way in this slippery and tricky world!

****

Life is inseparably linked with morals. When there will be no moral left in this world, life will come to an end. Man is animated with the spirit and when the spirit is smothered to death the body cannot survive for long. Morals are like spiritual atoms. They have their own system of working. One has to be very patient indeed to measure or assess the effects of any uncalled for interference with the moral code Any untoward changes cause such obstruciton in the chain or the 'flow' of moral reactions that it either disrupts the whole system or deprives it of its principal virtues. By tampering with the moral code one is never sure of the end product. To cut short the digression (which we think has helped to drive the point home) we might add that the Prophet's Reformation will not suffer the fate of the other movements as the principles on which the Reformation is based, are competely and absolutely moral. It is bound to survive, hence it will never lose its momentum.

We have explained why the other movements died their natural death—they are either the products of the victims of human ingenuity and necessarily went the way of all the flesh. This is what made the movements started by Philosphers and others to lose ground and finally to become extinct. They were not 'ensured' against change. They became a plaything in the hands of their followers and after a time lost their original lustre through errors and omissions and were soon soiled to the core. We have also given reasons as to why the Prophet's Reformation is to continue. Its principles do not lose their relevance with the passage of time nor are they left to the tender mercies of man to be 'improved upon' at his discretion! Hence let us join the eternal and triumphant Reformation of the Holy Prophet and be saved.

THE BELOVED OF SUCCESS

"And thou dost see the people enter God's Religion in crowds." (Al-Quran 110:2)

If success has been in love with anyone it was the Holy Prophet Muhammad *(Sallallahu Alaihi Wa Sallam)*. It came to him with open arms and by leaps and bounds. The success of the Holy Prophet was spectacular and it shall stay with him for ever. "By God — if you weigh him against all his people, he would outweigh them".

The Prophet did not use the sword to get hold of success; he captured it through his endearing charms—love and forgiveness forbearance and tolerance. He did not have to use the 'sword' for he wanted to win over the hearts of his opponents and not to cut their heads.

For the first thirteen years in Makkah, after his Prophethood at the age of 40, the Prophet had to work hard day and night amongst the people who at first had taken a vow to oppose him at all costs and by all means. He was up against innumerable odds and had to put up with all types of violence committed with a desperation amounting to madness and a frenzy which was irrepressible. The Prophet and the handful of his devotees continued to suffer extreme atrocities not only with patience and perseverance but also with courage and fortitude born out of their superior character and strengthened by their courage of conviction.

The Noble qualities of the Prophet which had been seen and acknowledged by his people during the first 40 years of his life in Makkah, had earned him the title of 'Al-Ameen' — the trustworthy. His Prophetic eminence and the heroic fortitude of his companions in the course of time did soften the hearts of his enemies and they became his most dutiful followers.

The success of the Holy Prophet was from the beginning to the end and in every sector and field—

As a child, he brought the joys of prosperity to the home of his foster parents which was previously stricken with poverty;

As a boy, he was noted for his grace and his presence was felt. His company was sought for by elders of the places (where the trade caravan stopped for business) on the trade route from Makkah to Syria;

As a young man, he quelled the storm that was threatening the tribe of Quraish with bloodshed over the placing of the Black stone at the time of re-building of Ka'ba.

As a trader, his exemplary conduct made the wealthy and respected lady — Khadija to offer her hand to him,

As husband, he won the confidence of his wife and she was the first to believe in him. She stood by him all through her life. None of his other wives had anything to say against him in the matter of his treatment and behaviour

As a friend, he won life long loyalties of stalwarts like Abu Bakr, the truthful and 'Umer, the fearless;

As a prophet his success was unparalled. In short span of 23 years, he achieved results which are still a matter of wonder and admiration for students of history. In Makkah he prepared the ground for a triumphant return to the city in the 8th year after his migration from that city. In Medina he laid the foundation of a society which is the envy of all [illegible] own lofty example. The Prophet brought about a revolution in ideas and opinions, concepts and theories. He changed the beliefs and rituals of worship, perfected the morals and manners and purged the society of the economic ills and political evils. He transformed the taste of traditions of the people. They accepted him wholeheartedly giving up their own creed and customs even their mother tongue in favour of the language of the Prophet. His Revolution was based entirely on reason. The words like Revolution, Reformation, *Renaissance* and Civilisation have their best connotation in the life and work of the Holy Prophet!

The Prophet's crowning success came to him on the occasion of his last pilgrimage, when he delivered his famous sermon, which is known as the Welfare Sermon, to one hundred and twenty four thousand of his companions assembled there. He was in the centre of the huge congregation in the vast expanse of Arafat, seated on the back of his camel. The Prophet spoke to them in a thoughtful and poignant manner and in a well measured tone. He spoke slowly and paused for a while after each sentence. Rabia bin *Omayya bin Khalaf repeated aloud* the Prophet's sermon, sentence by sentence to the vast multitude of people gathered there

After offering his prayers and praises to Allah, the Prophet called his audience to attention by telling them that it was unlikely that he would ever be able to meet them again in that place. He concluded his Sermon with the remarks that —

> "O my People, mark my words! Listen to me carefully and with full attention so that you may understand what I have to say
>
> "And it is that I have duly and fully conveyed to you the Message of

account of the Prophet's earthly life of years, he will come to the natural conclusion that he was the greatest man and the greatest leader that mankind had ever had. A glance through the Prophet's life history is so edifying that one is filled with noble sentiments and with the will to do his best towards his fellowmen.

The Holy Prophet's life is one continuous lesson as how to live in the presence of Allah any how to serve the interests of His creation. Like the Quran, the Prophet's life does not leave any part of human life in the dark. Only Islam can boast of this perfect guidance and perfect leadership. One may think of any problem either of human society as a whole or of the life of an individual, he is sure to find guidance from the Prophet's sayings and doings. One can never feel satisfied with what he knows of the Prophet. There is always much more to know and to appreciate.

The world of the Prophet's earthly life is an unfathomable ocean. One may rise high on the crest of its waves and feel elevated or dive down to fascinating depths and enjoy glimpses of his charming personality. One can explore and marvel or marvel and explore, there will be no end to the joys of one going through the life of the Prophet. He will come across precious gems and jewels strewn in his way that before long his hand, heart and mind will be too full of them. He will marvel at the simplicity and humility of the Prophet and see that the two did much more for the Prophet than 'might' and 'majesty' could ever do for others. He will be struck with the vast vistas of the Prophet's vision which penetrated the Time and let the Prophet see through to internally and solve our problems to the last day. He will feel amazed at the Prophet's boundless love and at the Prophet's knowledge which was as great as his love. With love and wisdom, and not with a sword, the Holy Prophet cut all the Gordian knots for us and for all times to come. He was concerned with the whole of mankind and what he did or thought was in universal terms and from the beginning to the very end. His greatness lies first in identifying and then resolving all the basic human problems. What more humanity can ask or hope for? The Prophet was an embodiment of the mercies of Allah that He wished to bestow on mankind.

The Prophet had come as a mercy for all the worlds and shall continue to be so. He dispensed justice, stopped tyranny and expelled ignorance. he knew that those who had rejected him had strayed from the straight path due to their ignorance or ill humour. Sooner or later they or their sons and daughters will realise the truth and come over to him. He therefore, never cursed the dissenters but prayed for them even in the face of greatest provocation. But some of his opponents behaved with him as if he was their bitter enemy. The Prophet never withdrew his hand of friendship and always made it a point to restore the bonds of relationship once the dissenters were prepared to come to terms.

The love of the Prophet was all embracing. It has in its embrace the 700 million Muslims and a time will come when it will encompass the whole world. A Muslim heart is always full of love and gratitude for the kind and merciful Prophet and it is not a rare experience to see that no sooner the name of the Holy Prophet is mentioned, the lips of a Muslim whosoever he may be and howsofar he may have drifted away, would instantly move in praise of the Prophet and tears will come to his eyes in remembrance of the gracious Prophet whom he holds to be his last saviour and the only comforter. The Holy Prophet is held in the highest esteem and that's why the slightest indication of disregard is intolerable for the Muslims.

Suffice it to say that it is one of the irrefutable proof of his being the true Prophet and the last of the Prophets of Allah that he alone is the recipient of such great love and esteem of his followers as has not been shared by or shown to anyone else. Despite the claim made in respect of another prophet of being a Comforter, the fact remains that the Holy Prophet Muhammad *(Sallallahu Alaihi Wa Sallam)* is the real Comforter!

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THE GREAT COMFORTER

The Holy Prophet Muhammad *(Sallallahu Alaihi Wa Sallam)* was truly great. As a man he dearly loved his fellowmen and lived all his life to make things easy for them. As a master, he set an example of selfless service and inspired his people with the same ideal. As a Prophet he preached of One perfect God Allah, Who is above all yet cares for all — nothing is too humble or too big before Him. The Holy Prophet advised the people of their duties to each other — men, women and children, and the rest of His Creation. In short he told them that all the earth and the heavens had been made by Allah to serve them, and that they (the people) in turn had certain duties towards Allah and His creation. The Holy Prophet warned the people that they were accountable for what they did or said and thus made them respect each other He assured them that however humble their services might be with the right faith, they will not be lost There is an ever-lasting world and an eternal life after death, where they will get amply paid for them. He thus made people to do more and more of good and lay store of it. In his simple words the Prophet urged the people to rise above self and to control their earthly ambitions for the sake of their present and future interests. He stripped his people of false pride and clothed them with dignity. He successfully replaced all the known evils with sublime virtues.

How did the Prophet accomplished the task and what time did he take to bring about the reformation? To begin with, the Prophet did not have an army at his command nor even a sword in his hand. He only preached to the people and prayed to Allah He asked the people to believe in One perfect God—Allah and to accept him as His Messenger and to follow his teachings. He had every right to do so, because (1) he had convincing arguments and great signs to prove that it was only rational, just and correct to believe in one God, the Almighty Allah, and that (2) he had lived amongst them for forty years and had earned the title of *Al-Ameen* (the trustworthy) for his unblemished character and truthful conduct. He told them in all earnestness and with all the emphasis at his command that to have faith in Allah was to have protection from all the rest He addressed kings and commoners in the same vain, and invited them to shake off the fear of numerous little gods, who did not have even the 'human sight' not to speak of 'divine light', to give guidance to those who bowed and prostrated before them. The Holy Prophet was not the least dogmatic in his teachings, he demonstrated the truth of what he said then and there The fruits of his doctrine were sweet and could be enjoyed by all who accepted him as the Prophet of Allah He spoke the truth and demolished the falsehood gathered through the ages. He reintroduced the real God—Allah, after the teachings of Moses and Jesus and all the prophets of Allah preceding them *(Alaihumus Salaam)* had been tarnished and thrown away Like a true prophet, the Prophet Muhammad *(Sallallahu Alaihi Wa Sallam)* honoured all the Prophets as his brothers and colleagues and respected all the sacred scriptures He only unearthed the truth and preached it with such clarity that it will never be lost sight of again by the humans. He spent all his life protecting, preserving and perfecting it till Allah set the seal of His final approval and approbation.

The beauties of the life and message of the Prophet are self-apparent and are most appealing to those looking for a just and a happy life. He actively participated in all the affairs of the world and freely shared his life and experiences with all around him. The greatest proof of his being the Apostle of Allah is that he had nothing to hide, the Quran speaks of him in a free and frank manner of what he thought and did at times and he himself has left an enormous amount of traditions narrated by his wives, servants and companions. One can get whatever truth he wants through the *source of his sayings (traditions). His* was a perfectly human life, lived in a superb manner in order not in the least to injure or exploit anyone. He gave away freely not in cash only but also in kindness and sympathy. He gave away whatever came to him. His is an inspiring example to all those who wish to serve their fellow beings in any manner They will find in the Prophet a truly noble and a practical guide. It is indeed a great pity that not much is being done (it will never be enough) to present his pleasing and endearing personality to the masses of humanity who have got sore and sick of the 'tall talk' followed in the end by 'tall order' of their masters The people are presently the worst victims of all kinds of intrigues in every walk of life, be it the glamorous realm of interstate politics or the humble domain of commoner's daily routine of life — exploitation is writ large every where. Where is the refuge, where is safety and security that the common man of the world wants from the blood thirsty giants following close at his heels?

The Holy Prophet Muhammad *(Sallallahu Alaihi Wa Sallam)* had at the very start of his Mission told his audience and those whom he was pleased to address his epistles that safety lay in Islam. The actual words of the Prophet are. "Become a Muslim and be saved"

Leaving aside all prejudice, which is not uncalled for or a strenuous conditions, if one were to follow the

declaration for getting effective. "If either the wife or husband apostatizes from the faith of Islam, a divorce takes place '*ipso facto*': the wife is entitled to whole of her dower, but no sentence of divorce is necessary. (Hamilton's Hidayah Vol. II, P. 183).

The above will serve to point out the urgency and the gravity of the evil and its definite alienation from the Faith, Muslim society and life.

The sentence for the arch crime and sin of *Irtidad* is undisputed and unchallenged, as per the Word of God, practice of Islam, and from the Bible, both Old and the New Testaments. The history of the Church is full of it. Islam has tolerated all 'isms' but is intolerant to *Irtidad* as it disrupts its rank and file and society and *Umma*. It undermines the confidence in every other individual if let go unchecked, and lead to the chaos to which, present day Muslim polity is a grievous prey. The Muslims have only the Faith and Belief in Allah to bind them, no race, no colour, no language, no land holds them together, nor any secret organisation and dictatorship. Here an instantaneous death penalty is the only deterrent to meddle with Muslim solidarity in Faith and Profession.

Yet it may be said, that apostasy was forced on mass scale on Muslims, and they were and are being killed and murdered for Islam even in this age. So now in the Divine Prophetic Calendar the time has approached, when persuation will give way to persecution, in total retribution, not only hereafter but here and now as well. The enemies of Islam will be thwarted, *Khalifa-tullahul-Mehdi* will be ushered in, and Jesus son of Mary will come to pass sentence against the Jews and the Christians and on all their followers, and against all the unbelieving sons of Adam.

THE PERFECT EXAMPLE

The greatest gift to mankind from the Holy Prophet Muhammad (*Sallallahu Alaihi Wa Sallam*) is his Example: and the greatest of his miracles is the Holy Quran, the text of which was revealed to him. Both are available to the world intact.

This world of ours has ever been full of men, and the men have had their hands full of problems. There has thus been need for guidance for men from someone their like and reared in their midst. Hence the long chain of prophets of God who were divinely inspired but were the kith and kin of the people for whose guidance they were sent. To cite a few names which are more commonly known, it may be pointed out that Moses (Moosa— *Alaihis Salaam*— Peace be upon him) was raised from amongst the people of Israel, for their emancipation from Pharoah (and his tribe) who would not listen to anyone as he claimed to be a god in his own person and had rejected each and every sign for and effort at guidance. Then came Jesus (Isa — *alaihis sallam*) to the children of Israel, instead of hailing and helping him, a majority of the people called the Jews rejected him and thus cut themselves off from Divine guidance. Finally came the last of the Holy Prophets—Muhammad (*Sallallahu Alaihi Wa Sallam*). A majority of the people who called themselves (*Yahood Wa Nasaaraa*) Jews and Christians rejected him. Although these were the very people who were waiting for a Prophet as foretold in their Books, they not only closed the door of Divine Guidance upon themselves but also closed their eyes and ears from observing for a Prophet as foretold in Prophet who had been raised amongst them. The people of his time— Jews and Christians— had come to this sad state of affairs at in course of time, impelled by their desires, they had changed the Word of God left with them by Moses and Jesus, and neglected their example. Thus they had become total strangers to the Truth.

The task of the Holy Prophet was therefore doubly difficult in as much as he had to clear what had been hidden or put wrong and also to spread the Message entrusted to him. In this big wide world the Holy Prophet (*Sallallahu Alaihi Wa Sallam*) was wholly and solely dependent upon God for the success of his mission. He had to make himself equal to the task in every way.. God had blessed him with disposition and determination, character and courage to fight his battle singlehanded; and he won to himself even the bitterest of his adversaries. His life is therefore the key to his phenomenal success. In his first 40 years, before initiation as a prophet, he had made his mark and had built up a reputation which is summed up in the title of *Al-Ameen* (Trust-worthy, Upright, Honest) given to him by common consent by the people amongst whom he lived and worked. The rest of the 23 years since his prophethood, were most eventful and were packed with all kinds of ordeals and hurdles. He survived each and every trial and tribulation thrown in his way by his opponents as a challenge to his prophetic claim and qualities. The Holy Prophet (*Sallallahu Alaihi Wa Sallam*) had only his character and moral courage to preach and propagate his Message. His faith in God was such as made him the strongest of men, his love for God made him most perfect of men and his fear of God, the kindest of them all.

(4) [illegible] the world came to be blessed with a revealed Book which is the perfect embodiment of all the laws governing the righteous conduct of man in every sphere of human activity and shall all along remain in its original purity.

(5) The religion revived by him is of a highly practical kind which disdains a life of renunciation and asceticism; in fact the Prophet discouraged both in emphatic terms.

(6) The Prophet completely revolutionised religious thought setting it free dogma and priest craft, and he himself has been a source of spiritual inspiration since his times.

(7) He has been the most sublime example of moral excellence for all the humanity to follow and the greatest spiritual force throughtout the world.

(8) Though not militarily trained, he proved himself a very able and successful army commander and a strategist when called upon to wage war against the infidels. He successfully organized many military campaigns and minutely supervised their planning and operations. He himself took part in most of the campaigns and achieved signal victory over his foes despite lack of army equipment on his side and the overwhelming numerical superiority of the other side.

(9) His victorious entry into Makkah and the general amnesty declared by him signified his moral and material triumph over his enemies.

(10) The Prophet gave to Arabia what, in modern political terminology, may be called a centralised government—an institution which was entirely unknown in the annals of that country. It had, from time immemorial, been over their tribes without any idea whatsoever of a central or local government.

(11) his political sagacity assured him of success by winning the love and loyalty of all the tribes one by one.

(12) He established the rule of God on earth by setting up a religio-political government. This kind of government was quite unique and was established for the first time in the world. It worked wonders in ensuring all-round progress and in ameliorating the lot of the downtrodden so long as the Heads of State (Caliphs) were filled with pious ideals of love and selfless service set up by the Prophet.

(13) Through the Prophet, Allah in His mercy, ordained the system of *Zakat* and *Sadaqah* (charity) with the twin object of bringing about an economic equilibrium between the rich and the poor, and of helping the needy and the poor with a portion of the wealth of the rich.

(14) He tried by all means to soften the rigours and severity of the system of slavery by insisting on a kind and humanitarian treatment of slaves and by putting the maximum emphasis on setting them free on one pretext or the other.

(15) He improved the lot of women and lifted them from the morass of degradation and perpetual bondage both by restricting the number of polygamous marriages to four and by *granting the right of Khula'* (divorce from a woman's side) to them.

(16) He gave women the right of inheritance to the properties of their parents as well as those of their husbands.

(17) By precept as well as by example, he introduced perfect brotherhood amongst his followers. Piety, and not riches or rank was made the criterion for *judging* one's superiority in religious as well as temporal matters.

(18) By leading a life of extreme thrift, piety and simplicity he set an example for religious leaders as well as worldly potentates.

The achievements enumerated above are by no means exhaustive. Nevertheless, they are enough to convince even the most sceptically minded critics (who are always prone to judge every achievement from its impact on religious, military, political, economic and social events during the succeeding ages) of the far reaching efforts and abiding impact of the Prophet's life and teachings till the end of time.

AHMAD & MUHAMMAD

(Sallallahu alaihi wa [illegible])

By Mr. Mohammad Salim Siddiqi

The significance of the two sacred names of the Holy Prophet (*Sallallahu Alaihi Wa Sallam*), Ahmad and Muhammad is the same in Islam, and any attempt to create a distinction between the two is futile. Disunity in the ranks of the *Ummah* cannot be permitted. This is the essence of the verdict of *Irtidad* (apostacy). No one can be allowed to carry on the sacrilege in the name of the Holy Prophet, by its misapplication and to defraud the world of Islam on the Jewish and/or the Christian pattern.

Those who look to the right and to the left and pay respectful attention to the reaction of the World Jewry and of the Christiandom, they would go with Islam only as far as allowed by their overlords. Allah had warned them that they are heading towards a precipice *and will fall into the abyss of Kufr* (disbelief) and *Irtidad*. So we Muslims should look to Allah, to His Will, depend on His Word and be sure of salvation.

According to the Muslim Law, a male Apostate, or *Murtad*, is liable to be put to death if he continues in his error; a female apostate is not subject to capital punishment, but she may be kept in confinement until she recants. If a boy underage apostatizes he is not to be put to death, but to be imprisoned until he comes to full age. If he continues in the state of unbelief, he must be put to death." (Hamilton's Hidayah, Vol. II pp. 227 & 246.)" Quoted by Hughes in his Dictionary of Islam.

So evil is the loathsome act of *Irtidad*. Its acuteness may be judged by the change it causes in the marital relation, wherein mostly a court sentence is required for its change and

aliened and sorely disappointed. *Maulana Room* has beautifully expressed this idea thus:

> "If you dart out anywhere in search of rest,
>
> Even from there trouble will befall you!
>
> No place of refuge but it has its snares and beasts of prey,
>
> True rest you find in the Bosom of God alone!

If one is a true devotee of the Almighty and considers Him to be the Creator of all events, then certainly a calamity could be borne patiently and easily. This example will clearly illustrate the idea: Suppose you are in a dark room, something hits you and you smart under the pain; you do not know who dealt that blow to you. When you send for a lamp and in its light see that he is your 'Shaykh', your father or some relation or beloved person from whom you never expected any injury, then the knowledge of this fact will undoubtedly console and comfort you, since in this painful state, too, you will observe the loving-kindness of the person who dealt that blow! Similarly in the line "But for thy Lord's (cause) be patient and constant." God Almighty is advising His seeker to bear calmly and patiently whatever comes in his way.

If you are firmly convinced that God Almighty is benevolent and all-merciful and are sure that He is ever kind and gracious to you, then you will take every pain and distress inflicted on you for a latent blessing. You should grasp this point well by means of illustrations. A loving father applies leeches to one of the limbs of his son's body but he does not intend to inflict pain on him, he is letting out the impure blood from his system which is acting as a toxin. Another cannot bear to see her little son untidy. She rubs his body and gives him a wash with soap and warm water. The child cries and howls, feels pain, but the mother does not intend to give him pain. Your well-meaning physician prescribes a medicine for you, and you dislike it but if he were to give you a medicine of your own liking you would never recover from your illness. If you are not given a thing on which you dote and you are fully aware that it is not being given to you out of consideration for your own supreme good, you will say that the act of not giving it to you is itself a great boon. Shaykh Abdul Hasan Shadhli has aptly remarked, "Know well, if God Almighty does not bestow anything on you, you should consider that this act of His is a great gift. But it is the truthful person only who takes the denial of a gift that way." The same secret has been hinted at in the verse: It may be that you dislike a thing, and God brings about through it a great deal of good." That is the reason why the Prophet of Islam *(Sallallahu Alaihi Wa Sallam)* offered thanks on the infliction of disasters as he offered them on the bestowal of boons.

.... to be continued

ACHIEVEMENTS OF OUR PROPHET

(Sallallahu alaihi wa sallam)

By Mr. Shafiq Ahmad Khan

The changes brought about by the Holy Prophet Muhammad *(Sallallahu Alaihi Wa Sallam)* are by far the most momentous and far reaching. They embrace all aspects of life and be-speak of the towering personality, the remarkable genius and the incomparable greatness of the Prophet. Being the greatest of the Prophets and the last of them all, his achievements far outnumber those of any other Prophet and also bear the unmistakable hall mark of perfection and the indeliable imprint of finality. The world is amazed at the vast range and all-embracing scope of the Prophet's achievements. Fair minded historians have unequivocally declared that no other individual known to history did ever achieve such unparalleled and outstanding success pertaining to the greatly diverse spheres of human activity.

There have been great men who achieved a large measure of success only in some particular fields; but history has been unable to produce a personality who could achieve such magnificent success in a vast variety of fields. These successes crowned the closing years of the life of the Holy Prophet and have since adorned the pages of history.

The achievements of the Prophet pertain to religious, military, political, economic and social matters. They are too numerous to be recounted here in full. However, only a few of them are enumerated below:-

(1) Before the advent of our Prophet, the Arabian peninsula was predominantly a place dominated by the pagans. With the exception of a few souls, all the inhabitants were adicted to idol worship. Hundreds of idols had been installed in the Ka'aba itself and were worshipped as gods. After his triumphal entry into Makkah, the Holy Prophet completely smashed all the idols and banished idolatry from the soil of Arabia once for all.

(2) He established the worship of one God—the one and only God, who is the Creator of the entire universe and of all things found therein.

(3) He dispelled the dark clouds of perversion, pride and prejudice and of ignorance and ushered in an era of heavenly light and guidance for mankind.

THE CONCEPTION OF WORSHIP (Ibadat) IN ISLAM-III

By (Late) Mir Valiuddin

The promise of God regarding sustenance is certain, we have only to discharge our debt of obedience and prayers to Him. If we do so it is impossible that He should invite us to His house and deny us His favours, grant us existence and leave us helpless, bring us into being and deprive us to His mercy, demand His due (worship) from us and not favour us with our due. He is supremely benevolent, nobody will be a loser if he deals with Him and serves Him faithfully. "Is there anyone who asked a favour of Thee and Thou turned down his request or wanted to make peace with Thee and Thou turned him out, came rushing towards Thee and Thou asked him to get out? "*(Shaykh Jili)*. A lover has expressed the same idea in these words:- 'You think that you cannot subsist without food but food cannot be had without you.' Rumi has admonished us thus:

> "Why hanker after the means of sustenance?
> Be patient, it will by itself come to thee one day!"

Rumi again expresses the idea thus;

> "Live in trust, do not stir your limbs,
>
> Thy sustenance careth for thee more than what thou careth for it."

In any case, according to the teachings of our Prophet, we should endeavour to earn our livelihood. But we must remember that our quest is not a constant or definite cause for securing our means of subsistence. Shah 'Abdul Haq of Delhi, commentator of traditions and *Fatah-al-Ghaib* has briefly explained this point thus: "True, you get a thing only if you strive for it, but you don't get it by striving alone." The same idea is conveyed by the following lines of a poet:

> "So one achieves the object of his desire by simply striving for it.
>
> But whoever achieves his object does so by striving."

The meaning of these lines is that we should not consider that striving is *the definite cause of achieving our* [illegible] as the [illegible] dependent on [illegible] Almighty's ways that He helps those who [illegible] themselves.

Sabr (Patience): A third method of seeking assistance from God is to bear *calamities patiently*. The world is a place where sorrows and trouble abound, it is a prison, the warehouse of Beelzebub (the Devil) where nothing *save evil and wickedness* are found.

As the poet says:

> Fie upon this world and its days!
>
> It is created to breed sorrow!
>
> Its sorrows never abate for a moment.
>
> For the king as well for the man in the street.

"*Man is born unto trouble as the* sparks fly upward." says the Bible. A pauper and a king, a wealthy person or a beggar, all of them are beset with *sorrows* and pain and are victims of clamities. Says GOD Almighty, "We have created man into toil and struggle." As God tests our powers of endurance, puts us in troubles, tickles us to laughter, makes us wail, destroys us and resuscitates us, and enriches us and gives us *satisfaction, so He shows* us, too, the way of warding off disasters. The remedy is patience. How wisely *He advises us*:

> "Oh you who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear God that you may prosper."

If in obedience to the Almighty God's commandments, we cultivate the habit of patience, we shall be able to bear our troubles easily. *If man will try to get rid of grief and misery by* removing their cause, hoping thereby *to live a* [illegible] *of ease, he will be disillu-*

Remedy: The devastating rain storm about which we have talked, was only a mild warning from the High Heaven that we should correct ourselves lest a still greater disaster over-take us.

Let us build, and build immediately, an Ark of safety by spreading righteousness all around us. The Fear of Allah is the best material to build such an Ark. It can cover the whole of our homeland to accommodate each and everyone of us, provided each and everyone of us has Fear of Allah in his heart; enjoins the right and forbids the wrong.

Conclusion: There is a clear lesson in the recent rain storms for those who care to understand. There is a manifest warning for those who are able to see. Allah helps those who establish the truth and justice as ordained by Him. He surely punishes the rebels.

May we ever obey Him, do good deeds, and seek His help and His good pleasure. Ameen!

RAIN STORMS AND FLOODS
A CALL TO FEAR ALLAH

And if they deny you,
then (remember that) surely before them the people
of Noah and 'Aad and Thamud too denied (their Messengers):
And (so did) the people of Abraham and the people of Lot;
And the dwellers of Madian. And Moses was denied,
then I gave respite to the unbelievers (and) thereafter I siezed them.
So how (terrible) was (My) denial (of them)?
And how many towns have we destroyed while they were wrongdoers;
So (now they lie in ruins over their roofs,
and (how many) a deserted well and lofty tower (have We destroyed)!
(22.42-45)

Say: O my Lord, if you should show me what they are warned against,
O my Lord, then do not include me among the worng-doing people.
(23:93-94)

Doomsday seemed to have descended upon Karachi and many other far and away places in Sindh and other provinces. Thunder, wind and torrential downpour overwhelmed the whole populace of the region. It looked as if all was sinking.

Karachi: Unusual rainfall was recorded in Karachi — the heaviest in the last 27 years. People got stranded in their offices, factories, and other places of work. Those living *per force* by riversides got helplessly marooned and raised the distress cry of "Save Our Souls". Those who braved the fury of the elements in their automobiles were mostly caught on the highways that had turned into deep flood stream waters. Many of them had to abandon their vehicles on the roads and had to plod their weary way in knee-deep, and even deeper, waters traversing five to ten miles in as many hours, passing through many dangerous pit falls. An aerial survey presented a vast spectacle of mass graveyard of automobiles, some afloat others buried deep in waters. It seemed as if the high tide of the Arabian Sea had tossed aloft to engulf its vast hinterland. It was a real calamity, a catastrophe of high order, and a tragedy of great magnitude.

Upcountry Floods: The rain waters of Sindh had hardly dried when incessant torrential rains, extensive floods and landslides suddenly overtook the Punjab, Frontier Province, Baluchistan and Azad Kashmir. The extremely heavy loss of life and property and the widespread human misery over there is indescribable. All this fury nature points to the wrath of Almighty Allah and calls for repentance and fear of Allah on our part.

Divine Wrath: Such devastations happen to demonstrate Allah's displeasure against His sinning creatures who rebel against His commandments. When human misdeeds get out of proportion. Allah's mercy turns into His wrath to remind man of the way that is straight.

People of Nooh: Let us recall the story of the people of Hazrat Nooh (*'alaihis salaam*) as narrated vividly in Quran Majeed. They rejected Allah's Apostle and did not accept his message of truth. They disobeyed Allah's Oneness and His Commandments, except very few of them. And then what happened?

As Quran Majeed says:

"Then We opened the gates of the heaven with torrential water.

And We caused the earth to gush forth with springs,

and the waters (from the heaven and the earth) met for a purpose predestined.

And We bore him

upon a well-planked and well-caulked (Ark).

Floating (upon waters) in Our sight

as a recompense in revenge for him (Noah) who was denied. (54:11-14)

The safety was only on the Ark built by Hazrat Nooh (*'alaihis salaam*) under Allah's command for the shelter and safety of those who were faithful to Allah and His Apostle and obeyed them. Even the wife and a son of the Apostle who were among the rebels drowned.

Our Deeds: What are our deeds today? We resort to killing and kidnapping, plunder and pilferage, corruption and gang rape. We make against Allah and His Prophet (*Sallallahu alaihi wa sallam*) by devouring *Riba* under one pretext or another. And what not? These misdeeds call for grievous penalty from Allah, though He is the Most Benevolent, the Most Merciful, has warned that He is swift in settling the score by means of prompt penalties.

Prophet of Mercy

Indeed he was as Almighty Allah Himself has testified about the Prophet of Islam:

And we have not sent you

but as a mercy for the worlds
(i.e. the nations). (Quran 21:107)

Graceful Treatment of Abu Sufyan and his wife Hindah

His most graceful treatment of Abu Sufyan and his wife also deserves mention here. Abu Sufyan and his wife Hindah were among the bitterest enemies of the Holy Prophet and his mission, Hindah, got the Holy Prophet's dear uncle Hazrat Hamza *(Razi Allahu anhu)* killed in the Battle of Uhud and herself opened his chest and chewed his liver. She now came to be converted to Islam. She was wearing a veil, to avoid, in particular her being readily recognised. Even here she was fearless and insolent as the following conversation that went between the Holy Prophet and herself, would show:

Q. — Make no partners with God
A. — You did not ask men to give such a pledge. However, I do promise that.
Q. — You should not commit thefts.
A. — I do at times help myself to a few coins out of the cash of my husband Abu Sufyan. I know not if that is wrong.
Q. — Do not indulge in infanticide.
A. — We brought up our children till they came of age, you killed them at Badr. Now it is for you to settle your accounts with them.

General Pardon

And lo, all her past misdeeds were pardoned and she was admitted to the faith of Islam with a clean slate.

And as for Abu Sufyan himself who vied with Abu Jahl in torturing and tormenting the Holy Prophet and his Noble Companions and who gave very tough times to the believers in the battle-fields, the following dialogue ensued between the Holy Prophet and him:

Q — Why, O Abu Sufyan! Is it that you still believe not that there is no god save Allah?
A — Had there been any, he should have helped us now
Q — Do you doubt that I am His Messenger?
A — Of this, I am not quite convinced

This is reported by Tabari, but Sahih Bukhari has it that he became a true Muslim in the end. His past guilts were pardoned. He began a new life under Islam gained high status, and played important role in times to come

It must be mentioned here that after the conquest of Makkah, the Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* issued orders for the assassination of a few culprits who were guilty of satanizing him which is tantamount to his treason in an Islamic state. *But of these all except two were* granted pardon. This was indeed what was expected of Mercy for the worlds

May Almighty Allah help and guide us to follow the model of the Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* in all walks of life with full faith and utmost sincerity. This will, no doubt, enable us to lead a noble and peaceful life Here and in the Hereafter. *Ameen!*

OBITUARY

Mawlana Abdullah Darkhasti passed away. "Surely we are entirely Allah's and indeed to Him we are to return."(2.156)

Almighty Allah alone is ever-living and eternal and all else are mortals. Every soul has to taste death (21.35)

Here it may be remarked that men die but their achievements remain ever inspiring the present and future generations.

Mawlana Darkhasti was born in a noble family at Khanpur. He received his education at Dinpure. He committed the Holy Quran to memory while he was only eleven years old. However what makes him distinct from others was that he memorized the Bukhari Sharif. Hence he was called *Hafizul Hadees*.

After the completion of his education he taught the Quran and the Hadith throughout his life. In addition, to his great credit he established a number of madrasas. The Mazahir-ul-uloom has grown into a full fledged University.

Of all his role in the freedom struggle is commendable. He knew it well that, the Muslims are required to be emancipated not only from the British rule but also from perpetual Hindu *domination as the situation warranted.* He was also conscious of another dimension of the freedom movement namely, to organize the life and society according to the teachings and values of the Quran and the Sunnah. To him Islam was not a religion confined to mere worship. It is a complete code of life covering all aspects: social, political and economic etc

After independence he rendered valuable service to propagate Pakistan's commitment to Islamic ideology with this end in view he headed the Jamiat-i-ulema-e-Islam under whose guidance worked eminent Ulema

With his demise is closed the brilliant chapter of the outstanding ulema who worked with utmost sincerity and dedication to the course of Islam and the Muslim ummah. The vacuum *caused by his death is too great to be* filled up easily

We offer our heart felt Condolence to the bereaved family

May Almighty Allah shower His blessings and favours upon his soul. *Ameen!*

also the opponents approached to Negus with the request to return the Muslims declaring them as renegade who had fled in order to escape punishment for their crimes. They were not, however, successful. It was followed by the total boycott of the Holy Prophet *(Sallallahu alaihi wa sallam)* and his family. Not only matrimonial relations with them and the sale of merchandise to them were forbidden, even conversation with them was not allowed. All these details of the boycott were made known to all through a notice hung in the Ka'ba. Obviously this caused untold miseries and hardships to the Muslims and some of them starved to death.

A trip to Ta'if

After the end of the boycott, it was decided that no one would talk to Muhammad *(Sallallahu alaihi wa sallam)*. In such situation, the Holy Prophet thought it better to make a trip to Ta'if where he had some relatives from mother's side. To his utter disappointment not only he was followed by the city street urchins who pelted stones at him and subjected him to torture. Finally he was to be thrown out of the city, the Holy Prophet *(Sallallahu alaihi wa sallam)* however, managed to run away. At a place where he fell somewhat tired and stopped the invocation he made to Almighty Allah is so (poignant) and powerful that it deserves to be quoted here:

"O God, please consider my weakness, my shortage of means, and the little esteem that people have to me. Oh, Most Merciful God, You are the Lord of the oppressed, and You are my Lord. To whom would You leave my fate? To a stranger who insults me? Or to an enemy who dominates me? Would I that You have no wrath against me! Your pleasure alone is my objective. Under the light of Your faith which illuminates all darkness and on which this world and the other depend, I take my refuge. I pray that I may not become the object of Your wrath and anger. To You alone belongs that right to blame and to chastise until Your pleasure is met. There is neither power nor strength except in You." *(Ibid, P.137)*

It is also to be noted here that perhaps here by Zaid bin Haris who was accompanying the Holy Prophet *(Sallaallahu alaihi wa sallam)* asked him to curse the people of Ta'if. In response he said: "It does not matter if the present generation of Ta'if do not accept Islam, their future generation will surely do so."

According to some sources, it was during this journey that Gabriel *(alaihis sallam)* came to the Holy Prophet *(Sallallahu alaihi wa sallam)* and said: "If you desire the cities of Makkah and Ta'if will be sandwitched by the mountains that stood around them." His reaction to this really speaks of him as the noblest soul humanity can ever have. *Instead of wishing ill for the people of Ta'if he prayed for their forgiveness and pleaded their ignorance.*

Such is a brief account of the sufferings of the Holy Prophet *(Sallallahu alaihi wa sallam)* at the hands of his opponents and adversaries. There is no greater authority to this effect than his own saying: "I have, indeed, been put to trouble for Allah which none was put to, and verily thirty days and nights passed over me in which there was for me and Bilal no food which an animal with liver eats except a thing which the armpit of Bilal kept concealed."

This is a graphic description of the series of sufferings and hardships that he patiently bore for the cause of Islam.

Migration from Makkah to Madinah

Even the Holy Prophet's *(Sallallahu alaihi wa sallam)* migration to Madinah did not bring an end to the opposition of the Makkan people. In fact they continued their ignoble efforts to extirpate Islam from its very root. They took many offensive wars against the Holy Prophet *(Sallallahu alaihi wa sallam)* with well-brained and most disciplined soldiers. They were aided by the neighbouring Arabs, Jews and Christians. By the help and grace of Almighty Allah the Holy Prophet *(Sallallahu alaihi wa sallam)* offered successful resistance to his enemies and could finally enter Makkah triumphantly without shedding a single drop of blood.

Conquest of Makkah

His treatment with the people of Makkah after his unprecedented victory presents unique scene. In the wake of the Conquest of Makkah, Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* entered the sacred precincts of *Haram*, and looked at the vanquished Quraysh who were waiting for him and his orders about them

He put to the Quraysh the question "How do you think I should act towards you? With kindness and pity which is expected of a noble soul," was their answer. In view of the torture and tyranny to which he and his companions were subjected, he was perfectly justified in taking any revenge upon them. He would certainly have been right if he had ordered the general massacre of them. He would also have been right if he had taken all of them captives. If he had ordered for loot, almost a convention, he would have been within his rights. But of these he selected none. Instead he declared "you are free to go. You will not be taken to task today." Can history present a parallel? Of course not!

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In the name of Allah, the All-Compassionate, the Most-Merciful

TREATMENT WITH ENEMIES AND FOES: A MODEL SET UP BY THE HOLY PROPHET

(Sallallahu alaihi wa sallam)

How can he deprive his friends who is so considerate towards his foes? (Sa'di)

It is not creditable for a man to be nice with his friends as friendship thrives on reciprocity. Creditable, indeed, is the kindness, if shown to the adversaries, foes and those guilty of misbehaviour.

Judging for this standard, the Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* stands on the highest peak of sublimity and excellence of character. The degree of nobility, liberality and magnanimity shown by the Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* to his opponents and enemies find no parallel in the annals of the world.

Ever since the Holy Prophet *(Sallallahu alaihi wa sallam)* preached the Divine Revelation, he encountered staunch opposition. He was first stigmatized as magician, poet, and the like which deeply hurt him, and his sermons were declared as useless and waste of time. Before long hatred against him became so and thus he was forbidden to pray in front of the Ka'ba and when he said his prayer in the open desert they went there to ridicule him. Moreover, thorny branches from the trees were scattered all over the path, and heaps of filth were piled at the threshold of his house. "An example of the least of such injuries was the covering of Muhammad's head with soil thrown at him by one of the plebeians of Quraysh."

Muhammad *(Sallallahu alaihi wa sallam)* withdrew to his home where his daughter, Fatima, moved to tears by the sight of her father, washed his head for him. It is certainly painful to us to hear our children cry, and more so to hear our daughters cry. Indeed, every tear dropped from a daughter's eye is a ball of fire fallen upon our hearts, causing us to cry in pain. The daughter's sob and painful murmur fall heavily upon the father's heart, and Fatimah's cries must have choked a compassionate father such as Muhammad. However, what was he to do to reassure a person who had just lost her mother and who is now appalled by the insults heaped upon her father? Nothing but to orient himself all the more to God, and to proclaim his conviction that God would give him final victory. He said to his daughter:

> "Do not cry, O Fatimah! Your father has God for Protector." (M. Husain, *Life of Muhammad*, Karachi, 1989, p.136).

Migration to Abyssinia

Oppressed greatly by the pagan of Makkah, some of the Muslims migrated to Abyssinia to seek refuge. There

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المجلد ٤٣ ١ جمادى الأولى ، ١٤١٥ھ الموافق ٧ اكتوبر ، ١٩٩٤ م العدد ١١

التفســـر في
آيات الأ ـــ الا، سر

- الطريق الى الله هو التفكير في آياته وبديع مخلوقاته في السموات والارض وفي انفسنا

- جميع الحق كل ما في الارض من تسخير لمعيشة الانسان عليها

- ان الارض احدى الآيات التي تدل على عظمة خالقها .

- الم تر ان الله سخرلكم ما في الارض . . . ان الله بالناس لرؤوف رحيم .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وصحبه بعدد كل معلوم لك .

النظر فى آيات الله —

الارض

بقلم : د نبيه عبد الرحمن عثمان

قال تعالى : قل انظروا ماذا فى السموات والارض (سورة يونس ١٠١) .

معرفة الله هى الجوهر الذى بنيت عليه مبادىء الاسلام وبدون هذه المعرفة يكون كل عمل فى الاسلام غير ذى قيمة حقيقية . ويكون العمل فاقدا روحه .

والسوال : كيف نعرف الله ؟ وما هو الطريق الى هذه المعرفة ؟

والجواب على هذا السوال كالآتى : ان المتأمل ادنى تامل للقرآن الكريم يرى القرآن يلفت النظر بشكل واضح و واسع للعقل والفكر والعلم وهى الشروط الاساسية لمعرفة الله سبحانه وتعالى . والطريق الى الله هو التفكر فى آياته وبديع مخلوقاته فى السموات والارض وفى انفسنا .

واثار الله فى مخلوقاته ساطعة لكل ذى بصيرة ولكل عين ترى فى كل شئ آية تدل على الخالق العظيم فالنظر والتفكر والتامل فى آياته الله هو الطريق السوية الهادية الى معرفة الله حق معرفته .

والعقل والعلم والفكر شروط اساسية لسالك هذه الطريق . اذا المتأمل القرآن يدرك ان الاسلام يفرض على المسلم ان يفكر ويفرض عليه ان يتعلم .

قال تعالى : (ويرى الذين اوتوا العلم الذى انزل اليك من ربك هو الحق) . (سورة سبا ٦) .

وحث الله الانسان فى آيات كثيرة الى النظر والبحث والملاحظة كي يهتدى الى آيات الله وسنته ونواميسه فى الكون فيتبين للانسان من خلال النظر والتدبر والتأمل فى آيات الله ان الله هو الحق وهو الخالق المبدع ، وان ما يدعون من دونه هو الباطل .

قال تعالى : (قل سيروا فى الارض فانظروا كيف بدا الخلق) (سورة العنكبوت ٢٠) .

وقال تعالى : (افلم يسيروا فى الارض فتكون لهم قلوب يعقلون بها او آذان يسمعون بها) . (سورة حج ٤٦) .

وسوف نتامل ونفكر فى آية خلق الارض التى سخرها الله للانسان طائعة ذلولا نعيش عليه (مهادا) وانها خير واتم وافر مهاد لمعيشة خليفة الله فى الارض .

والمهاد يجمع في الشكل والسكون وفي الوضع وكذلك الوثارة والليونة . في هذه اللفظ والوصف الالهي المعجز العظيم وهو لفظ (المهاد) جمع الحق كل ما في الارض من تسخير لمعيشة الانسان عليها .

ان حجم الكرة الأرضية وبعدها عن الشمس ومقدار اشعة الشمس الباعثة للحياة وسمك القشرة الارضية وكمية المياه على الارض ومقدار غاز الاكسجين وثانى اكسيد الكربون في الغلاف الجوى للارض كلها عوامل سخرها الخالق كي تتوافق وبقاء خليقة الله على الارض على قيد الحياة وكل هذه النعم ألا تدل على عظمة خالقها ومنظمها ؟

ويقول العالم (دى نوى) ان الارض لم توجد إلا منذ بليونى سنة وان الحياة لم توجد الا قبل مليون سنة عند ما بردت الارض ، ويقدر العالم (سوليفان) المعدل المعقول لعمر الارض هو ألف مليون سنة .

قال تعالى : (منها خلقناكم وفيها نعيدكم ومنها نخرجكم تارة اخرى) (سورة طه ٥٥) .

وقال تعالى : (والله أنبتكم من الارض نباتا . ثم يعيدكم فيها ويخرجكم اخراجا) سورة نوح ١٧-١٨) .

وقال تعالى : (هو الذى جعل لكم الارض ذلولا . فامشوا في مناكبها وكلوا من رزقه واليه النشور) (سورة الملك ١٥) .

ان الارض احدى الآيات التي تدل على عظمة خالقها ، والارض التي تراها مستقرة ساكنة هي في الحقيقة متحركة بل تجرى وتدور وبالرغم من سرعتها الهائلة فانها ذلول لا تلقى بما عليها وذلك لان الله تعالى جعل لها جاذبية تشد اليها ما عليها كما جعل لها ضغطا جويا يسمح بسهولة الحركة فيها وهي ارض طيعة مسخرة للانسان فهي مصدر حياته وهي حقا الارض الوديعة المطيعة والحلوب تأتى للانسان بالنعم والطيبات بفضل الله تعالى فكل ما تخرجه من زرع وثمار وماء وما تحويه في باطنها من معادن وخيرات وما يحيط بها من اكسجين كلها نعم اودعها الله في الأرض كي تمد خليفة الله عليها بوسائل البقاء وتهيء له كل ما يحتاج ليعمر هذه الارض كما ارادت المشيئة العليا ودبرت يد الله الخالقة لهذه الارض .

والارض اليابسة هي بيئة ثابتة لحياة الكائنات والتربة تحتوى العناصر التي تحتاجها المخلوقات الحية مثل النبات وتحول الى انواع مختلفة من الطعام يفتقر اليها الحيوان ويوجد كثير من المعادن قريبا من سطح الارض مما هيأ السبيل لقيام الحضارة والمدنية الحالية وما سبقها من مدنيات منذ بدء الخليقة ، فالارض مهياة لتكون مهادا ومرتعا وقرارا للانسان تمده بكل ما يحتاج من قوته وتوفر له مسكنا يقيه الحر والبرد ، وذلل طرقها لينتقل فيها الخلق لطلب مآربهم وجعل فيها الاستقرار والثبات قال تعالى : (الم نجعل الارض مهادا . والجبال اوتادا) . (سورة النبأ ٦-٧)

وقال تعالى : (وآية لهم الأرض الميتة احييناها واخرجنا منها حبا فمنه يأكلون) (سورة يس ٣٣) .

وقال تعالى : (ومن آياته انك ترى الارض خاشعة فإذا أنزلنا عليها الماء اهتزت وربت إن الذى أحياها لمحى الموتى انه على كل شئ قدير) (سورة فصلت ٣٩) .

والارض والشمس وما حولها كانت سحابة هائلة من الدخان (السديم) كما ذكر الله ، قال تعالى : (ثم استوى الى السماء وهي دخان فقال لها وللارض إئتيا طوعا او كرها قالتا أتينا طائعين) (سورة فصلت ١١) .

وسحابة الدخان (البديم) أى المادة السائلة الملتهبة التى تحتوى على كل عناصر الاجرام من كواكب وشموس كان وسطها ضخما سميكا واطرافها رقيقة وهى تدور حول نفسها فى سرعة فائقة فانفصلت منها هذه الاطراف الرقيقة وكونت الارض وكل المجموعة التى ظلت تدور حولها مجذوبة لها بقوة جاذبيتها اذ كل ما ينفصل مما يدور لا بد ان يدور حوله ولابد ان يدور حول نفسه وكل ما يدور حول نفسه لابد ان يتكور اذا كان سائلا او لينا لذا تكور وسط هذه السحابة الضخم السميك وصار شمسا متقدة متوهجة اما ما انفصل من اطرافها الرقيقة فإنه تكور كذلك وانطفأ سطحه وصار ارضا باردة من الخارج متوقدة من الداخل والآيات العظمى فى خلق الشمس والارض ليس فى ما دتهما وحسب بل آية عظمى كذلك فى دورانهما وكذلك دوران الارض حول نفسها من غرب لشرق .

قال تعالى : (أولم ير الذين كفروا ان السموات والأرض كانتا رتقا ففتقنا هما) (سورة الانبياء ٣٠) .

وقال تعالى : (والارض بعد ذلك دحاها . أخرج منها ماءها ومرعاها) (سورة النازعات ٣٠-٣١) .

والشمس تدور كذلك حول نفسها وكذلك تجرى والارض تتبعها ونحن عليها ويجرى معها كل النجوم التى تدور حولها وبسرعة ١٢ ميلا فى الثانية . ولكن الى اين ؟؟ فإنها تجرى لمستقر لها كما ذكر الحق تبارك وتعالى .

قال تعالى : (والشمس تجرى لمستقر لها ذلك تقدير العزيز العليم) (سورة يس ٣٨) .

والارض تتحرك ثلاث حركات ، الحركة الاولى حول نفسها فينتج الليل والنهار والحركة الثانية حول الشمس فينتج الشتاء والصيف والحركة الثالثة تجرى مع الشمس منقادة لها فى الفضاء وملازمة لها الى حيث لا ندرى .

وطول فلك الارض حول الشمس يبلغ ٦٠٠ مليون ميل تقطعها الارض فى سنة وهى تجرى فى فلكها بسرعة ١٨٫٥ ميلا فى الثانية وتدور حول نفسها كل ٢٤ ساعة وألف بسرعة الف ميل كل ساعة .

قال تعالى : (يغشى الليل النهار يطلبه حثيثا .) (سورة الاعراف ٥٤) .

قال تعالى : (ذلك بان الله يولج الليل فى النهار ويولج النهار فى الليل) (سورة الحج ٦١) .

قال تعالى : (خلق السموات والأرض بالحق يكور الليل على النهار ويكور النهار على الليل) (سورة الزمر ٥).

هذه الآيات توكد ان الارض تدور حول نفسها ومعنى يولج أى يدخل الشئ فى الشئ والكور : إدارة العمامة على الراس .

وقال تعالى : (لا الشمس ينبغى لها ان تدرك القمر ولا الليل سابق النهار وكل فى فلك يسبحون) (سورة يس ٤٠) .

هذا برهان قاطع يؤكد ان جميع الاجرام السماويه لها مدار خاص بها (الفلك) وبعد ١٤ قرنا صعد الانسان ودار حول الارض فى سقف الفضاء التى صنعها وما وصل اليه علم الفلك الآن وما توصل اليه من حسابات دقيقة لمواقع النجوم القريبة وكذلك معرفة الانسان الدقيقة بمدارات الكواكب كلها جاءت متوافقة ومؤكدة لما ذكره الحق فى محكم تنزيله وما توصل اليه العلم الحديث كان نتاج تفكر وتبصر فى هذا الكون ومحاولة من الانسان استقراء صفحات هذا الكون والتعرف على اسراره وكل ما احاط به الانسان من علم هو باذن الله ومشيئته .

ولقوة الجاذبية التي تسير كل نجم وكوكب في فلكه وتمنعه من الخروج عنه ولولا ذلك لاصطدمت الاجرام بعضها ببعض فتحطم وهلك كل الوجود فالجاذبية هي التي تجعل الشمس تمسك بالارض والارض تجذب الانسان وكل كوكب له جاذبية بمقدار جرمه .

قال تعالى : (خلق السموات بغير عمد ترونها والقى في الارض رواسي ان تميد بكم) (سورة لقمان ١٠) .

وقطر الشمس كما يقول العلماء حوالي (٨٦٥٣٨٠) ميلا وهي اكبر من حجم الارض بمليون مرة ويبلغ محيط الشمس حو الى ٠٠٠ ٣٩٣ ١ كيلو متر وتبعد الشمس عن الارض ٩٣ مليون ميل ، اما جاذبية سطح الشمس والتي تمسك بالارض لتدور حولها فتبلغ ٢٨ مثلا لجاذبية الارض : وما يصل الينا على سطح الارض من أشعة الشمس واحد من بين كل الفي مليون شعاع .

وآية خلق الارض تدل وتهدي الى عظمة خالق الارض سبحانه وتدل ومع كل الحقائق العلمية التي عرفها الانسان والتي تثبت عظمة وضخامة الشمس والمعلومات التي توصل اليها الانسان عن قوة الطاقة التي تشعها الشمس والتي تذهب كل عقل عند سماعها والتفكير بها فكيف لا تفكر اخي المسلم واخي الانسان في عظمة من خلق الشمس والارض وآية قوة مهما عظمت فهي لا شئ امام قوة الله وعظمته انها حقا قوة الله التي تمسك السماء ان تقع على الارض الا باذنه .

قال تعالى : (الم تر ان الله سخر لكم ما في الارض والفلك تجري في البحر بأمره ويمسك السماء ان تقع على الارض إلا باذنه ان الله بالناس لرؤوف رحيم) (سورة الحج ٦٥) .

والاستثناء في قوله تعالى : (الا باذنه) يشير الى ان السماء ستقع على الارض عند ما يأذن الله بذلك يوم القيامة .

والارض كرة تلفها قشرة من صخر سمك هذه القشرة ٥٠ كلو مترا تقريبا وباطن الارض سائل ملتهب ويغطي (اربعة اخماس) سطح الارض طبقة من الماء وحول الارض طبقة الغلاف الجوي (الهواء) ويقدر سمك الغلاف الجوي بألف كلومتر وهوعبارة عن خليط من الغازات لا لون ولا طعم ولا رائحة بالاضافة الى بخار الماء وأهم هذه الغازات النتروجين ويوجد بنسبة ٧٨ % من حجم الهواء والاكسيجين بنسبة حوالي ٢١ % وغازات اخرى مثل النيون والارجون وثاني اكسيد الكربون بنسبة ٣ اجزاء في كل ٠٠٠ ١٠ جزء .

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحَمِ

Transliteration	Translation	Arabic
9. *In-na-maa nuṭ-'i-mu-kum li-waj-hil-laa-hi laa-nu-ree-du min-kum ja-zāā-anw-wa laa shu-koo-raa.*	9. Indeed, we feed you only for the sake of Allah; we desire from you neither recompense, nor gratitude.	إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُمْ جَزَاءً وَلَا شُكُورًا ﴿٩﴾
10. *In-naa na-khaa-fu mir-rab-bi-naa yau-man 'a-boo-san qam-ta-ree-raa.*	10. Surely, we fear from our RABB (Guardian-Lord) a frowning and disastrous day.	إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ﴿١٠﴾
11. *Fa-wa-qaa-hu-mul-laa-hu shar-ra ẕaa-li-kal-yau-mi wa laq-qaa-hum naḍ-ra-tanw-wa su-roo-raa*	11. So Allah shall save them from the evil of that day and bestow upon them brightness and joy.	فَوَقَاهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا ﴿١١﴾
12. *Wa ja-zaa-hum bi-maa ṣa-ba-roo jan-na-tanw-wa ḥa-ree-ram—*	12. And award them, for what they endured, a Garden and silk (attire)—	وَجَزَاهُم بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ﴿١٢﴾
13. *Mut-ta-ki-ee-na fee-haa 'a-lal-a-rāā-ik. Laa ya-rau-na fee-haa sham-sanw-wa laa ẕam-ha-ree-raa*	13. Reclining therein upon couches, in which they find neither sun nor biting cold—	مُّتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ ۖ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٣﴾
14. *Wa daa-ni-ya-tan 'a-lai-him ẓi-laa-lu-haa wa ẕul-li-lat qu-ṭoo-fu-haa taẕ-lee-laa.*	14. And its shade closing down over them and its hanging clusters (of fruits) lowered down (for them).	وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ﴿١٤﴾
15. *Wa yu-ṭaa-fu 'a-lai-him bi-aa-ni-ya-tim-min fiḍ-ḍa-tinw-wa ak-waa-bin kaa-nat qa-waa-ree-ra—*	15. And vessels of silver and goblets of crystal will be passed round them—	وَيُطَافُ عَلَيْهِم بِآنِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَا ﴿١٥﴾
16. *Qa-waa-ree-ra min fiḍ-ḍa-tin qad-da-roo-haa taq-dee-raa*	16. The crystal made of silver, which they have filled to exact measure;	قَوَارِيرَ مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ﴿١٦﴾
17. *Wa yus-qau-na fee-haa ka'-san kaa-na mi-ẕaa-ju-haa ẕan-ja-bee-laa—*	17. And therein they shall be given to drink a cup mixed with (the fluid of) ZANJABEEL (ginger)—	وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا ﴿١٧﴾
18. *'Ai-nan fee-haa tu-sam-maa sal-sa-bee-laa.*	18. A spring therein which is named SAL-SA-BEEL.	عَيْنًا فِيهَا تُسَمَّىٰ سَلْسَبِيلًا ﴿١٨﴾

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

SOO-RA-TUT-DAHR	SOO-RA-TUD-DAHR	سورة الدهر
MA-DA-NEE-YAH	Revealed at Madinah	
Ru-koo-'aa-tu-haa 2	Sections 2	
Aa-yaa-tu-haa 31	Verses 31	
Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem	In the Name of Allah, the All-Compassionate, the Most Merciful	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
RU-KOO' 1	SECTION - 1	ركوع ١
1. *Hal a-taa 'a-lal-in-saa-ni ḥee-num-mi-nad-dah-ri lam-ya-kun shai-am-maz-koo-raa.*	1 Has a period of time not come upon man when he was not a thing worth mentioning?	هَلْ أَتَىٰ عَلَى الْإِنْسَانِ حِينٌ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَذْكُورًا ﴿١﴾
2. *In-naa kha-laq-nal-in-saa-na min-nuṭ-fa-tin am-shaa-jin-*	2. We have created man from a mingled drop of sperm	إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ
nab-ta-lee-hi fa-ja-'al-naa-hu sa-mee-'am-ba-ṣee-raa.	to put him to test, then We made him (a soul) hearing, seeing.	نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾
3. *In-naa ha-dai-naa-hus-sa-bee-la im-maa shaa-ki-ranw-wa im-maa ka-foo-raa.*	3 We have shown him the way, whether he is grateful or ungrateful	إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾
4. *In-naa a'-tad-naa lil-kaa-fi-ree-na sa-laa-si-la wa agh-laa-lanw-wa sa-'ee raa.*	4. Surely, We have prepared for the unbelievers chains, collars and blazing fire.	إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَ وَأَغْلَالًا وَسَعِيرًا ﴿٤﴾
5. *In-nal-ab-raa-ra yash-ra-boo-na min ka' -sin kaa-na mi-zaa-ju-haa kaa-foo-raa—*	5. Surely, the righteous shall drink of a cup mixed with camphor (water)—	إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾
6. *'Al-nainy-yash-ra-bu bi-haa 'i-baa-dul-laa-hi yu-faj-ji-roo-na-haa taf-jee-raa.*	6 A spring whereof the devotees of Allah shall drink, making it flow through channels (wherever they please).	عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾
7. *Yoo-foo-na bin-naz-ri wa ya-khaa-foo-na yau-man kaa-na shar-ru-hoo mus-ta-ṭee-raa.*	7. They fulfil their vows, and fear a day, the evil of which shall be wide- spreading,	يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾
8. *Wa yuṭ-'i-moo-naṭ-ṭa-'aa-ma 'a-laa ḥub-bi-hee mis-kee-nanw-wa ya-tee-manw-wa asee-raa.*	8. And they feed, for His love, the needy, the orphan and the captive (saying):	وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾

28. wa zan-na an-na-hul-fi-raaq;	28. And he will think that it is surely the hour of parting;	وَظَنَّ أَنَّهُ الْفِرَاقُ ۝
29. Wal-taf-fa-tis-saa-qu bis-saaq.	29. And one leg will be intertwined with the other leg;	وَالْتَفَّتِ السَّاقُ بِالسَّاقِ ۝
30. I-laa rab-bi-ka yau-ma-i-zi-nil-ma-saaq.	30. To your RABB (Guardian-Lord), will be the driving on that Day.	إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ۝
RU-KOO' 2	SECTION 2	رکوع ۲
31. Fa-laa sad-da-qa wa laa sal-laa,	31. For neither he accepted the truth nor offered prayers,	فَلَا صَدَّقَ وَلَا صَلَّىٰ ۝
32. wa laa-kin kaz-za-ba wa-ta-wal-laa;	32. But he belied (the Truth) and turned away (from it);	وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ ۝
33. Sum-ma za-ha-ba i-laa ah-li-hee ya-ta-mat-taa.	33. Then he went to his kinsfolk (people) with pride.	ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّىٰ ۝
34. Au-laa la-ka fa-au-laa.	34. What a loss to you and what a loss to you (O belier)!	أَوْلَىٰ لَكَ فَأَوْلَىٰ ۝
35. Sum-ma au-laa la-ka fa-au-laa!	35. Again, what a loss to you and what a loss to you (O belier)!	ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ ۝
36. A-yah-sa-bul-in-saa-nu ainy-yut-ra-ka su-daa.	36. Does man think that he shall be left uncontrolled?	أَيَحْسَبُ الْإِنسَانُ أَن يُتْرَكَ سُدًى ۝
37. A-lam ya-ku nut-fa-tam-mim-ma-neey-yeany-yum-naa.	37. Was he not a drop of a sperm emitted?	أَلَمْ يَكُ نُطْفَةً مِّن مَّنِيٍّ يُمْنَىٰ ۝
38. Sum-ma kaa-na 'a-la-qa-tan fa-kha-la-qa fa-saw-waa;	38. Thereafter he became a clot of blood, then He (Allah) created and fashioned (him);	ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ۝
39. Fa-ja-'a-la min-huz-zau-jai-niz-za-ka-ra-wal-un-saa	39. Then He made of him a pair of male and female.	فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ۝
40. A-lai-sa zaa-li-ka bi-qaa-di-rin 'a-laa ainy-yuh-yi-yal-mau-taa.	40. Is not that (Allah) Powerful enough to give life to the dead?	أَلَيْسَ ذَٰلِكَ بِقَادِرٍ عَلَىٰ أَن يُحْيِيَ الْمَوْتَىٰ ۝

CHAPTER 75 AL-QI-YAA-MAH ENDS HERE. تمت هنا بحمد الله السورة ۷۵ ـ القيمة

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

[illegible] (Jerk) — Bold, Madd, Ā=āā, Ī=ii, Ū=ūū, Fine, Madd, Ā=āa, ū=ōo, ī=ōo

RU-KOO' 1 (contd.)	SECTION 1 (contd.)	ركوع ١ (متبع)
17 In-na 'a-lai-naa jam-'a-hoo wa qur-aa-nah.	17 Surely, upon Us lies its collection and its recitation	إن علينا جمعه وقرآنه ۞
18. Fa-i-zaa qa-ra'-naa-hu fat-ta-bi' qur-aa-nah	18 So, when We recite it (through the angel), follow its recitation	فإذا قرأناه فاتبع قرآنه ۞
19 Sum-ma in-na 'a-lai-naa ba-yaa-nah.	19 Then surely, upon Us lies (the responsibility of) explaining it.	ثم إن علينا بيانه ۞
20 Kal-laa bal tu-hib-boo-nal-'aa-ji-la-ta	20 No, but you (people) love (the gains of) the present (fleeting) life	كلا بل تحبون العاجلة ۞
21 wa ta-za-roo-nal-aa-khi-rah.	21 And neglect the Hereafter.	وتذرون الآخرة ۞
22 Wu-joo-huiny-yau-ma-i-zin-naa-di-rah.	22 (Many) faces shall be radiant on that Day	وجوه يومئذ ناضرة ۞
23. I-laa rab-bi-haa naa-zi-rah.	23. Looking towards their RABB (Guardian-Lord):	إلى ربها ناظرة ۞
24. Wa wu-joo-huiny-yau-ma-i-zim-baa-si-ra-tun	24 And (some) faces shall be gloomy on that Day,	ووجوه يومئذ باسرة ۞
25. ta-zun-nu any-yuf-'a-la bi-haa faa-qi-rah.	25 Thinking that on them shall fall a back-breaking calamity.	تظن أن يفعل بها فاقرة ۞
26. Kal-laa i-zaa ba-la-gha-ti-t-ta-raa-qi-ya	26. No, never! but when it (the soul) reaches the collar-bones	كلا إذا بلغت التراقي ۞
*27. wa qee-la man *raa-qinw-* *(* To be continued in the same breath but after a short pause)*	27. And it is said. Who is an enchanter (to restore life)?	وقيل من راق ۞

Islam in Modern Times

By Begum Maryam Jameelah

Everything the Muslims cherished has been over-shadowed by Westernism. We are, however, not the only people to have this kind of experience in respect of our culture. Every non-European culture has been so overwhelmed by the forces of western secularism. The challenge of materialism, atheism and secularism does not, therefore, threaten the Muslims alone. Religious beliefs of all kinds, and every-where in the world, have to take a defensive stand.

Nominal political independence has not brought freedom from cultural and mental slavery As the impact of the West on the people of the East has not been at all creative, it has only led to a puerile imitation and a grave psychological set-back creating an acute inferiority complex and an unprecedented cultural desolation. The so-called Muslim East seems to have surrendered to the Secular West but has not gained any material benefits out of it. It remains as weak, ineffective, impoverished and backward as it had been during the period of foreign domination.

In the discouragement of the Islamic way of life amongst the people, the influential class has played a decisive role, by opting for the ways and means as are not truly Islamic in character The *Sharia* has been replaced by secular western legal codes The Arabic script has been abandoned in favour of the Latin script, through language reforms and local Muslim languages have been purged of their Arabic vocabulary Western dress, has come to be regarded as a sign of respect and status while the indigenous Muslim dress is looked down upon. Even more devastating than the adoption of the alien educational system, is the unbecoming and unworthy part played by the cinema, television, radio, press, which constantly feed the people, even in the remote villages, with all kinds of western vices, corrupting the minds and hearts of simple folks, workers and peasants alike - the harm done to the aristocratic elite is indeed immeasurable. The uncontrolled propaganda through the above mass-media makes the people, as it were, to regard the Islamic precepts such as *Purdah* and *Jihad* as something old and impractical, whereas the adoption of the western customs and manners is taken to be a guarantee for progress and prosperity.

But should we yield to dejection and despair because the prospects for the establishment of an Islamic order during our lifetime appear to be bleak? No The Quran and Hadith assure us that eventually His righteous servants will inherit the earth The Holy Quran also tells us that Allah does not punish the evil-doers instantly; they are given a long rope and free hand to indulge in their nefarious activities Allah knows everything and will haul them up and hurl them ultimately into the fires of hell from which there is no escape

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"No man is a true believer unless he desires for his brother that which he desires for himself"

"Shall I inform you of a better act than fasting, alms and prayers? Making peace between one another; enmity and malice tear up rewards by the roots."

In this connection the Prophet's definition of charity is very significant. He said. "Every good act is charity, and surely it is one of the number of good acts to meet your brother with an open countenance, and to pour water from your own bag into his vessel Doing justice between two people is charity, and assisting a man upon his beast, and lifting his baggage, is charity; and answering a questioner with mildness is charity, and removing that which is an inconvenience to man, such as thorns and stones, is charity Your exhorting mankind to virtuous deeds is charity, and your prohibiting the forbidden is charity; and your showing men the road, in the land in which they lose it, is charity, and your assisting the blind is charity"

The Holy Prophet had a tender heart even for animals He is reported to have said. "Fear God regarding these dumb animals, and ride them when they are fit and get off them when they are tired," another report in the *Hadith* states: "A woman of easy virtue was forgiven; she passed by a dog at a well, and when the dog's tongue was sucking out from thirst, which was almost killing him, the woman drew off her boot, and tied it to the end of her garment, and drew water for the dog, and gave him to drink; and she was forgiven for this act."

Islam and Service to Humanity

By Riffat Wali

In the religion of Islam as much stress is laid on service to humanity as on prayer to God, perhaps more on the former. In fact, prayer to Him is without much meaning if it is not accompanied by service to humanity. It would be viewed by others more as a show, and as such of no great value. One of the short early chapters of the *Holy Quran is devoted entirely to this:*

> "Did you see him who belies the Recompense?
> *That is he who repulses the orphan:*
> and does not urge (others) to feed the needy.
> Then woe is to the (hypocritical) praying-ones
> who are forgetful of their prayers;
> and who make a show
> and refuse MAA-'OON *(ordinary* and common things of small value used in every day life, like water, cooking salt etc.) (107.1-7)

Prayer, therefore, has little value if it does not lead to the service of humanity. Of the two, prayer to God and service of humanity, the latter is the more difficult task. It is an uphill road, as the Holy Quran says:

> "And what that made you understand what the Steep Path is?
> To free a captive,
> or to feed on famine stricken days
> an orphan related,
> or a needy trodden in dust,
> Then to be of those who believe, and counsel one another for patience, and counsel one another for compassion." (90:12-17)

The orphan and the needy are not only to be helped; they are to be held in honour. The wicked man is defined as he who does not *honour the orphan* and does not exert himself and spend his wealth to remove the want and suffering of man.

> "Nay indeed, but you do not show kindness to the orphans,
> and do not urge (yourself and others) to feed the needy,
> and devour the heritage, devouring greedily,
> and love wealth, loving ardently." (89:17-20)

According to the Quran, the wealth that a man has is not absolutely his, it is a trust with him from God. He has acquired it with the help of God-giving faculties and with the facilities provided him by the society. It is his duty to repay his debt to the society and spend generously in the way of God. The man who is well-to-do, does no obligation to the poor and the needy if he help them. According to *Islam, he only gives them what is their right. If there is a single hungry man* in the society, then the food that others eat is unlawful to them. "That person is not a Muslim," said the Holy Prophet, "who eateth his fill and leaveth his neighbour hungry."

From his early life, the Holy Prophet of Islam was a staunch supporter of the cause of the weak and the oppressed. When quite young, he became a member of the *Hilfal-Fuzul*, an alliance formed to vindicate the rights of the weak and the oppressed against tyranny. Each member of this alliance was bound in honour to defend the helpless against all manners of oppression.

On receiving the Call to Prophethood, when Muhammad *(Sallallahu alaihi wa sallam)* was afraid that he might not be able to achieve the grand task of the reformation of humanity, his wife Khadija consoled him in these words: "Nay, I call God to witness that God will never bring you to disgrace, for you unite the ties of relationship, and bear the burden of the weak, and earn for the destitute and honour the guest, and help the people in real distress." And later on when deputation after deputation of the Quraish sent to Abu Talib to persuade him to deliver the Prophet to them to be put to death. Abu Talib praised *him in the* memorable words that have come down to us. What! said he, shall I make over to you one "who is the refuge of the orphans and protector of widows."

Human sympathy was implanted in the Prophet's very nature, so that he *had not only a deep concern for the* physical ills of humanity, but a still deeper concern for its moral degradation and spiritual fall. The Holy Quran bears clear witness to this.

> you will perhaps fret yourself to death
>
> because they do not believe (26:3)

When the Holy Prophet became the head of the state at Madina, he immediately adopted measures for the emancipation of slaves and the ultimate abolition of slavery, raised women to a position of equality with men, giving them legal status and property rights, took steps for the protection and welfare of widows and orphans, and introduced a system in which the poor were well looked after and poverty and the wide gap between the rich and the poor ultimately abolished.

I may add a few of a large number of the Holy Prophet's sayings which impressed upon his hearers the service to humanity as a great goal of life:

"All God's creatures are His family, and he is most beloved of God who tries to do most good to God's creatures."

"Do you love your Creator? Love your fellow-beings first."

"What actions are the most excellent? To gladden the heart of human being, to feed the hungry, to help the *afflicted, to lighten the sorrow of the* sorrowful, and to remove the wrongs *of the injured.*"

man rising towards Allah by spiritual progress and the purification of his life from all the evil acts and thoughts.

Muslims believe in the "Day of Judgement" and "Life after Death". The next life is a continuation of this and death is not an interruption, but a connecting link, a door that opens the hidden realities of this life. The state after death is an image of he spiritual state in this lfie. The pleasure and pains of the next life are spoken of as things which the eye has not seen, nor has the ear heard, not has it entered into the heart of man to econceive of them.

The spiritural training which Islam has planned ofr its followers include prayers, fasting, alms-giving nd pilgrimage to Makkah, prayers revive the love of Allah in man's heart five times a day, remind him about the fear of Allah, enable him to remember the Divine Commandments and train him to be steadfast in obedience to Allah Fasting gives training in piety and self-control. Alms-giving (2 5% on all annual saings including the stock in trade.—Zakat) develops the sense of monetary sacrifice, sympathy and cooperation among all people. Hajj or pilgrimage to Makkah by believers from all corners of the earth is the realization of a universal brotherhood on the basis of worship of Allah where distinctions of race, colour, language, dress and nationality become meaningless

The qurna is a living miracle of the Prophet Muhammad and it is claimed that the like of it can never be written at all The style, language and eloquence of Quran, the Message it carries, the impression it leaves, the guidance it offers for humanity and he absolute purity of its texxt—all point towards its miraculous nature Islam is a Universal Religion for all mankind and for all ages Today, there are some 1000 million Muslims in the world.

Muslim men and women are required to wear dress to cover their bodies properly and decently Women and girls are required to cover themselves from head to foot, leaving only the fae and hands uncovered.

Prohibited food and Drink Muslims are not allowed to eat the flesh of swine or pork, dead-meat, blood and the meat of animal slaughtered in the name of anyone other than God. Islam also prohibits all alcoholic drinks; all kinds of spirits and wines are unlawful in Islam.

To be a Muslim. No ceremonies and formalities are involved. All that one has to do is to believe in Islam One should also beclare one's religion and try to practise it. And we conclude and take leave with the usual Muslim Greeting *As-salam-o-Alaikum*—Peace be with you!

ISLAM AND RACISM

The definition of this term in Webster's New Wordl Dictionary is as follows:

"A doctrine or teaching without scientific support, that claims to find reial differenc in character, intelligence, etc. that asserts the superiority of one raace over another or others, and that seeks to maintain the supposed purity of a race or races. It also purity of arace or races. It also includes may programme or practice of racial discrmination or segregation based on such beliefs."

The world today still suffers from racism, which ocntinue to exist on different human levels. Let us now see what Islam has to say on this issue and how it solved it for good.

The Holy Quran has ablished racism in a clear-cut categorical manner In chapter 49 verse 13 we read

> "O mankind! We have created you from a single male and female and made yu into nations and tirbes so that you may know each other. The most honourable of you in he sight of Allah are surely the righteous".

The Holy Prophet *(Sallallahu Alihi Wa Sallam)* stressed the absolute unity in variety of the human race. In his famous farewell pilgrimage sermon, he declared:

> "O people! You are all to Adam and Adam was made of dust. No Arab is to be perferred over a non-Arab except by virtue of his piety"

In practice the Prophet *(Sallallahu Alaihi Wa Sallam)* has among his closest companions Salman the Persian, Suhaib the Roaman, and Bilal the Thiopian. Two of the three Companions were ex-slaves who were liberated after embraching Islam, namely Salman and Bilal. Despite this, and inspite of the black complexion of Bilal, he was chosen by the Prophet Muhammad *(Sallallahu Alaihi Wa Sallam)* as the first caller to prayer, a position coveted by many As a matter of fact, senior companions like Abu Bakr and Omar used to call Bilal "Our Master"

Once when an Arab Companion abu Zar called Bilal "son of the black woman" the Prophet *(Sallallahu Alaihi Wa Sallam)* got angry and told him

> "You are a man who has ingnorance in him"

Abu Zar felt such a great remorse that he put his cheek on th ground and asked Bilal to tread on his other cheek if he so chooses. Time and again the Prophet *(Sallallahu Alaihi Wa Sallam)* used to stress the unity of the human race in Islam.

This is how Islam cancelled racism in theory and practice. It sets the best example for humanity to follow.

(Courtesy: D'awah Highlights)

MUSLIMS AND NOT "MOHAMMEDANS"

The word "Mohammadanism" is commonly used in the West for the religions of Islam. Despite the voluminous and numerous books and studies by Orientalists and the Western 'Islamists' regarding Islam and he Prophet Muhammad *(Sallallahu Alaihi Wa Sallam)* and as of late, the great and frequent admixture and intermingling of the people progressing different faiths, it is surprising, any regretable, that the use of the world still persists. It leads one to surmise the reason for it—may be it is due to—

(i) ignornnce,

(ii) religious bias, bred in the bone from generation to generation, and

(iii) simple habit of calling the other religious following their own practice of naming their religion after Jesus Christ *(Alaihis Salaam)*

It is wrong to continue to use a misnomer for the religious minded people (no matter to what denomination they belong to) It is irreligious to do so, for the historians, the biographers, the moralists, the biographers, the moralists and the Orientalists· it patently unethical if not untruthful and inaccurate. For the common man it would be sheer protestantism lit up with learning and light. Knowing fullwell the feelings of Muslims in this matter, it would not be proper to stick this nomenclature. The responsibility for its use, as well as discuse. lies primarily on the religious leaders and their class of people; who coined this false and untenable description out of sheer malice or more truly, because of their dismay and utter helplessness to stand before the glorious light-spreading and superstition-shattering precepts and practices of Islam. Naturally these people, who were thriving and having the best of both the worlds, as they say, on account of their own dogmas and superstition ridden creed, could not in their dreams afford to be just and fiar to a system, enshrined in Divine purity, un-corrupted by greedy mortals, which sounded their death knell With all the vehemence and bitterness, they let lose their wrath against it and stooped so low as to muddy their own name and norms to malign the fair name of the religion which they could not otherwise resist. They started everywhere and at all levels concerted and a well-knit and organised campaign to invent and to circulate all kinds of storie from the highly blasphemous to the utterly ridiculous and of the shameless kind The wheels of these propaganda machines and the mechanisation of the 'falsehood fabricating' individuals have not stopped; in fact they are on with hectic speed, ever more intolerant, more tolent, more boisterous *because*, simply because, Islam continues to be on the march Despite the unequal competition, it has *survived* It is the most genuine case of survival of the fittest.

We would in the name of peace and harmony appeal to men of pure intent and purpose, whosoever they may be and wherever they may be, to joinhands with us and end us their support to enable a large majority of the people of this world to shed pride and prejudice and wipe out this anachronism to be true to their salt, to recognise and acknowledge the truth. They may not follow it but they should not (and cannot) deny the facts which are as obvious and at the same time as harmless, as the rays of light. How is it becoming of them, in these days of enlightenment, knowledge, tolerance and fellow-feeling, to continue to give offence to their fellowmen who have never been known to give offence to them; for they believe in all the God-sent prprophets and respect their teachings? Let our appeal not fall on deafears, or become a far cry in the desert or fal to achieve the result in view, as otherwise it would be inevitable to conclude that modern civilization with all it polish and galmour is a mere hoaz and a hypocritical show and all claims to tolerance and mutual respect are only a part of the tall talk, we are becoming accustomed to.

Now coming to the subject matter, the follwers of Islam worship the one Go Whose worthy name is Allah; they are Muslims and not 'Muhammadans'. The Muslims believe that the Holy Prophet muhammad *(Sallallahu Alaihi Was Sallam)* was the last of he Prophets of Allah, and they do not make any distinction between anyone of them, that is, they beleive in the prophethood of all the earlier prophets form Adam to Jesus Christ (peace be upon them all) Refusal to honour any one of them would be negation of aith in Islam

Now a little about 'Islam' which has been a target of attach throughout the centuries and painted in the blackest colours to appear to the common and the credulous, the people, as a fierce and firy code of the most distressing and distasteful type But Islam means "Peace" It is the literal meaning of it and it has lived upto it.

Islam is a "monotheistic fiath" and required it followers to believe in *One God*, "Allah", the Unseparable One, Whos everywhere and not bound to a certain place Who resembles nobody, and none is like Him, the Creator of all, Whom no power can harm. Islam teaches "Unity of God" and Muslims expect and beg help, consolation and forgiveness of sins directly from Allah. He is the "Lord of the Worlds"

Islam rejects incarnation. The communion with Allah is not attained by Allah assuming a human shape, but by

DISTINCTIONS OF THE PROPHETHOOD OF MUHAMMAD — III

(Sallallahu alaihi wa sallam)

By Dr. Nafisuddin Siddiqi

The Holy Prophet Muhammad *(Sallallahu Alaihi Wa Sallam)* is the one and only among all the Messengers of Allah to receive the Divine Assurance that the Holy Book, Quran, revealed on him, shall be preserved intact, unaltered and untampered. This Divine Guarantee has been revealed by the Omnipotent Almighty in the Quran thus.

It is indeed We who revealed the reminder (the Quran)

and indeed We are its protectors. (15:9)

The Divine Message, Guidance and Codes revealed to other prophets whether major or minor, have either become completely extinct and untraceable, so heavily distorted and extensively tampered that their pristine authenticity and direction has been lost to humanity Among the foremost religions of the world which claim to be Divine—inspired, either the superstructure of their church has cast serious doubts in the minds of thinking scholars of their own followers, or the teachings and dogmas of their priests are claimed to be based on evidence which is indeed dubious and questionable. This unique distinction belongs to the Holy Prophet Muhammad *(Sallallahu Alaihi Wa Sallam)* that the Quran revealed to him is preserved intact by Divine Will, with the Divine promise that it shall remain so always till the end of the universe. The history of the last fourteen hundred years saw the rise and fall of many empires, languages and the style and tests of their literature. The styles of oratory and the testes in the written word have changed from time to time, but the effectiveness and appeal of the text of the Quran has remained as beautiful and universal as it was fourteen hundred years ago. People who read it and understand it are still scattered in every part of the world Contrary to this, the Divine revelations of other religions neither exist in their original text nor are there any where people who can understand the languages in which their scriptures were revealed. The language of the Quran is even to day one of the recognised international language of growing importance

Allah's mercies on Islam are many and varied No wonder then that Allah in all His mercy and Benevolence, made the special allowance to His Messenger Muhammad *(Sallallahu Alaihi Wa Sallam)* and the Muslims who accepted the Divine Message through him, by making every nook and corner in the entire length and breadth of the globe fit and permissible for His worship The followers of other religions need specially appointed place where they must go to offer worship according to their religion, but the Holy Prophet, and the followers (the Muslims), are not subjected to such restrictions. For them prayers to Him are permissible anywhere and everywhere. The Quran says "Whithersoever you turn, there is the countenance of Allah (2 115)

The Holy Prophet once said that Allah the Almighty, has distinguished him by allowing him in the honour of pleading for the sinner before Him on the day of Judgment, when no one, not even the angels, will dare to speak The Holy Prophet will be the only one honoured by Divine permission.

In a *Hadith* the Holy Prophet has said that every Prophet and Messenger of Allah had been promised one prayer *(Dua)* which God has accepted The Holy Prophet too has been promised acceptance of one prayer but he has held on to it for the day of Judgment when he would use it for His mercy upon the sinners among his *Ummah* The Holy Prophet has also said that he would be the foremost among all Prophets and Messengers and that his pleadings for mercy will have Divine acceptance.

On the great and horrifying plain fixed for holding the great and terrifying Day of Reckoning, distracted and bewildered humanity would be milling around in search of some one to plead for Allah's Mercy to them They would approach every one of them from Hazrat Adam *(Alaihis Salaam)* to Hazrat Essa *(Alaishis Salaam)* will offer one or the other excuse. Thereupon, Hazrat Essa *(Alaihis Salaam)* will advise them to approach Muhammad *(Sallallahu Alaihi Wa Sallam)*, the Last Prophet and Messenger of Allah When the Holy Prophet will be approached, by humanity, he shall plead for Allah's Mercy and forgiveness which will be accepted and all those who had even once pronounced *laa-i-laa-haa il-lal-laah* (Who, the only one, is to be worshipped)" will be released from Hell

Such are the great and unique distinctions of the Prophethood of Muhammad *(Sallallahu Alaihi Wa Sallam)*, but still they are not all These are but only some of those distinctions which could be deduced and confirmed from a few of the authentic *Ahadith* (the Traditions)

(Concluded)

DIVORCE IN ISLAM

Talaaq or Divorce is an ancient institution and all nations, except the Hindus, adopted it in marital relations albeit belatedly. Islam reformed all forms of Divorce and gave it a new, vibrant and complete shape and meaning. Islam also gave certain rights to man and woman, which were not given by any religion or legislator and which are only now being adopted by the so-called modern nations of the world.

The attitude of Muslim husband is to face the difficulties of married life along with its comforts and to avoid disruption of the family relation as long as possible turning to Divorce only as a last resort. The Quran insists that the husband and wife should refer their quarrels to arbitration-

"And if you fear breaking down of relationship between the two (husband and wife),

then appoint an arbiter from his people and an arbiter from her people. (4.35)

And the divorced woman should wait concerning themselves

for three courses

And it is not lawful for them to conceal (the life)

that Allah has created in their wombs,

if they believe in Allah and the Last Day.

And in that case their husbands, deserve more to take them back,

if they desire reconciliation (2:228)

The Prophet of Islam has warned mankind that "of all things allowed to man, divorce, is most hated by God". (Bukhari & Muslim)

"Out of all valid things, Allah dislikes Divorce most " (Abu Dawood).

Reality of Revelation

Since the dawn of History, mankind has come to be divided in two opposite groups—one believing the universe to be a spiritual entity, the other holding it to be entirely material. The two have their own views on Creation as well as on the purpose of human life. Briefly, according to the former, it is the Spirit, and not the Universe, which is indestructible, with the latter the Universe is everlasting and life comes to an end immediately after death The two groups have continued to follow a diametrically opposite course throughout in all matters big or small History stands witness to the fact that the two rival camps have been responsible for the emergence of different schools of thought as well as religions It also confirms that of the two, the first one, has had always an upper hand, not only because an overwhelming majority has upheld its stand point but also a very large number of world greatest thinkers have belonged to it However, it was for the first time in History that for the last couple of hundred years, materialism has come to the forefront as a dominant factor and has brought in its wake innumerable problems which have disrupted the entire human life

One who has the faintest idea about religion knows it well that religion has a spiritual base Almost all the religions, however, different they may be in matters of detail, have a few things in common. For instance, the belief in life after death and the Unity of God, in one sense or the other Latest researches into world religions lead us to the conclusion that the basic principle of all the religions has been the Unity of God Islam is foremost amongst them because of its unequivocal and uncompromising stand in this behalf The Muslims believe that Allah is the only One and True God, and that Muhammad *(Sallallhu alaihi wa sallam)* is His Messenger A Messenger is one who is sent by God with a Divine Book and a Divine law for the guidance of men. The medium of the Divine Book and the Divine Guidance is *Wahy* (Revelation) Theoretically speaking it is the word of God which is either directly or indirectly revealed to His Messenger. It is a very simple matter and as such requires no great philosophical dissertations But we would like to examine the matter from the point of view of the believers and the dissenters. Let us take the case of the dissenters first.

The dissenters are of two types—those who do not at all believe in Divine Revelation, the others who believe in Divine Revelation but do not believe in the Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)*, like the Jews and the Christians, there are others who do not believe in the Holy Quran like the Hindus The people of the first lot are Materialists They do not believe in God and, therefore, interpret each and every spiritual phenomenon in material terms and try to find some physical cause for a spiritual occurrence Here we would only examine the impact of the Materialistic trend upon those who believe It has in a way changed their approach, since some of them would very much like to explain spiritual experience in concrete terms For instance they would describe the Holy Prophet's Ascension and the existence of Angels, respectively as psychic experience and as the motive Powers of the sublime part of one's own self Similarly they would interpret Divine Revelation as a kind of a condition of the Messenger's sublime self Having come under the influence of the Materialists they try by turning and twisting religious facts and terms (they cannot for an obvious reason discard them) to come to the same conclusion as those of the Materialists This tendency on the part of the believers has proved to be the most dangerous as it has done incalculable harm to their Faith

And if it falls to the lot of the unbelievers, they say (to the unbelievers):

Did we not get the better of you and saved you from the believers!

But Allah will judge between you on the Day of Resurrection;

and Allah will never allow the unbelievers to prevail over the believers. (Qur'an 4:141)

Having connections with both the believers and disbelievers the Hypocrites try to avail all the advantages bestowed by Islam and by paying lips service to Islam and outwardly joining the Muslim *Ummah*. They receive all the benefits they can have from the disbelievers by joining sincerely with them. They answer the disbelievers that "they are not prejudiced Muslims. In fact, they are liberal and enlightened like them in taste, attitude and manners. They will wholeheartedly support them in conflict and war between Islam and *Kufr*."

As has been laid down in the Holy Quran the Hypocrites can be identified by their attitude towards the *Salaat* in congregation.

"Surely the Hypocrites seek to outwit Allah, but (it is) He (Who) outwits them.

When they rise to pray, they do so lazily, to make a show of it to the people and they do not remember Allah save a little.

Wavering between (this and that) (i.e. between belief and unbelief), neither on this side nor on that side.

You will never find a way out for him whom Allah lets astray." (Qur'an 4:142:143)

During the period of the Holy Prophet, no one was considered a true member of the Muslim *Ummah* unless he proved his bonafides by offering *Salaat* in congregation regularly and punctually. "Just as every association, or organization considers the absence of a member without genuine excuse from its meetings as sign of his lack of interest and expells him from it for continued absences, in the same way, if a Muslim absented himself from *Salaat* in congregation it was considered a clear sign of his lack of interest in Islam. And if he continuously absented himself from it, this was taken as a proof of his desertion from Islam."

Another sign of Hypocrites is that they make "their oath as a shield". They swear to convince others of their Islam and faith as a sheild to save themselves from the wrath of the Muslims so that they do not treat them as they treat their open enemies.

The other signs of a Hypocrite as narrated in Prophetic Traditions are—

"Abu Hurairah reported that the Messenger of Allah said: The signs of a hyporcrite are three. When he talks, he speaks falsehood, and when he promises, he breaks, and when he is entrusted, commits treachery." (Agreed)

"Abdullah B. Amr reported that the Messenger of Allah said: Whoso has got four things in him is a true hypocrite, and whoso has got a habit therefrom in him he got in him a habit of hypocrisy till he gives it up, when he is trusted, he is unfaithful, and when he speaks, he speaks falsehood, and when he makes promises, he proves treacherous, and when he quarrels, he commits sin. (Agreed)

A severe and storng condemnation has been held out by the Holy Quran for the sin of Hypocrisy.

"Surely the Hypocrites will be in the lowest depth of Hell-Fire,

and you shall never find anyone to help them." (Quran 4:145)

"O Prophet! Fight against the unbelievers and the Hypocrites and be harsh with them

Their ultimate abode is Hell and that is an end destination." (Qura'n 9:73)

"Give the glad tidings to the Hypocrites that indeed a painful torment awaits them." (Qur'an 4:138)

"Whether you beg forgiveness for them or do not beg forgiveness for them;

even if you buy forgiveness for them seventy times,

Allah shall never forgive them." (Qur'an 9:80)

"And do not offer prayer ever for any one of them who dies, nor stand by his grave.

Surely they disbelieved in Allah and His Messenger

and died while they were disobedient." (Qur'an 9:84)

As Imam Ghazali writes in his *Ihya-ul-uloom* the main factors responsible for hypocrisy are: (a) love of the pleasure of praise; (b) dislike of the pain of censure; and (c) greed and desire for the possession of things belonging to others.

However, the root cause of the perversion to hypocrisy is headlessness from the rememberance of Almighty Allah. This in turn, is largely actuated by too much involvement in the affairs of wife, children and possessions. Obviously, by being particular and keen in rememberance to Almighty Allah, one can surely save himself from involving in Hypocrisy. "If man only remembers that he is not free but the servant of One God, and that God is fully aware of his actions and deeds, *and he will be held accountable one day before Him for all his actions and deeds*, he would never be involved in any deviation and wickedness, and if ever he commits an error due to a human weakness, he will immediately rectify it as soon as he comes to realize his worng-doing and repent."

May Almighty Allah help and guide us to the straight path and enable us to follow the tenets of Islam with utmost honesty and sincerity. *Ameen!*

yaqeen

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HYPOCRISY, A DOUBLE SIN AND A DEADLY DISEASE

"Surely those who believed then recanted,

again believed and again recanted

(and) then increased in disbelieving,

Allah will never forgive them nor show them the right way.

Give the glad tidings to the hypocrites

that indeed a painful torment awaits them

who choose the unbelievers for (their) friends instead of the believers.

Do they want to gain honour from them?

But surely, all honour belongs to Allah

And, indeed, Allah has revealed to you in the book

that when you hear the revelations of Allah being rejected and ridiculed,

you must not sit with them (and listen), unless they engage in conversation other than that,

or else you too will become like them

Surely, Allah will gather all the hypocrites and unbelievers in Hell
(Qur'an 4 137-140)

Hypocrisy is a term applied to one who ostensibly joins Islam but in secret was disaffected Hypocrisy is an evil arising out of *"a word uttered by the tongue, shown by signs and gestures but they do not correspond to heart and mind"* The Holy Quran refers to that clan of people of ...nah who in the days of the Holy Prophet *(Sallallahu alaihi wa sallam)* outwardly professed to follow him while secretly they opposed him On the other hand a believer is one in whom there is no duality between his belief, profession and action

Hypocrisy is a deadly disease and a double sin One sin is to disbelieve and the other to be secretly hostile and antagonistic to Islam and the Muslim community The Holy Quran and the *Hadith* place the hypocrites in the category of unbelievers As has been rightly observed that the hypocrites "are the people who do not consider the question of Faith as a serious matter They adopt Islam if it suits them become disbelievers if their interests lie in disbelief"

"Who keep an eye upon you

that if you are granted victory by God,

they say Were we not with you!

yaqeen international

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أهل التواضع

— وعباد الرحمن الذين يمشون على الأرض هونا وإذا خاطبهم الجاهلون قالوا سلاما .

— يجاهدون في سبيل الله ولايخافون لومة لائم .

— والتواضع لايزيد العبد إلا رفعة . . .

النظر في آيات الله — الأرض

— إن الارض أحد آلاء الله على الناس ليستخلف آدم فيها .

— إن الذين لايرون آيات الله في كل ماخلق هؤلاء كلهم لايعرفون الله .

بسم الله الرحمن الرحيم

بلغ العلى بكماله　　كشف الدجى بجماله

حسنت جميع خصاله　　صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

اهل التواضع والحلم

دكتور محمد السعدي فرهود

بسم الله الرحمن الرحيم

يقول الله تعالى فى صفة عباد الرحمن : (وعباد الرحمن الذين يمشون على الارض هونا ، واذا خاطبهم الجاهلون قالوا سلاما) هؤلاء هم اهل التواضع والحلم . يتواضعون فيما يظهر من امرهم للناس ، ويتواضعون فيما يرتسم بدواخلهم من حقيقة التواضع ، فلا تكاد تحس فرقا بين دواخلهم وظواهرهم ، اذا مشوا على الارض التزموا الرفق والهينة ، طبيعة لاتصنعا ولاتكلفا ولاجبنا ، ينأون بانفسهم عن الكبر والخيلاء واذا عالجوا امرا من امور الحياة عالجوه بالرفق واذا دعوا الى سبيل الله دعوا اليها بالحكمة والموعظة الحسنة ملتزمين امر الله : (ادع الى سبيل ربك بالحكمة والموعظة الحسنة وجادلهم بالتى هى احسن) .

واذا كانوا مع اخوانهم من المؤمنين تطامنوا لهم عن تواضع ، لا عن حقارة وصغار ، يحققون فى ذلك صفة رسول الله والذين معه من المؤمنين : (محمد رسول الله والذين معه اشداء على الكفار رحماء بينهم) ، وليس من شانهم ان يتكلفوا الرفق ويصطنعوه لانهم ليسوا من اهل الرياء والملق ، وليس لهم ان يهونوا على انفسهم فيستخذوا او يجبنوا ، لانهم ليسوا من اهل المذلة والهوان وليسوا ممن يرضون الدنية فى دينهم ، فالمؤمن مدعو ان يدفع عن الدين مايشله ، وعن العرض ما يجرحه ، وعن الوطن ما يهينه ، ولا ملامة عليه فى هذا ، بل الملامة فى ان يقعد عن نصرة الدين ، وحياطة العرض ، والدفاع عن الوطن ، وهنا تطفو العزة على سطح الاحداث ويتمثل المؤمن قول الله فى المؤمنين : (اذلة على المؤمنين اعزة على الكافرين ، يجاهدون فى سبيل الله ولايخافون لومة لائم) .

وهذه الذلة مع المؤمنين هى التواضع ، وهى خفض الجناح فيما ندب الله رسوله اليه : (واخفض جناحك لمن اتبعك من المؤمنين) ، وفيما ندب الله اليه الانسان من الرحمة للوالدين :

والتواضع لايزيد العبد الارفعة ، كما ورد (واخفض لهما جناح الذل من الرحمة) .

والعواصم لثورية العبد الا رقمة ، كما ورد عن النبي ﷺ ، والكبر او الخيلاء لا يزيد صاحبه الا مقتا فى الدنيا والآخرة ، فهو فى الدنيا يلقى الناس عنه معرضين لان الناس بطبيعتهم ينفرون من التكبر المتجبر المتعالى ، وهو فى الآخرة كما قال الرسول فى شانه : (لا يدخل الجنة من كان فى قلبه مثقال حبة من كبر) ، وقال فيه ايضا : (من جر ثوبه خيلاء لاينظر الله اليه) ، وربما كان هذا هو العقاب فى الدنيا ، ويكون انصراف الله عن النظر اليه معلما من معالم الغضب عليه والعياذ بالله ، ومن وصايا لقمان لابنه وهو يعظه (ولا تصعر خدك للناس ولاتمش فى الارض مرحا ان الله لايحب كل مختال فخور ، واقصد فى مشيك واغضض من صوتك ان انكر الاصوات لصوت الحمير) ومما قضى الله به : (ولا تمش فى الارض مرحا انك لن تخرق الارض و لن تبلغ الجبال طولا) .

وعباد الرحمن اهل حلم وصفح جميل ، (واذا خاطبهم الجاهلون قالوا سلاما) . وجهل الجاهلين هو سفههم وسوء ادبهم . والمؤمن مدعو الى عدم التورط فى السفاهة ، لانها خلق من لا خلاق له ، والمؤمن مدعو الى حسن الأدب ، فاذا ما جهل عليه جهول فمن حسن اخلاق المؤمن مشاركته والاعراض عن جهله ، (ولمن صبر وغفر ان ذلك لمن عزم الامور) وحسن اخلاق المؤمن كظم غيظه والعفو عن المسئ اليه ، ابتدارا الى مغفرة من الله (وجنة عرضها السموات والارض اعدت للمتقين ، والذين ينفقون فى السراء والضراء والكاظمين الغيظ والعافين عن الناس . والله يحب المحسنين) .

صدق الله العظيم .

جعلنا الله واياكم من اهل الاحسان .

النظر فى آيات الله :—

الارض

متبع من العدد السابق

والاكسجين هو نسمة الحياة وبدونه تستحيل الحياة فوق الارض ولو كان الاكسجين بنسبة ٥٠٪ بدلا من ٢١٪ فان جميع المواد القابلة للاشتعال تصبح عرضة للاحتراق مع اول شرارة ولواصبح بنسبة ١٠ ٪ لتعذرت الحياة على البسيطة

ولو ان الغلاف الجوى كان أقل ارتفاعا مما هو عليه لاستطاعت بعض الشهب التى تحترق بالملايين يوميا فى الفضاء الخارجى ان تصل الى الارض وتدمر الحياة وتشعل النيران . انها العناية الالهية وكمال الصنعة والتدبير تتجلى عند النظر والتفكر فى دقة واتقان وكمال نظام النواميس الكونية التى تحكمه ، ان وراء كل ذلك يد الله الخالق المبدع المدبر وكذلك لو ان قشرة الارض زاد سمكها بمقدار بضعة اقدام لامتص ثانى اكسيد الكربون و وجد بذلك العدم . ولو اقتربت الشمس قليلا من الارض واعطت زيادة من الاشعاع والحرارة لاصبح وجه الارض رمادا . ولو ابتعدت الشمس قليلا عن الارض لتجمد كل شئ على البسيطة ولو ابتعد القمر عن الارض قليلا واصبح يبعد ٢٠٠٠٠ ميل بدلا من بعده الحالى لكان المد يبلغ من القوة بحيث ان جميع الارض تغمر مرتين فى اليوم بماء يزحزح الجبال . ولو ان النهار اطول

مما عليه الآن عشر مرات لاحرقت الشمس جميع الكائنات ولو كان الليل اطول مما عليه عشر مرات لتجمد كل شيء .

لو لا المطر لاقفرت الارض وصارت صحراء جرداء لا تقوم حياة عليها ولولا التبخر من مياه المحيطات والبحار ويكون المزن الذى تحمله الرياح وتنقله من مكان الى اخر لما وجدت الحياة والملح فى مياه المحيطات يحفظها من التعفن ثم انعدام الحياة بها وسبحان الذى جعل محور الارض مائلا بمقدار ٢٣ درجة لان اعتدال محور الارض يعنى نزول قطرات المياه المبخرة من المحيطات فى مكانين محدودين فقط هما الشمال والجنوب ، ولظل الصيف دائما والشتاء أبديا .

ودوران الارض حول محورها آية تشهد على عظمة خالقها وتمام علمه لو انها لا تدور حول محورها معنى ذلك ان لارض تدير وجها واحدا نحو الشمس ومعناه نهار دائم على ذلك الوجه وليل سرمدى على الوجه الآخر ومثال على ذلك كوكب عطارد لا يدير إلا وجها واحدا نحو الشمس فلا حياة على ذلك الكوكب . والارض بحجمها الحالى استطاعت الاحتفاظ بالغلافين الجوى والمائى اللذين يحيطان بها . ولو قل حجمها لما استطاعت الاحتفاظ بتلك .

ومن آيات الغلاف الجوى انه الوسط الذى يضيء بنور النهار ومع ان سمك الغلاف الجوى يقدر بالف كيلومتر إلا ان الطبقة التى تضيء بضوء النهار هى قشرة رقيقة سمكها ٢٠٠ كيلومتر عندما تواجه الشمس . واكثر الوان الطيف التى تتناثر اللون الازرق . ولذلك تكتسب ذلك القشرة اللون الازرق وهى القشرة التى تحدد معالمها القبة السماوية الزرقاء .

انها آيات عظمى ادركها العقل حين تفكر بها وابصرتها العين حين نظرت اليها وخشع الفؤاد امام عظمة خالق هذه الآيات .

قال تعالى : (سنريهم آياتنا فى الآفاق وفى انفسهم حتى يتبين لهم انه الحق) . (سورة فصلت ٥٣) .

ان الارض احد الآء الله على الناس استخلف آدم فيها ومنحه مقاليدها واعطاه المعرفة التى استاهل بها هذه المكانة ان المتامل لآية خلق الارض يدرك ان المشيئة العليا هى المريدة فى تسليم الانسان زمام هذه الارض ارادة الحق هى التى اطلقت يد الانسان تعمر وتكشف ما فى الارض من قوى وطاقات وكنوز وخامات .

والحديث عن النعم التى اودعها الخالق فى الارض يطول ويطول وسوف نواصل ان شاء الله الحديث عن آيات العظمة فى خلق الارض ومهما اوتينا من العلم فلن نستطيع حصر نعم الله فى الارض فقط ومهما اوتينا من العلم لن نبلغ علوم الله ولا حتى نبلغ قطرة بسيطة فى علوم الله .

وامام عظمة آيات الحق وآثاره فى مخلوقاته لابد للانسان ان يعرف الله حق المعرفة وينزهه حق التنزيه ويعبده حق العبادة ، وان الذين لايرون آيات الله فى كل ما خلق هولآء كلهم لا يعرفون الله .

قال تعالى : (وسخر لكم ما فى السموات وما فى الارض جميعا منه . ان فى ذلك لآيات لقوم يتفكرون) . (سورة الجاثية ١٣) .

مالمسورات

كان الرسول ﷺ يردد اثناء الوضوء للصلاة : (اللهم اغفر لى ذنبى ووسع لى فى دارى وبارك لى فى رزقى).

وبعد ان يفرغ من الوضوء يقول : (اشهد ان لا اله الا الله وحده لاشريك له . واشهد ان محمدا عبده ورسوله . اللهم اجعلنى من التوابين واجعلنى من المتطهرين).

أدب الألفاظ

ومن ادب الالفاظ : الايسب المؤمن (الدهر).

فعن ابى هريرة ﷺ عن النبى ﷺ قال : «قال الله تعالى : يسب بنو آدم الدهر ، وانا الدهر .. بيدى الليل و النهار !!».

وعنه عن النبى ﷺ قال : «يقول الله عز و جل : يؤذينى ابن آدم ، يسب الدهر .. وانا الدهر .. اقلب الليل والنهار». (رواها الثلاثة)

وعنه النبى ﷺ قال : قال الله عز و جل : يؤذينى ابن آدم .. يقول : يخيبة الدهر .. فلا يقولن أحدكم يا خيبة الدهر ، فإنى أنا الدهر .. أقلب ليله ونهاره .. فإذا شئت : قبضتهما».

(رواه مسلم والامام احمد)

اول من كتب بسم الله

اول من كتبها نبينا محمد ﷺ.

وقصة ذلك ان قريشا كتبت فى جاهليتهم (باسمك الله) كما حدث فى صلح الحديبية حينما تمسكت بذلك ، فكان النبى ﷺ يكتب كذلك ، ثم انزل عليه (بسم الله مجراها ومرساها) فأمر ﷺ ان يكتب فى صدور الكتب (بسم الله) ثم نزلت (قل ادعو الله او ادعو الرحمن) فكتب (بسم الله الرحمن) ثم نزلت (انه من سليمان وانه بسم الله الرحمن الرحيم).

فجعل ذلك فى صدور الكتب ، ثم كتبت البسملة فى اول كل سورة من سور القرآن سوى (براءة).

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائما أبدا ... على حبيبك خير الخلق كلهم

هو الحبيب الذى ترجى شفاعته ... لكل هول من الأهوال مقتحم

Transliteration	Translation	Arabic
13 Li-yau-mil-faṣl.	13. To the Day of Decision!	لِيَوْمِ الْفَصْلِ
14 Wa māa ad-raa-ka maa yau-mul-faṣl.	14. And what shall make you understand, what the Day of Decision is?	وَمَا أَدْرَاكَ مَا يَوْمُ الْفَصْلِ
15. Wai-luiny-yau-ma-i-zil-lil-mu-kaz-zi-been	15. Woe to the beliers on that Day!	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ
16. A-lam nuh-li-kil-aw-wa-leen.	16. Did We not destroy the earlier generations?	أَلَمْ نُهْلِكِ الْأَوَّلِينَ
17 Ṣum-ma nut-bi-'u-hu-mul-aa-khi-reen	17 (And) then We shall make the later ones follow them	ثُمَّ نُتْبِعُهُمُ الْآخِرِينَ
18 Ka-zaa-li-ka naf-'a-lu bil-muj-ri-meen	18 Thus do We deal with the guilty.	كَذَٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ
19 Wai-luny-yau-ma-i-zil-lil-mu-kaz-zi-been.	19. Woe to the beliers on that Day!	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ
20 A-lam nakh-luk-kum-mim-maa-im-ma-heen.	20. Did We not create you from a base fluid,	أَلَمْ نَخْلُقْكُمْ مِنْ مَاءٍ مَهِينٍ
21 Fa-ja-'al-naa-hu fee qa-raa-rim-ma-keen.	21 Then placed it in a secure repository	فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ
22 I-laa qa-da-rim-ma'-loom	22 For an appointed term?	إِلَىٰ قَدَرٍ مَعْلُومٍ
23 Fa-qa-dar-naa, fa-ni'-mal-qaa-di-roon	23 So We determined, How Excellent Determiners We are!	فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ
24 Wai-luny-yau-ma-i-zil-lil-mu-kaz-zi-been	24. Woe to the beliers on that Day	وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ
25 A-lam naj-'a-lil-ar-ḍa ki-faa-tan	25 Have we not made the earth a container	أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا
26. ah-yāā-anw-wa am-waa-tanw-	26. For the living and for the dead;	أَحْيَاءً وَأَمْوَاتًا
27 wa-ja-'al-naa fee-haa ra-waa-si-ya shaa-mi-khaa-tinw-wa as-qai-naa-kum-māā-an fu-raa-taa	27 And We set therein soaring mountains and gave you sweet water to drink	وَجَعَلْنَا فِيهَا رَوَاسِيَ شَامِخَاتٍ وَأَسْقَيْنَاكُمْ مَاءً فُرَاتًا

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

SOO-RA-MUR-SA-LAAT	SOO-RA-TUL-MUR-SA-LAAT	سُوْرَةُ الْمُرْسَلٰتِ
Revealed at Makkah	Mak-keey-yah	
SECTIONS 2	Ru-koo-'aa-tu-haa 2	
VERSES 50	Aa-yaa-tu-haa 50	
Bis-mil-laa-hir-raḥ-ma-nir-ra-ḥeem	*In the name of Allah, the All-Compassionate, the Most Merciful*	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
RU-KOO' 1	SECTION 1	ركوع ١
1 Wal-mur-sa-laa-ti 'ur-fan	1 By the sent ones (the winds) blowing gently,	وَالْمُرْسَلٰتِ عُرْفًا ۝
2 fal-'aa-ṣi-faa-ti 'aṣ-fanw-	2 Then by those raging (winds) blowing violently,	فَالْعٰصِفٰتِ عَصْفًا ۝
3 wan-naa-shi-raa-ti nash-ran	3 And by the carrying ones (the winds) dispersing,	وَّالنّٰشِرٰتِ نَشْرًا ۝
4. fal-faa-ri-qaa-ti far-qan	4 Then by the separating ones (the winds) separating,	فَالْفٰرِقٰتِ فَرْقًا ۝
5. fal-mul-qi-yaa-ti zik-ran	5 Then by the conveying ones (the Angels)conveying the Message,	فَالْمُلْقِيٰتِ ذِكْرًا ۝
6 'uz-ran au nuz-raa	6 (These are) to excuse or to warn,	عُذْرًا اَوْ نُذْرًا ۝
7. In-na-maa too-'a-doo-na la-waa-qi'.	7 Indeed, what you are promised is sure to happen	اِنَّمَا تُوْعَدُوْنَ لَوَاقِعٌ ۝
8 Fa-i-zan-nu-joo-mu ṭu-mi-sat,	8 So, when the stars will be put out,	فَاِذَا النُّجُوْمُ طُمِسَتْ ۝
9 Wa i-zas-sa-mãa-u fu-ri-jat,	9 And when the sky will be cleft	وَاِذَا السَّمَآءُ فُرِجَتْ ۝
10. Wa i-zal-ji-baa-lu nu-si-fat,	10 And when the mountains will be blown off,	وَاِذَا الْجِبَالُ نُسِفَتْ ۝
11. Wa i-zar-ru-su-lu uq-qi-tat.	11 And when the Messengers shall be assembled at their set times	وَاِذَا الرُّسُلُ اُقِّتَتْ ۝
12. Li-aiy-yi yau-min uj-ji-lat.	12 To what day shall they be deferred?	لِاَيِّ يَوْمٍ اُجِّلَتْ ۝

Transliteration	Translation	Arabic
24 Faṣ-bir li-ḥuk-mi rab-bi-ka wa laa tu-ṭi' min-hum aa-s̱i-man au ka-foo-raa.	24 So be patient for the command of your RABB (Guardian-Lord), and do not obey a sinner or an ungrateful one among them.	فاصبر لحكم ربك ولا تطع منهم آثما أو كفورا ۝
25 Waz-ku-ris-ma rab-bi-ka buk-ra-tau-wa a-ṣee laa	25. And remember the name of your RABB (Guardian-Lord) morning and evening.	واذكر اسم ربك بكرة وأصيلا ۝
26 Wa mi-nal-lai-li fas-jud la-hoo wa sab-biḥ-hu lai-lan ṭa-wee-laa	26 And during (some part of) the night, prostrate yourself before Him and glorify Him till late at night	ومن الليل فاسجد له وسبحه ليلا طويلا ۝
27 In-na hāa-u-lāa-i yu-ḥib-boo-nal-'aa-ji-la-ta wa ya-za-roo- na wa-rāa-a-hum yau-man s̱a-qee-laa	27 Surely, these (people) love the immediate reward (of this world) and have put behind them (the thought of) a Grievous Day.	إن هؤلاء يحبون العاجلة ويذرون وراءهم يوما ثقيلا ۝
28 Naḥ-nu kha-laq-naa-hum wa sha-dad-nāa as-ra-hum	28 We have created them, and strengthened their joints	نحن خلقناهم وشددنا أسرهم
Wa i-zaa shi'-naa bad-dal-nāa am-s̱aa-la-hum tab-dee-laa.	And when We wish, We shall replace (them) by their likes—a (complete) replacement	وإذا شئنا بدلنا أمثالهم تبديلا ۝
29 In-na haa-zi-hee taz-ki-rah Fa-man shāa-at-ta-kha-za i-laa rab-bi-hee sa-bee-laa	29 Indeed, this is a Reminder, so whosoever wills, let him take a way to his RABB (Guardian-Lord)	إن هذه تذكرة فمن شاء اتخذ إلى ربه سبيلا ۝
30 Wa maa ta-shāa-oo-na il-lāa ainy-ya-shāa-al-laah	30 And you cannot will except that which Allah Wills	وما تشاءون إلا أن يشاء الله
In-nal-laa-ha kaa-na 'a-lee-man ḥa-kee-maa	Surely, Allah is All-Knowing, All-Wise	إن الله كان عليما حكيما ۝
31 Yud-khi-lu mainy-ya-shāa-u fee raḥ-ma-tih	31 He admits into His Mercy whom he wills,	يدخل من يشاء في رحمته
Waẓ-ẓaa-li-mee-na a-'ad-da la-hum 'a-zaa-ban a-lee-maa	And (as for) the wrongdoers, He has prepared for them a woeful torment.	والظالمين أعد لهم عذابا أليما ۝

CHAPTER 76 AD-DAHR ENDS HERE ____ الدهر ـ ۷٦ تمت هنا بحمد الله السورة

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

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Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ṣ=ث ḥ=ح ẓ=ز ṣ=ص ḍ=ض ṭ=ط ẓ=ظ '=ع ʼ=ء (Jerk)
Bold *Madd* آ=ãã ءُو=ōō ءِی=ēē Fine *Madd* آ=ãa ءُو=ōo ءِی=ēe

RU-KOO' 1 (Contd.)	SECTION 1 (Contd.)	ركوع ١ (متبع)
19. Wa ya-too-fu 'a-lai-him wil-daa-num-mu-khal-la-doon	19 And youths ever-blooming move about (to serve) them	وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ
I-zaa ra-ai-ta-hum ḥa-sib-ta-hum lu'-lu-am-man-soo-raa	When you look at them, you would think them to be pearls strewn	إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا ﴿١٩﴾
20. Wa i-zaa ra-ai-ta ṯam-ma ra-ai-ta na-'ee-manw-wa mul-kan ka-bee-raa	20 And (O Prophet), when you look there, you shall see blessing and a great kingdom	وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٢٠﴾
21 'Aa-li-ya-hum ṯi-yaa-bu sun-du-sin khuḍ-runw-wa is-tab-raq	21 Upon them shall be garments of fine green silk and heavy brocades	عَالِيَهُمْ ثِيَابُ سُندُسٍ خُضْرٌ وَإِسْتَبْرَقٌ
Wa ḥul-lōo a-saa-wi-ra min fiḍ-ḍah,	And they shall be adorned with bracelets of silver;	وَحُلُّوا أَسَاوِرَ مِن فِضَّةٍ
Wa sa-qaa-hum rab-bu-hum sha-raa-ban ṭa-hoo-raa.	And their RABB (Guardian-Lord) shall give them a pure drink to drink	وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢١﴾
22. In-na haa-zaa kaa-na la-kum ja-zãã-anw-wa kaa-na sa'-yu-kum-mash-koo-raa	22. Surely, this is for you a reward, and your endeavour is appreciated	إِنَّ هَٰذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُم مَّشْكُورًا ﴿٢٢﴾
RU-KOO'2	SECTION - 2	ركوع ٢
23. In-naa naḥ-nu naz-zal-naa 'a-lai-kal-qur-aa-na tan-zee-laa.	23 Surely, it is We Who have sent down upon you the Quran gradually.	إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنزِيلًا ﴿٢٣﴾

ROAD TO RIGHTEOUSNESS

Sin is the ugliest event in one's life as it deprives one of human sense which alone entitles him to be at the head of the rest of Creation. Sin is in fact as engagement with Satan (Iblees), the First Rebel of God, who refused to carry out His Command:-

And behold, We said to the angels: "Bow down to Adam: And they bowed down Not so Iblees, he refused and was arragant: he was of those who reject faith. (Al-Quran 2·34) And instead took a vow to incite God's people to similar refusal and rebellion—

> Then I will come down upon them in front of them, from behind them,
>
> from their right and from their left
>
> And you will not find most of them thanksgiving. (7·17)

Satan is thus man's avowed and eternal enemy and is always after him to mislead and betray as did he misguide—Adam and Eve·

> Then Satan insinuated to them
>
> that he may open to them that of their shame which was obscure from their perception,
>
> and said: Your Lord has only forbidden you from this tree
>
> lest you ever become angels or may become the everliving (immortals)
>
> And he swore to them both: Indeed I am one of your sincere advisers
>
> so he let them down be deceit
>
> And when they tasted (the fruit of) the tree, the nudity of their private parts became apparent to them.
>
> And their Lord called to them'
>
> Had I not forbidden you from approaching that tree
>
> and told you that Satan is your obvious enemy. (7:20-22)

Time spent in sinful thoughts or acts is therefore the time spent with Satan and alas in complete oblivion of the presence of God, Who is nevertheless always with us. What a grievous wrong and fatal mistake therefore a sin is

After putting a brave fight to resist the evil and seeing no chance of success, the human conscience withdraws to itself and watches in mournful silence how one is overtaken by sinful passions The sad episode may not leave a bad taste in the mouth momentarily but it does certainly leave a scar on the heart and mind of man and weakens his resistance next time when he has an encounter with Satan It burns a hole in the heart as it were, or in the words of the Holy Prophet Muhammad *(Sallallahu alihi wa sallam)* makes a black dot on the heart If, God forbid, one goes on living in sin, the heart is all covered with black dots it has no rest and finds little peace It runs after sensuous pleasures tearing out from one's breast Finally it leaves one rolling in the dirtiest gutter of degradation and to a most disgraceful end

The lesson to be learnt is that we should always remember God, feel His presence and never put Him out of our mind We have seen that Satan gets the better of one only when one tries to live by oneself; when one assumes too much and takes upon oneself a burden heavier than one can carry There is a beautiful verse in the Quran which tells what to do in such a situation—

> O our Rabb, do not make us carry a burden for which we have no strength . .. (2·286)

Should we not then avail ourselves of His powerful support and keep Satan at bay and out of bounds, for it is he who incites our passions and whispers sinful suggestion into our head? There is also no need for a sinner to lose heart. He can without the least delay get his sins washed out and earn forgiveness. The Almighty is too pleased to help a sinner to rehabilitate himself. God is all Powerful and He is most Merciful too. There is therefore, nothing to fear if one calls upon Him, his Lord and Master, the moment some worng has been done.

No sooner one repents and makes a promise to be good, God will have compassion on him and cover him with His mercy One can repent as many times as he may have gone astray inadvertently One has the chance to repent and ask for forgiveness till the last moment The door remains open as long as one is alive

Life is a great asset and a blessing It affords us the great privilege of seeking God's Mercy. To know the right way to recovery is to give one's conscience a chance to play its part The conscience would need a little moral support from you to be active and strong to fight your battles successfully Morals are not what one may take them to be. They are to be found in the Book of God, the only one preserved in pristine purity God has laid down in the Quran an all-time code of Ethics for the entire course of one's experiences through life. We should therefore, master it thoroughly and put it into practice to live like human beings and not like animals who have no code of life and they do as they feel like

Sin is to be feared but once it has somehow come to be, one should cast it out at once with God's help through repentance. God will get it obliterated in no time and set the sinner free once again from the fearsome experience of having committed a sin.

****

The Islamic Society is a Political Democracy because it establishes the *State on the basis of the formula:* "Government of God for the people by the people." When Islam emphasises the sovereignty of God it means that no human being has the right to rule over other human beings. The head of the state, his cabinet and *his parliament* all of them are merely agencies elected by the people under the Law of God and the Divine mandate to carry out the administration as Agents and Servants of God and representatives of the people. In the Islamic political order of supremacy on the human level has been given not to person or persons but to Law.

The democracy is built on the principle of Sovereignty of God and the no-party system of Islam. This is because the right of legislation rests in a modern democracy with the people which always means the majority, and in Islam it vests in God which means it is represented in the will of every single individual who is the citizen of the Islamic State.

Middle Path

The seventh basic feature of Islamic ideology consists in the principle of the "Balance". Islam has laid down the general rule of adopting the middle path in our outiok as well as our action; and this principle manifests itself on different levels. For instance, it is the major shortcoming of all the non-Islamic religions and ideologies that they are one-sided. They sacrifice either this world or the next. Islam, in its turn, strikes a happy balance between the demands of this world and the requirements of the next, thus giving to us that balanced ideology which alone can ensure true and comprehensive success.

Then, Islam is neither a "loose" system or "rigid" rather, *it strikes* a balance between the "permanent" and the "changeable" by giving fundamental and unchanging principles and laws in Quran Majeed and the *Sunnah*, and by establishing the institution of *Ijtihad* for effecting adjustments in difference to the *changing modes of* human problems.

The fundamental and the unchanging principles and laws are for all time because they are based on the fundamentals of human nature, and human nature is unchangeable. The modes of human problems do change and vary from group to group, and hence the principle of flexibility which Islam permits in that domain.

In the sphere of Politics, Islam effects a most healthy balance between the rights of the state and the rights of the citizens, thus avoiding totalitarianism and anarchy both.

In the domain of economics, Islam resolves the conflict of Capital and Labour by ensuring the genuine rights of both, and thus streers a middle course between Capitalism and Communism.

The eighth basic feature of Islamic ideology is that it is not merely theoretical. The Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* did not confine himself to giving sermons and laying down rules of conduct but also put into practice what he taught. And while his teahing covered every aspect of human life, his practical example covered every *field* of human activity. Thus Islam has given not only a complete theory of human belief and conduct but also a perfect pattern, and this feature of Islamic ideology is again unique in the known history of mankind.

The ninth basic feature of Islamic ideology is its simplicity. The Creed of Islam—*Laa-ilaa-ha il-lal-laah, mu-ham-ma-dur Rasoo-lul-laah*—is the simplest and the most well-defined in the world, and Islam prescribes no mystifying beliefs and no mysterious rites and ceremonies.

The tenth basic feature of Islamic ideology is that it is allied to Reason, namely, instead of demanding blind acceptance on basis of "Believe in it and you will be saved", the Quran Majeed makes fervent appeals on page after page to employ reason in understanding the truth, the beauty and grandeur of its teaching. The same cannot be said of any other religion of the world.

Islam has not only harmonised the roles of Reason and Revelation in the domain of human problems, but *it has also laid* special emphasis on the cultivated physical sciences- a pursuit which is a sacred obligation according to Quran Majeed which, on page after page, makes the most passionate and impressive appeals to investigate the multifarious natural phenomena and thus to realise the Word of God in the *Work of God*, and also to harness the *natural forces* for the realisation of human destiny in terms of the Vicegerency of God.

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The third stage at which the principle of Unity manifests itself is that of humanity. According to Islam, all human beings, whether white or black, red or yellow, Europeans or Africans, Westerners or Orientals, form one family. And here Islam has laid the foundations of the Fundamental Human Rights which is Islam's major contribution in the field of social relations.

The fourth stage at which the principle of Unity manifests itself lies in the realm of knowledge. Because all the different parts and things of the world are organically inter-related. According to Islam, humanity can attain true knowledge and derive proper benefits from the pursuit of knowledge, not by segregating the different departments of knowledge, not by separate water-tight compartments—a blunder which the modern Western civilisation has committed—but the channelising the different currents of knowledge into a unitary stream. Here Islam has given the great principles of Correlation of Knowlege.

The fith stage at which the principle of Unity manifests itself is that of human personality. Islam regards the different factors that go to make up the individual as only different facts and aspects of the same thing. The human personality, according to Islam is essentially a Unity. It is an organic whole and its proper development is possible only if every aspect of human life receives the fullest attention due to it and is treated not as an isolated phenomenon but as an interlinked reality. Surely, the distinction of the "religious" and the "secular" is totally alien to Islam. This comprehensive Islamic view of the human personality stands in sharp contrast with the partial view of personality presented and upheld by the non-Islamic religions, on the one hand, and by the Western Secularism and Communism, on the other.

Based on Divine Revelation

The fourth basic feature of Islamic ideology is the emphasis on Divine Revelation as the basic source and the foundation of human guidance. Islam teaches that when Almighty Allah created the first human being namely, Adam, He revealed to him the "knowledge of all things" and made him the first prophet. After that He continued to send down guidance through Revelation given to His different Messengers and sent to all the races and peoples of man-kind. This process of educating humanity continued till the time of the Holy Prophet (*Sallallahu alaihi wa sallam*), after whom the door of Divine Revlation was sealed. Thus, according to Islamic ideology, it is Divine Revelation which fed the human civilisation from the beginning and through the different epochs of human history until with the advent of the Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*) mankind attained the stage of maturity and was no more in need of Divine spoon-feeding. The last revealed Book, i.e. the Quran Majeed, has retained its pristine purity up to this day and will abide with humanity in this stage of purity up to the Last Day.

The salvation of humanity has always been and will always be grounded basically in Divine Revelation. This does not mean that Islam in any way deprives human reason of its true place in human affairs. Indeed Islam has laid the fullest emphasis on the importance of Reason and on the cultivation of knowledge and all its branches. Side by side with that, however, Islam also emphasises the limits of human reason. For instance Islam teaches that human reason is absolutely incapable of solving the ultimate problems. In the domain of social problems also Islam holds the view that human reason must commit blunders if it is not guided by Divine Revelation. Moreover, Reason has attained its present state of development basically through its culture and training by Divine Revelation, during the by gone ages.

The fith basic feature of Islamic ideology is its teaching concerning man and his relation with the world. Islam proclaims that man is the vicegerent (*Khalifat*), of God on earth. Now, what does this term signify? In the first instance, man is to act as the Agent of God in all the spheres of life, whether they refer to morals or economics or politics or any other department of human activity. This great idea opens the door to dynamic spirituality and leads mankind on the road to truly healthy civilisation. Secondly, man has been endowed by God with certain capabilites whereby he can subjugate the natural forces and harness them to his use, thereby participating so to say, in the creative activity of God.

This is a revolutionary idea which Islam introduced in human thought. With this idea Quran Majeed wide opened the gates of scientific and technological advancement for humanity and dealt a crushing blow to nature-worship which had marred the outlook of the idolatrous relitions of the world.

The sixth basic feature of Islamic ideology is that it is a thorough-going Democracy. The society which Islam builds is at one and the same time a Spiritual Democracy, a social democracy and a political democracy. It is a Spiritual Democracy becaus in Islam there is no priesthood, namely a privileged class or dynasty or religious leaders who might act as intermediaries between man and God. All other religions of the world establish priesthood and consequenly establish spiritual oligarchy.

The Islamic Society is a Social Democracy because Islam establishes a classless social order in which the standard of preference and superiority is neither tribe nor dynasty nor race nor wealth nor even administrative leadership, but only character.

THE ISLAMIC IDEOLOGY

By Maulana Dr. Fazl-ur-Rehman Ansari

Human consciousness is either Empirical or Physical, Theoritical or Rational, Moral or Aesthetic and Spiritual. There are five different phases of human activities, namely, physical, mental, moral, aesthetic and spiritual. These five phases of activities bear reference to the five sets of the same values. The differences in human ideologies and the distinction in human civilizations are based always on the emphasis which is laid in them on the different values.

The ideology of the ancient Hindu civilization was Mystico-Intellectual in which the mystical element was dominant and the intellectual value was its servant. Besides that, the physical value was considered to be a necessary evil and the moral value was treated as an adjunct of the mystical twist. That ideology created a wealth of mystic experience and philosophical hair-splitting but failed to make any great contribution in the domain of empirical sciences.

The Greek civilization was Empirico-Intellectualistic. Consequently, the Greeks failed to make that contribution in the field of mystic experience and abstruse philosophical hairsplitting which the Hindus could make. Their outlook was more rational and realistic, although their greatest philosophers show signs of inability to escape from the clutches of superstition.

The ideology of the modern Western civilisation is Empirico-Aesthetic-Intellectualistic. In this ideology the physical value is the most basic, while the mental and the aesthetic are conjoined as subservient values, and the moral value is viewed in a utilitarian perspective and as a matter of expediency.

Basic Features of Islamic Ideology are its spiritual basis and integration of values. Its first basic feature is that it regards the Spiritual Value in the sense of rational spirituality as the most basic value. This value functions in the Islamic system of values as the foundation as well as the life-blood of all the other values which receive their due share in Islam. For, Islam regards all the five values as neccessary and believes in their harmonious blending and integration. Each value should be maintained in its natural place and no value should be unduly curtailed. Of course, the spiritual value is to function as the all-pervading force side by side with being a member in the institutional structure of the PENTAGON.

Making the spiritual value as the foundation means building up the edifice of life on a system of Belief (or, *Imaan*). In Islam, it consists fundamentally in the Belief in the One True God, in His Messengers and in Life-after-death.

Belief

Islam teaches that life moved from within outwards. Belief is the "root" out of which sprouts the "tree" of human endeavour with its different branches of morality, politics, economics, etc. Hence, while Islam takes care of the root as well as of the branches, it lays primary emphasis on the root. For, once the root is strong and healthy—once the love for God has been truly acquired and the loyalty to Him has become undivided and the fear or Final Accountability has taken hold of the heart—the entire human activity proceeds and progresses in a natural manner and towards the most glorious success. This is what happened when the people of Arabia answered the Call of the Holy Prophet Muhammad *(Sallallahu alihi wa sallam)*. The lives of those who embraced Islam at the hands of the Holy Prophet were revolutionized, and their motives and actions both attained such heights of purity as were never attained by any community before or since. The course of their history was changed, and with that was changed the course of the history of mankind.

Islam regards God as the Source of all Guidance. Hence the Guidance it has offered could not but aim at comprehensiveness. This forms the second basic feature of Islamic ideology. For, Islam is not merely a religion built on a few ceremonials, a few moral maxims and a few miracles. It is *"Deen"*, namely, Complete Code of guidance which covers every conceivable department of human activity. Thus, while Islam is essentially a religion, it is also a self-contained culture and a self-sustained civilisation, and its goal is human success in this life as well as in the next.

The notion of the integration of values brings us to the third basic feature of Islamic ideology, i.e., the *Principle of Unity*. In other words, Islam is the religion of *Tawheed* (Unity) which runs through it from the beginning to the end. Its first expression is in the domain of the conception of God. Islam insists that God is one in His being as well as in His Attributes, that He has no partner in His functions and that there is none comparable unto Him. Indeed, the Islamic doctrine of the Oneness of God is the purest and the most exalted in the domain of religion, and it is also the most rational because the latest advances in the realm of scientific philosophy have progressively been in the same direction.

Islam regards the entire cosmos as a unity. It has been brought into being—created *ab novo*—by the One God, hence it is a unity, which means that all its different components and parts are inter related and they function for the achievements of one purpose. This singleness of purpose makes the world a Moral Order.

as a weapon of defence against the wiles and cunning of his foes.

"But if you are constant and do right, not the least harm will their cunning do to you." It is certain he will overcome them ultimatley. "So persevere pateintly, for the end is for those who are righteous." He is sure to achieve his end. The promise made by the Lord to the Israelites, namely, the promise that He would rid them of their foes and bestow on them kingdom and power, was fulfilled on account of their patience alone. The patient have been promised unlimited compensation for their patience. Those who patiently persevere will truly receive a reward without measure." Sulayman bin Qasim has remarked that the requital for every act of ours in known to us, but the reward for patience being unlimited is unknown and beyond our ken. For the patient persons God Almighty has summed up all His praise, guidance and blessings together; and all these have been heaped upon them only and on no body else.

"Give glad tidings to those who patiently persevere, who say when afflicted with calamity: "To God we belong, and to Him shall we return" — they are those on whom (descend) blessings from God, Mercy, and they are the ones that receive guidance "

If ephemeral and temporary pain is borne patiently — and such pain is not intolerable, for intolerable pain is never inflicted on anybody — just think how one is being recompensed for it! What things are being promised to him? And who is it who is promising? Through whose lips assurance is being given? If your heart is enlightened with the effulgence of faith, if it is not encased in a cover and not overturned, if it possesses the sense of perception and intuits these facts, is it not true that pain is a priceless boon for it? Will it not enjoy it? Will it not crave for it and will it not in wild ecstasy give expression to the following lines:

> The poison that He gives me is nothing but sweet
>
> This arrow of His is not vouchsafed to all and sundry!
>
> My bosom Friend never does me a bad turn,
> The bitter he meets out is sweet enough for me.

Now pay heed to the sense of the following tradition:

"Just as an affectionate father takes care of his child, so also God Almighty takes care of His creatures through tribulation. The same were the perceptions of the apostles of the prophet of Islam and by dint of them they sacrificed every worldly possession for the sake of God.

Etiquette demands that while practising patience, there should be no murmurs and grumbling. We should not complain to anybody else save God Almighty of our distress. As Jacob said, "I only complain of my distraction and anguish to God."

> Better if my malady is hidden from the ken of my boastful physicians,
>
> Who knows but that the right remedy may come from the Domain Unseen

Just think over the matter, what does complaining to creatures imply? Only this much that we are complaining of our distress to non-merciful and non-benevolent beings! Such persons will never experience the sweetness of obedience to God in their hearts and soul. The essence of patience lies in concealing tribulations. The treasure-trove of goodness can be obtained by concealing the sufferings, the person who revelaed them had no patience. But if in pain and agony a cry escapes from the lips, it would not be contradictory to patience, provided a complaint is not implied by it and merely relaxation of anguish is aimed at, as by moaning attention is diverted from pain and some amelioration is felt. Consequently there is a commandment about the other type of wail which tells us that it does not conflict with patience and according to the tradition of Imam Ahmad the first type of wail is definitely against patience.

To be persevering and patient while confronted with a disaster means that one should meekly abide by the Divine decree even though one might be naturally feeling pain and grief. One must needs suffer pain, for it is but human to do so. The perfect man, Muhammad *(Sallallahu Alaihi Wa Sallam)* the Prophet of Islam, on the domise of Ibrahim said, 'O' Ibrahim, thy departure from this world has made us sad.' Anyway the pain should not be a mental one, that is such a sad incident should not be considered inopportune and one should reconcile oneself to it. One should repeat the words:

> "What the King does is sweet and pleasant."

and mentally he should say:

> 'The ruler of the Universe knows the art of running the Universe"

Now under the commandment, making use of necessary causes is not only valid but imperative and human nature is such that man doesn't rest until he finds out a solution to his difficulties. If in the use of causes one overlooks them and pays attention to their very source, the causes become more effective. If this method of treatment is applied and all its ingredients are mastered and kept in view, one gradually attains resignation, which is the greatest bliss and a paradise on earth as it were.

(to be continued)

THE CONCEPTION OF WORSHIP (Ibadat) IN ISLAM-IV

By (Late) Mir Valiuddin, M.A., Ph.D.

We should have implicit faith and the greatest devotion. Whenever a true believer is confronted with some distress, he feels an aura of the presence of the Almighty in which he finds such pleasure that he bears the severity of the agony easily and he often does not even feel the pain, due to the predominating influence of His presence. If you are unable to grasp the meaning of the above lines, consider the case of the lovely ladies who taunted Zulaikha. Being enamoured of Joseph's bewitching beauty, they incised the fingers of their hand with knives and did not feel what pain meant! "When they saw him they did extol him and cut their hands " This is also illustrated by the following insight of the Gnostics:

> "By proximity to a beloved being the perception of pain vanishes into thin air "

After attaining perfection in faith and devotion, you will perceive such secrets of mercy and blessing in sickness, distress and starvation that you will exclaim that the Prophet of Islam spoke the truth when he said, "Paradise is enveloped in all those things which the mind dislikes and hell is surrounded by carnal desires and sensuality." "Self" is over-powered by calamities and distress, it becomes petty and sordid, turns towards God Almighty, establishes a contact with Him and severs its relations with all the others and is dead for the world. There is nothing more effective for character-forming than grief; all the blemishes of the mind are cured by grief, the heart is purified and the soul is polished. If you succeed in treating your cardiac diseases by means of grief and distress and attained to the state of patience or perseverance, grief has aided you in achieving the greatest victory and such a grief is better than a thousand joys— the joys on account of which you were a slave to sensuality and licentiousness, were enveloped in darkness and were far from light. You had no contact with the Almighty, the Evil one was your compere, he had complete hold over you and you merited these words:

> "If anyone withdraws himself from the remembrance of (God) Most Gracious, We appoint for him an evil one, to be an intimate companion to him."

After acquiring knowledge of this philosophy of pain, Hazrat 'Umar had declared "I found superlative luxury in patience " When Hazrat abu Bakr Siddiq fell ill, people inquired after his health and asked whether they might send for physician. He replied that the physician had examined him; they asked him what the physician had said; he answered that the physician had told him that "He did what he pleased " Ma'ruf Karkhi would often say "that person is not a faithful slave who does not enjoy the lash of his master, his claims of being honest are false!" In the pockets of some of the Gnostics these words were found written: "Now await in patience the command of thy Lords, for verily thou art in Our eyes." Whenever they were distressed they would glance at this writing and merely considering that God Almighty was aware of their affliction and was witnessing it, would frolic and dance for joy! In view of the above, a few holy men of past ages consoled themselves when in trouble by repeating the above verse! It would be especially comforting for a believer to remember what the Prophet had said in this connection:

"When God loves a person, He involves him in tribulation; if he bears it with patience, He makes him His elected one and if he reconciles himself to Him, He exalts Him to the highest rank."

Now think over a general psychological law. Man can bear some-what easily with ordeals and tribulations when he hopes that he would be granted some good compensation for them. For instance, I am placed in a far off country, away from my native land, cut off from my wife and family, of course it is very tragic for me. But I do not consider it tragic, for at the end of a month I get the remuneration for my services in the form of salary. This remuneration makes me forget my worries, acts as a slave for my wounds Keeping this principle in view, think over the promises and glad tidings which are announced in the Quran to the person who is struggling with tribulation patiently. It seems that all the good attributes of this world and the other are comprised in patience.

According to the research of Imam Ahmad, patience has been referred to in the Quran in 90 places! We shall here mention a few glad tidings which occur in the Quran in favour of a patient person. If he keeps them in view and ponders over them with full confidence and conviction, he would exclaim loudly, "An affliction inflicted by a friend is a gift and it is a sin to wail after receiving it.

Patience endears us to God Almighty

"God loves those who are firm and steadfast " Those who cultivate the habit of patience are dear to God and when one is beloved of God nothing should make him grieve and nothing should daunt him. Again! "God is with those who patiently persevere" and these words are not a mere consolation How can man suffer indignity when God is by his side? He cannot come to any harm When the Lord is on his side enemies are powerless. Patience alone makes one the leader and he is entrusted with the duty of guiding people "And We appointed from among them Leaders, giving guidance under our command, so long as they perservered with patience." The patience of a patient person serves

Such was the Mission of Shah Waliullah which was firmly upheld by the School of Deoband. Maulana Darkhasti carried out the mission of Shah Waliullah and of the Deoband throughout his life.

Maulana Darkhasti was born in a village, Darkhast, in the District of Rahim Yar Khan. He was reared and brought up under the full care of his illustrious father. He had his higher education at Dinpur, and received spiritual training under the guidance of Maulana Ghulam Muhammad Dinpuri. As a student, he was loved by his teachers and held in great esteem and respect by others. He then combined in himself rich scholistic attainments and high spiritual devotion. In addition he developed remarkable power of eloquence.

After his education he took to the teaching career in Sind and Bhawalpur. He had memorised the Holy Quran while he was 11 only. But what made him distinguishing from other Scholars is that he commited to memory the whole *Bukhari Sharif*. Hence he was known not only a *Hafizul Quran* but also *Hafizul Hadith*. He had a style of his own in teaching *Tafseer*.

Maulana Darkhasti was specially interested in establishing *Madrasahs*. One of the *Madrasahs*, he opened at Khanpur, a tehsil in the district of Rahim Yar Khan, which is called *Makhzanul Uloom wal Faiz* which made such exemplary progress that within a short time it became a full-fledged University.

A reference has already been made above that the Deoband School had anti-British political orientation. Maulana Darkhasti was also interested in politics from his youth. He was intimately associated with leaders of the *RESHMI RUMAL TEHRIK*, a secret plan worked out by Maulana Mahmudul Hasan to oust the British from the South Asian soil with the help and collaboration of the States of Afghanistan, Turkey and Germany. But unfortunately owing to its untimely disclosure it met with an abortive end. Maulana Darkhasti used to refer to the *Reshmi Rumal Tehrik* occasionally.

After the passage of the Lahore Resolution in 1940, Maulana devoted a good deal of his time to popularize the idea of Pakistan. To him, Pakistani Movement stood for three things: (1) To be free from the colonial rule and its legacy. (2) To attain emancipation from the perpetual domination of the Hindu majority, and (3) the establishment of a true Islamic state where Muslims would be able to organise their life and society in accordance *with the teachings of the Holy Quran and the Sunnah.*

After the advent of Pakistan, he worked with utmost dedication for the framing of an Islamic Constitution. Such were the services of Maulana Darkhasti for the cause of the enforcement of *Shariah* in Pakistan that after the death of Maulan Ahmad Ali Lahori he was elected Central *Amir* of the *Jamiat Ulema-e-Islam*, Pakistan. He enjoyed this position till his death.

Closely associated with the enforcement of *Shariah* is the issue of the *Tahaffuz-e-Khatm-e-Nabuwat* The importance of the Islamic Ummah can best be appreciated from the following extracts from the writings of Iqbal: "First, that Islam is essentially a religious community with perfectly defined boundaries—belief in the (oneness) of God, belief in all the Propehts and Belief in the finality of Muhammad's Prophethood. The last mentioned belief is really the factor which accuratley draws the line of demarcation between Muslims and non-Muslims and enables one to decide whether a certain individual or group is a part of the community or not."

"Since Islam bases itself on the religious idea alone, a basis which is wholly spiritual and consequently far more ethereal than blood relationship, Muslim Society is naturally much more sensitive to forces which it considers harmful to its integrity. Any religious society, historically arising from the bosom of Islam, which claims a new prophethood for its basis, and declared all Muslims who do not recognise the truth of its alleged revelations as *Kafirs*, must therfore, be regarded by every Muslim as a serious danger to the solidarity of Islam This must neccessarily be so; since the integrity of Muslim society is secured by the idea of the Finality of Prophethood alone."

Maulana Darkhasti's efforts at the *Tahaffuz-i-Khatmi-i-Nabuwat* went a long way to have the Qadianis declared a Non-Muslim Minority. It may be added that the issue of *tahaffuz-i-khatme-i-Nabuwat* was so dear to the Maulana that he continued this mission till the last moments of his life.

Death is inevitable. Almighty Allah alone is ETERNAL and EVER-LIVING. All else are mortal.

> "Every soul has to taste death." (3:185)

> "And it is not possible for any one to die except by Allah's Command (for which) a time is laid down. (3:145)

As every one has to die Maulana Darkhasti could not be an exception.

Maulana Darkhasti breathed his last on 26th August 1994 at 6.00 a.m. at the age of 105.

> "Surely, we are entirely Allah's and, indeed, to Him we are to return." (2:156)

His dead body was laid to rest at Dinpur His funeral procession was attended by the ulemas, political leaders, religious scholars and thousands of his followers and admirers. Although he is not with us but his achievements for Islam and the Muslim *Ummah* will ever remain inspiring the present and future generations.

His death marks the end of the bright chapter of the learned ulemas without whose dedicated services the Muslim Community of Pakistan would not have enjoyed the solidarity and religious awakening which it enjoys today.

We share the mourning and grief of Maulana's demise. We offer heartfelt condolence to the bereaved family as well as his followers and admirers. We wish their succour and fortitude to bear this loss and deprivation.

And we pray that almighty Allah may shower His Blessings and favour on the departed soul. *Ameen.*

yaqeen

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In the name of Allah, the All-Compassionate, the Most-Merciful

MAULANA MUHAMMAD ABDULLAH DARKHASTI: HIS SERVICES TO ISLAM AND MUSLIM UMMAH

"Then whoso follows My guidance

On them shall be no fear and neither shall they grieve."
(Quran 2:38)

Whoever of them believed in Allah and the Last Day and did good deeds.

So for them is their reward

with their Rabb (Creator and Sustainer)

and there is no fear for them and neither shall they grieve."
(Quran 2:62)

Maulana Muhammad Abdullah Darkhasti was an Eminent Scholar, an outstanding Teacher and a celeberated Religious leader. In all these capacities, he advanced the Mission of Shah Waliullah of Delhi.

In the period immediately following the death of Aurengzeb Alamgir, the Muslim Society headed towards rapid decline. The political structure *which had moulded the heterogenomus* elements into a coherent whole, degenerated into a loose congeries of small Sultanates and Kingdoms. The economic system designed by Islam to provide equal opportunities for all and to safeguard against the accumulation of wealth within a few hands collapsed, giving way to inequalities of worse type. In Arts, Science, and Commerce, a serious stagnation resulted. The religion which preached pure monotheism gave way to numerous innovations and superstitions.

In such situation when the Muslim society was overtaken by chaos and confusion with political instability to cope *with the forces of dimension* and decline, Shah Waliullah appeared on the historical scene and took up the task of *its reconstruction*. He devoted all his energies to present Islam in its pristine purity in accordance with the teachings of the Holy Quran and the *Sunnah*. Of all what is most creditable, is that he recaptured and reasserted the dynamic character of life. To meet demands of change and continuity, he emphasized the need for *ijtihad*. Himself resorting to the priciple of *ijtihad*, he ventured to translate the Holy Quran.

Shah Waliullah's academic mission was epitomized in the Theological Seminary of Deoband, which was founded by Maulana Muhammad Qasim Nanotavi and Maulana Rashid Ahmad Gangohi, both disciples of *Maulana Haji Imdad Ullah Muhajir* Makki. "The School of Deoband did not denounce Western Education, not antithetically or in posture of opposition, but on the plea that Islamic Traditionlist Sciences were running the risk of extinction in India and *needed a School specializing exclusively* in them to arrest this risk."

In politics, the Deoband was the antithesis of Aligarh. It denied the *"financial patronage of the British* Indian Government, and developed a tradition of distrust of, and later hostility to, *the British presence in India*".

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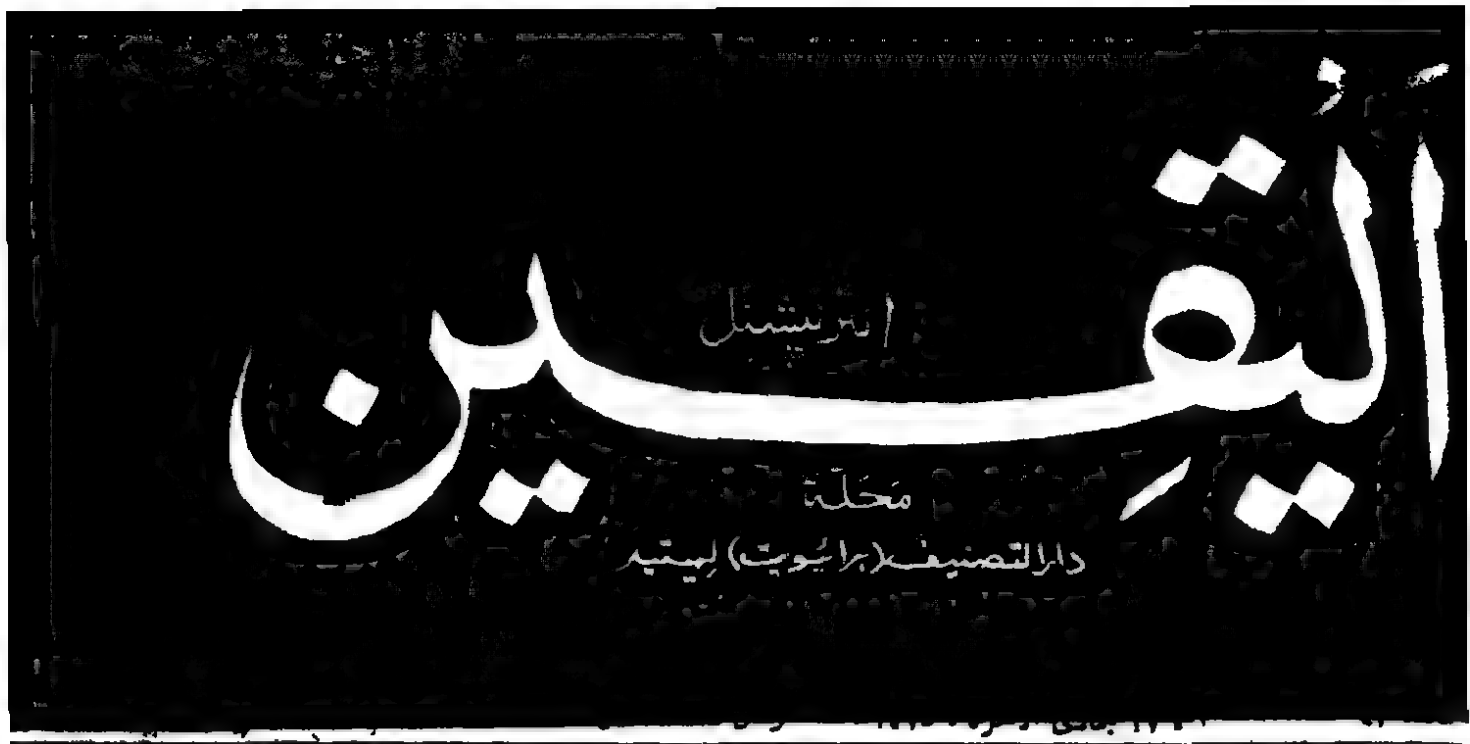
QUR'AN MAJEED

ARABIC TEXT, ITS TRANSLITERATION AND TRANSLATION INTO ENGLISH.

Part 29, Chapter 76, Verses 19 to 31, Chapter 77, Verses 1 to 27

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

جذبه لحن القرآن المجيد الى دين الاسلام

- من المستحيل ان يكون القرآن من اصل بشرى — انه بالتاكيد وحى من الله تعالى ۔

- فى القرآن آيات كثيرة تدل على انه معجزة خالدة تبقى عجائبها الى يوم القيامة ۔

علامات حب الرسول صلى الله عليه وسلم

- علامة حب الله حب القرآن وعلامة حب النبى صلى الله عليه وسلم حب سنته الغراء ۔

اهمية الاستغفار :

- الاستغفار لرفع الكرب والضيق والقلق عن الانسان ۔

بسم الله الرحمن الرحيم

بلغ العلى بكماله　　كشف الدجى بجماله
حسنت جميع خصاله　　صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك .

جذبه لحن القرآن المجيد الى دين الاسلام

بقلم : الدكتور حميد الله (مترجم من الانجليزية)

اعرف رجلا فرنسيا جيليس جلبرت كان موسيقارا من حيث مذاقه ، فطرته ومهنته وكان يقر كثيرا ما وفى كل مكان ان المعيار الحقيقي الوحيد لحضارة قوم وثقافته هو مستوى هواه للموسيقى .

اتفق ذات يوم انه استمع لقارئ مسلم يتلو القرآن الكريم وما لبث ان افتتن جلبرت بتلك التلاوة . كانت التلاوة فى نظره بمثابة موسيقى غاية فى القوة والاثر حتى كان يريد ، اينما ذهب ، ان يستمع الى قراءة القرآن . والولع فى نفسه للقراءة كان على اشده اذا قيل له انما سمعه لم يكن شعرا بل كان نثرا . هذا الامر العجيب جعله يتأمل : ان الاشعار فى اية لغة وكل لغة لها حلاوة ومن الممكن قياسها وتقطيعها اما النثر فلا يتميز بهذه الميزة فى اية لغة . لماذا هذه الخصوصية الاستثنائية للعربية . ثم تعلم الكتابة العربية و شرع فى قراءة القرآن بنفسه . اشترى نسخة جيبية الكتاب المقدس وحمله دائما معه . فضلا عن ذلك اخذ يحفظ عن ظهر قلب بعض الآيات القصيرة . وفى النهاية قرر ان ياخذ قفزة الى الاسلام وسار بذلك حميد الله جيلبرت .

يحكى الدكتور محمد حميد الله يقول : وكان اول لقائى معه فى استانبول منذ نحو عشرين سنة مضت وكان هناك انه فسر لى نظريته او اكتشافه وذلك ان الشعر يمكن تقطيعه وقياسه بدقة رياضية فى اية لغة ولكن لايمكن ذلك بالنسبة لاعمال نثرية ، كانت اللغة لغة كلاسيكية او جديدة ، والاستثناء الوحيد لهذه المزية المذهلة هو اللغة العربية ومنها لغة القرآن . فمن المستحيل ان يكون القرآن من اصل بشرى وانه بالتاكيد وحى من الله تعالى وذلك لان آياته يمكن تقطيعها وقياسها ككلمات شعر . هذا الى حد انه اذا سقط حرف واحد من آية من آيات القرآن لا يلبث حتى ينكشف النقص فورا عند السماع .

تأثرت بهذه الظاهرة ولكنى لم اهتم اهتماما كبيرا بها لانى لم اكن موسيقارا . على انه زار الجامعة ذات يوم للقائى وكان مضطرب البال ، قلقا ، ثائرا ، مرتعشا وحائرا للغاية قال لى : اظن ان اجدادكم قد اضاعوا بطريقة ما او اهملوا بعض كلمات القرآن . ثم اوضح مطلبه بقوله ان فى سورة النصر (١١٠) اذا جاء

متبع على الصفحة ٨٤

علامات حب الرسول صلى الله عليه وسلم

من علامات حب الرسول صلى الله عليه وسلم حب القرآن لان القرآن كتاب جاء به الرسول الكريم صلى الله عليه وسلم وهو كتاب يهدى الناس الى الحق والفلاح والايمان والجنة :

ان هذا القرآن يهدى للتى هى اقوم ويبشر المؤمنين الذين يعملون الصلحت ان لهم اجرا كبيرا ٥ (الاسراء : ٩)

وننزل من القرآن ما هو شفاء ورحمة للمؤمنين . . . (الاسراء : ٨٢)

يهدى به الله من اتبع رضوانه سبل السلام ويخرجهم من الظلمت الى النور باذنه ويهديهم الى صراط مستقيم .

(المائدة : ١٦)

هذا الى حد ان كان القرآن خلق النبى صلى الله عليه وسلم كما قالت السيدة عائشة رضى الله عنها : كان خلقه القرآن فاذا كان القرآن نفسه خلقه فمن علامة حب الرسول العمل على القرآن . وتعليمه وتعلمه وفهمه وتدبره ورعاية احكامه واقامة حدوده . فمن شأن المؤمن الاهتمام بالوفاء بحقوق القرآن كما حث على ذلك الله ورسوله

يقول الشيخ سهل تستری رحمه الله تعالى : علامة حب الله حب القرآن . وحب النبى صلى الله عليه وسلم حب سنته القراء والتمسك بها . وعلامة حب السنة حب الحياة الآخرة البغض الى الدنيا و ما فيها من المغريات وعلامة البغض الى الدنيا التورع والامتناع عن جمع واكتناز متاع الدنيا وزخارفها الا بقدر ما يكفى العيش الى اخ فى الدنيا فى ضوء احكام الشريعة والتزود للآخرة .

روى عن امير المؤمنين سيدنا عثمان بن عفان رضى الله عنه ان كانت القلوب منزهة وخالية من الارجاس والشوائب لمالت الى القرآن الكريم ولما شبعت من بركاته اللانهائية وكيف يأتى الاشباع من القرآن وهو كلام المحبوب وكلام المحبوب هو غاية العاشق وهذه هى كيفية القلوب الطاهرة المنزهة من ادناس الشرك والطمع والمنورة بنور الايمان .

والحقيقة ان المقياس لقياس محبة الله والرسول هو القرآن والسنة والتمسك والعمل باحكامها . فعلى المسلم ان يزرع فى قلبه بزور حب القرآن والسنة ليتشبع قلبه بحب الرسول

تقديم : اقبال حسين انصارى

اتيان الشجرة لدعائه اياها صلى الله عليه و سلم

عن ابن عمر رضى الله عنهما : كنا مع رسول الله صلى الله عليه وسلم فى سفر فاقبل اعرابى ، فلما دنا قال له رسول الله صلى الله عليه وسلم اين تريد ؟ قال اهلى ، قال : هل لك الى خير ؟ قال ما هو ؟ قال تشهد ان لا اله الا الله وحده لا شريك له وان محمدا عبده و رسوله . قال : هل لك من شاهد على ما تقول ؟ قال رسول الله صلى الله عليه وسلم هذه الشجرة ، فدعاها رسول الله صلى الله عليه وسلم وهى على شاطئ الوادى فاقبلت تخد الارض خدا (تشقها شقا) فقامت بين يديه فاستشهدها ثلاثا فشهدت بانه رسول الله صلى الله عليه وسلم

ثلاثا ثم رجعت الى منبعها و رجع الاعرابي الي قومه ، وقال حين اعتزم الرجوع : يا رسول الله لا يجشوني انك بهم والا رجعت اليك وكنت معك . .
رواه الحاكم والدارمي والبزار والبيهقي

اهمية الاستغفار لعباد الله

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قال سبحانه وتعالى عن نوح عليه السلام : فقلت استغفروا ربكم انه كان غفارا ، يرسل السماء عليكم مدرارا . ويمددكم باموال وبنين ويجعل لكم جنات ويجعل لكم انهارا (سورة نوح : ١٠-١٢)

وعن ابن عباس رضي الله عنه : ان رسول الله صلى الله عليه وسلم قال من لزم الاستغفار جعل الله له من كل هم فرجا ومن كل ضيق مخرجا ورزقه من حيث لا يحتسب .

واذا انعم الله على انسان واراد دوام هذه النعم وعدم ذهابها فلينظر في قصة الرجلين : ولولا اذ دخلت جنتك قلت ماشاء الله لا قوة الا بالله . من اجل ذلك قال رسول الله صلى الله عليه وسلم : ما انعم الله على عبد نعمة من اهل ومال و ولد فقال : ماشاء الله لا قوة الا بالله فلا يرى فيها آفة دون الموت .

وعن ابن عباس رضي الله عنه : ان الرسول صلى الله عليه وسلم كان يقول عند الكرب لا اله الا الله العظيم الحليم لا اله الا الله رب العرش العظيم ، لا اله الا الله رب العرش الكريم .

من الامور الهامة التي تحفظ الانسان في حياته ويبعد عنه وسوسة الشياطين من الانس والجن مداومته على قراءة القرآن الكريم او الاستماع اليه وعليه ان يكثر من :

١ - الاستعاذة بالله من الشيطان الرجيم
٢ - آية الكرسي : يقرأها المؤمن الصادق او المؤمنة الصادقة .
٣ - قراءة المعوذتين
٤ - قراءة سورة البقره .
٥ - الوضوء والصلاة .
٦ - كثرة ذكر الله تعالى والدعاء عند النوم

روى البخاري في صحيحه عن حذيفة وابي ذر رضي الله عنهما قالا : كان رسول الله صلى الله عليه وسلم اذا أوى الى فراشه قال : باسمك اللهم احيا واموت .

وقال صلى الله عليه وسلم . باسمك ربي وضعت جنبي وبك ارفعه ان امسكت نفسي فاغفر لها وان ارسلتها فا حفظها بما تحفظ به عبادك الصالحين .

الدعاء بعد الاستيقاظ من النوم :

قال صلى الله عليه وسلم فيما رواه البخاري في صحيحه (الحمد لله الذي احيانا بعد ما اماتنا واليه النشور . وقال ايضا : اصبحنا و اصبح الملك لله والحمد لله لا شريك له لا اله الا هو واليه النشور اللهم اني اصبحت منك في نعمة وعافية وستر . فاتمم نعمتك علي وعافيتك وسترك في الدنيا والآخره .

القرآن الكريم - معارفه ومسائله

والذين جاهدوا فينا لنهدينهم سبلنا ، وان الله لمع المحسنين ○ (العنكبوت : ٦٩)

ان كلمة " جهاد " معناها الحقيقي هو ازالة جميع العراقيل والعوائق التي تعترض على نشر دين الله وترويجه بين عباده . باقصى ما يملكه المرء من قوة وجراة وثبات في سبيل هذا الجهاد والعراقيل والعوائق قسمان ، الاول منهما تلك التي كان الكفار والمشركــون يوجـــدونها لاحباط دين الاسلام واطفاء نور رسالة الرسول صلى الله عليه وســلم والثاني تلك التي اقامتها الشياطين والنفس لتضليل الانسان من الصراط المستقيم الى طريق المعاصي والعدوان .

فوعد الله الوارد في الآية بالهداية يصدق على كلا النوعين من الجهاد . فيقول الله تعالى انه سيهدى سبله المؤدية الى الفلاح والصلاح لمن يجاهد في سبيله عاملا على احكام القرآن والسنة . بعبارة اخرى من يعظم شعائر الله ويتقه ويفكر في معرفة الحلال من الحرام الحسنة من السيئة والمعروف من المنكر وينظم اعمال حياته وفق تلك المعرفة واذا صدر منه اى تقصير في سلوك هذا الدرب القويم وحاد عن جادة الحق فاصابه القلق والخوف ، فتداركه رحمة ربه وهدايته حتى يتضح سبيل الرشاد امام عينيه وتزول عنهما ضباب الغفلة والذهول . هكذا يصرف الله قلوب عباده المؤمنين الصالحين من طريق الضلال الى طريق الصواب .

وجاء في حديث رواه ابو الدرداء رضي الله عنه في تفسير هذه الآية ما مفاده ان المسلمين يعملون في ضوء ما اعطاهم الله من علم و رؤية ويجاهدون بمقتضى ذلك العلم فيفتح الله عليهم ابواب علوم جديد أخرى لم تكن لديهم من قبل وفي هذا الصدد قال فضيل بن عياض ان الله يسهل الامور على الذين يسعون وراء تحصيل العلوم .

من معارف القرآن

متبع من الصفحة ٨١

يكتبون افواجاً ويقرأونه افواجا وهو (بزعمه) لا يمكن من حيث الموسيقى . فكرت في المسألة برهة ثم معرفتي المتواضعة باصول التجويد ساعدتني فقلت له : لا ليس ذلك هو الطريقة الوحيدة لقراءة الكلمة وانما يمكن ان تقراه " افواجاً " بدلا من افواجا . عند ذلك عاد عبد الله الى صوابه واطمأن الموقف وارتاح لــه وجدد ايمانه بالقرآن بوصفه وحيا من السماء كتابا منزلا من الله القدير العزيز وحافظ عبد الله على نعمة ايمانه وتمسك به بكل ما كان لديه من قوة وثقة عاش مسلما ومات مسلما .

ملاحظة - رأينا فيما مضى كيف ان رجلا اهتدى الى القرآن ومن طريقه الى الإسلام باقتناعه بحسن و روعة كتابة القرآن ونرى هنا ان لحن كلمات الكتاب المقدس هدى ملحدا الى نور الايمان - الاسلام . وفي القرآن آيات كثيرة تــدل على انه معجزة خالــدة تبقى عجائبها الى يوم القيامة .

بشكر لوريج كريسنت

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

22. *Sum-ma ad-ba-ra yas-'aa.*	22. Then he turned away striving hard (against Allah).	ثُمَّ أَدْبَرَ يَسْعٰى ﴿٢٢﴾
23. *Fa-ḥa-sha-ra fa-naa-daa:*	23. So, he gathered (his men) and called out;	فَحَشَرَ فَنَادٰى ﴿٢٣﴾
24. *Fa-qaa-la a-na rab-bu-ku-mul-a'-laa.*	24. And said: I am your Supreme Lord.	فَقَالَ أَنَا رَبُّكُمُ الْأَعْلٰى ﴿٢٤﴾
25. *Fa-a-kha-za-hul-laa-hu na-kaa-lal-aa-khi-ra-ti wal-oo-laa.*	25. So Allah seized him with exemplary punishment of the Hereafter and of this world.	فَأَخَذَهُ اللّٰهُ نَكَالَ الْآخِرَةِ وَالْأُولٰى ﴿٢٥﴾
26. *In-na fee zaa-li-ka la-'ib-ra-tal-li-mainy-yakh-shaa.*	26. Indeed, in this is a lesson for one who fears (Allah).	إِنَّ فِي ذٰلِكَ لَعِبْرَةً لِّمَن يَخْشٰى ﴿٢٦﴾
RU-KOO'2	SECTION 2	ركوع ٢
27. *A-an-tum a-shad-du khal-qan a-mis-sa-māā'. Ba-naa-haa*	27. Is your creation harder or that of the heaven which He has built?	ءَأَنتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ بَنٰهَا ﴿٢٧﴾
28. *Ra-fa-'a sam-ka-haa fa-saw-waa-haa,*	28. He raised its height, and gave it order and symmetry.	رَفَعَ سَمْكَهَا فَسَوّٰىهَا ﴿٢٨﴾
29. *Wa agh-ṭa-sha lai-la-haa wa akh-ra-ja ḍu-ḥaa-haa,*	29. And darkened its night and brought out its daylight;	وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحٰىهَا ﴿٢٩﴾
30. *Wal-ar-ḍa ba'-da zaa-li-ka da-ḥaa-haa.*	30. And after that He stretched out the earth.	وَالْأَرْضَ بَعْدَ ذٰلِكَ دَحٰىهَا ﴿٣٠﴾
31. *Akh-ra-ja min-haa māā-a-haa wa mar-'aa-haa,*	31. He brought forth therefrom its water and its pasture;	أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعٰىهَا ﴿٣١﴾
32. *Wal-ji-baa-la ar-saa-haa;*	32. And He frimly set the mountains,	وَالْجِبَالَ أَرْسٰىهَا ﴿٣٢﴾
33. *Ma-taa-'al-la-kum wa li-an-'aa-mi-kum.*	33. A provision for you and for your cattle.	مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ﴿٣٣﴾

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

Transliteration	Translation	Arabic
7. *Tat-ba-'u-har-raa-di-fah.*	7. And the next (blast) shall follow it.	تَتْبَعُهَا الرَّادِفَةُ ۞
8. *Qu-loo-buny-yau-ma-i-ziuw-waa-ji-fah;*	8. That day hearts shall tremble (with fear).	قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ۞
9. *Ab-ṣaa-ru-haa khaa-shi-'ah.*	9. Their eyes shall be downcast.	أَبْصَارُهَا خَاشِعَةٌ ۞
10. *Ya-qoo-loo-na a-in-naa la-mar-doo-doo-na fil-ḥaa-fi-rah.*	10. They (the infidels) will say: Shall we indeed be restored to the former state (of life).	يَقُولُونَ أَإِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ ۞
11. *A-i-zaa kun-naa 'i-ẓaa-man-na-khi-rah.*	11. What! When we have become crumbled bones?	أَإِذَا كُنَّا عِظَامًا نَخِرَةً ۞
12 *Qaa-loo til-ka i-zan kar-ra-tun khaa-si-rah.*	12. They shall say: This then would be a losing return.	قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ۞
13. *Fa-in-na-maa hi-ya zaj-ra-tunw-waa-ḥi-dah.*	13. And, surely, it will be only a single warning (of the Trumpet).	فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ۞
14. *Fa-i-zaa hum bis-saa-hi-rah.*	14. And, they will forthwith appear on an open vast plain (of the Resurrection)	فَإِذَا هُمْ بِالسَّاهِرَةِ ۞
15. *Hal a-taa-ka ḥa-dee-ṣu moo-saa*	15. Has the story of Moses reached you (O Muhammad)?	هَلْ أَتَاكَ حَدِيثُ مُوسَىٰ ۞
16. *Iz naa-daa-hu rab-bu-hoo bil-waa-dil-mu-qad-da-si ṭu-waa.*	16. When his RABB (Guardian Lord) called to him in the holy vale of TUWAA.	إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ۞
17. *Iz-hab i-laa fir-'au-na in-na-hoo ṭa-ghaa.*	17 Go to Pharaoh, surely he has rebelled.	اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ۞
18. *Fa-qul hal-la-ka i-lāa an ta-zak-kaa.*	18 And say Have you a will to seek purification?	فَقُلْ هَلْ لَكَ إِلَىٰ أَنْ تَزَكَّىٰ ۞
19. *Wa ah-di-ya-ka i-laa rab-bi-ka fa-takh-shaa.*	19 And I will guide you to your RABB (Guardian-Lord) so that you may have fear (of Him).	وَأَهْدِيَكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ۞
20. *Fa-a-raa-hul-aa-ya-tal-kub-raa.*	20. Then he showed him the Greatest Sign.	فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ ۞
21. *Fa-kaz-za-ba wa 'a-ṣaa.*	21. But he (Pharaoh) rejected it and disobeyed (Moses).	فَكَذَّبَ وَعَصَىٰ ۞

wa ya-qoo-lul kaa-fi-ru yaa-lai-ta-nee kun-tu tu-raa-baa.	and the unbeliever shall cry: Would that I had been dust.	وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنتُ تُرَابًا

CHAPTER 78 AN-NABA' ENDS HERE. تمت هنا بحمد الله السورة ٧٨ـ النبا

SOO-RA-TUN-NAA-ZI-'AAT	SOO--RA-TUN-NAA-ZI'-'AAT	سُورَةُ النّٰزِعٰتِ
MAK-KEEY-YAH	REVEALED AT MAKKAH	
RUK-KOO 'AA-TU-HAA 2	SECTIONS 2	
AA-YAA-TU-HAA 46	VERSES 46	
Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem,	In the name of Allah, the All-Compassionate, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ
Ru-Koo' 1	*SECTION 1*	ركوع ١
1. *Wan-naa-ẓi-'aa-ti ghar-qan*	1. By those (angels) who tear out violently (the souls of the unbelievers);	وَالنّٰزِعٰتِ غَرْقًا
2. *wan-naa-shi-ṭaa-ti nash-ṭaa.*	2 And by those (angels) who draw out gently (the souls of the blessed);	وَالنّٰشِطٰتِ نَشْطًا
3 *Was-saa-bi-ḥaa-ti sab-ḥan*	3. And by those (angels) who glide forth swiftly (on Allah's errands),	وَالسّٰبِحٰتِ سَبْحًا
4. *fas-saa-bi-qaa-ti sab-qaa.*	4. And by those (angels) who hasten foremost;	فَالسّٰبِقٰتِ سَبْقًا
5. *Fal-mu-dab-bi-raa-ti am-raa.*	5. And by those (angels) who execute the commands (of Allah);	فَالْمُدَبِّرٰتِ أَمْرًا
6. *Yau-ma tar-ju-fur-raa-ji-fa-tu*	6. On the day when the quaking one (the earth) shall quake (on the first Trumpet blast),	يَوْمَ تَرْجُفُ الرَّاجِفَةُ

30. *Fa-zoo-qoo fa-lan-na-zee-da kum il-laa 'a-zaa-baa.*	30. So taste (the consequences of your evil deeds), and We shall not enhance for you anything but torment.	فَذُوقُوا فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا ۝
RU-KOO' 2	SECTION 2	ركوع ٢
31. *In-na lil-mut-ta-qee-na ma-faa-zan*	31. Surely, for the righteous is a blissful achievement,	إِنَّ لِلْمُتَّقِينَ مَفَازًا ۝
32. *Ha-daa-i-qa wa a'-naa-baa.*	32. Orchards and vineyards,	حَدَائِقَ وَأَعْنَابًا ۝
33. *Wa ka-waa-'i-ba at-raa-baa.*	33. And blooming maidens of like age,	وَكَوَاعِبَ أَتْرَابًا ۝
34. *Wa ka'-san di haa-qaa.*	34. And cups brimming over	وَكَأْسًا دِهَاقًا ۝
35 *Laa yas-ma-'oo-na fee-haa lagh-wanw-wa laa kiz-zaa-baa.*	35. They will hear therein neither senseless talk nor falsehood—	لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّابًا ۝
36. *Ja-zaa-am-mir-rab-bi-ka 'a-taa-an hi-saa-baa.*	36. A recompense from your Lord, an ample gift.	جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ۝
37. *Rab-bis-sa-maa-waa-ti wal-ar-di wa maa bai-na-hu-mar-rah-maa-ni*	37. The Guardian-Lord of heavens and the earth and whatever lies in between them, the all Compassionate (Allah)	رَّبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَٰنِ
laa yam-li-koo-na min-hu khi-taa-baa.	Whom they dare not address;	لَا يَمْلِكُونَ مِنْهُ خِطَابًا ۝
38. *Yau-ma ya-qoo-mur-roo-hu wal-ma-laa-i-ka-tu saf-fal-*	38. On the day when the ROOH (JIBREEL) and the Angels shall stand in rows;	يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا
laa ya-ta-kal-la-moo-na il-laa man a-zi-na la-hur-rah-maa-nu wa qaa-la sa-waa-baa.	They shall not speak except one whom the All-Compassionate (Allah) permits and who speaks aright.	لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَٰنُ وَقَالَ صَوَابًا ۝
39. *Zaa-li-kal-yau-mul-haqq. Fa-man shaa-at-ta-kha-za i-laa rab-bi-hee ma-aa-baa.*	39. That is the True Day (to happen for sure); so whoever wills, may take resort to his Guardian-Lord.	ذَٰلِكَ الْيَوْمُ الْحَقُّ فَمَن شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَآبًا ۝
40. *In-naa an-zar-naa-kum 'a-zaa-ban qa-ree-baiy-*	40. Surely, We did warn you of an imminent torment—	إِنَّا أَنذَرْنَاكُمْ عَذَابًا قَرِيبًا
yau-ma yan-zu-rul mar-u maa qad-da-mat ya-daa-hu.	the day when man shall behold what his hands have (already) sent forward	يَوْمَ يَنظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ

Transliteration	Translation	Arabic
13. Wa ja-'al-naa si-raa-janw-wah-haa-jaa.	13. And have made (the sun) a lamp radiant;	وَجَعَلْنَا سِرَاجًا وَهَّاجًا
14. Wa an-zal-naa mi-nal-mu'-si-raa-ti māā-an saj-jaa-jaa.	14. And have sent down from the raining clouds water in torrents,	وَأَنزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا
15. Li-nukh-ri-ja bi-hee hab-banw-wa na-baa-taa.	15. So that We may bring out therewith grain and vegetation,	لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا
16. Wa jan-naa-tin al-faa-faa.	16. And luxuriant gardens.	وَجَنَّاتٍ أَلْفَافًا
17 In-na yau-mal-faș-li kaa-na mee-qaa-tan.	17. Surely, the Day of Decision is fixed,	إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا
18. Yau-ma yun-fa-khu fiș-șoo-ri fa-ta'-too-na af-waa-jaa.	18. The day when the Trumpet shall be blown and you shall come forth in crowds;	يَوْمَ يُنفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا
19. Wa fu-ti-ha-tis-sa-māā-u fa-kaa-nat ab-waa-baa.	19. And the heaven shall be thrown open as if it were all doors.	وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا
20 Wa suiy-yi-ra-til-ji-baa-lu fa-kaa-nat sa-raa-baa.	20. And the mountains shall be moved and shall become a mirage.	وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا
21. In-na ja-han-na-ma kaa-nat mir-șaa-daa.	21. Indeed, Hell lies in wait,	إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا
22 Liț-ţaa-ghee-na ma-aa-baa.	22. A resort for the rebellious,	لِّلطَّاغِينَ مَآبًا
23. Laa-bi-șee-na fee-hāa ah-qaa-baa.	23. Abiding therein for ages,	لَّابِثِينَ فِيهَا أَحْقَابًا
24. Laa-ya-zoo-qoo-na fee-haa bar-danw-wa-laa sha-raa-baa.	24. Neither will they taste therein coolness nor any drink.,	لَّا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا
25. Il-laa ha-mee-manw-wa ghas-saa-qaa.	25. Except boiling water and pus,	إِلَّا حَمِيمًا وَغَسَّاقًا
26. Ja-zāā-anw-wi-faa-qaa.	26. A fit reward (for evil deeds).	جَزَاءً وِفَاقًا
27. In-na-hum kaa-noo laa yar-joo-na hi-saa-baa.	27. Surely, they did not expect a reckoning,	إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا
28. Wa kaz-za-boo bi-aa-yaa-ti-naa kiz-zaa-baa.	28. And they belied Our Verses (of the Quran) persistently.	وَكَذَّبُوا بِآيَاتِنَا كِذَّابًا
29. Wa kul-la shai-in ah-șai-naa-hu ki-taa-baa.	29. And We have recorded every thing in a book.	وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا

SOO-RA-TUN-NA-BA-I	SOO-RA-TUN-NA-BA-I	سُورَةُ النَّبَإِ
MAK-KEEY-YAH	REVEALED AT MAKKAH	
Ru-koo-'aa-tu-haa 2	SECTIONS 2	
Aa-yaa-tu-haa 40	VERSES 40	
Bis-mil-laa-hir-rah-maa-nir-ra-heem.	In the name of Allah, the All-Compassionate, the Most Merciful	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
RU-KOO' 1	SECTION 1	رکوع ١
1. *'Am-ma ya-ta-saa-a-loo-na*	1. Of what do they (the unbelievers) question one another?	عَمَّ يَتَسَاءَلُونَ ①
2. *'a-nin-na-ba-il-'a-zeem.*	2. (It is) concerning the Great Tidings (the Resurrection),	عَنِ النَّبَإِ الْعَظِيمِ ②
3. *Al-la-zee hum fee-hi mukh-ta-li-foon.*	3. Wherein they are at variance	الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ③
4. *Kal-laa sa-ya' -la-moon.*	4. No, indeed, soon they shall come to know	كَلَّا سَيَعْلَمُونَ ④
5. *Sum-ma kal-laa sa-ya '-la-moon.*	5. Again, no, indeed, soon they shall come to know.	ثُمَّ كَلَّا سَيَعْلَمُونَ ⑤
6. *A-lam naj- 'a-lil-ar-da mi-haa-daa.*	6. Have We not made the earth as a resting-place,	أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا ⑥
7. *Wal-ji-baa-la au-taa-daa.*	7. And the mountains as pegs (stabilizing balance)?	وَالْجِبَالَ أَوْتَادًا ⑦
8. *Wa kha-laq-naa-kum az-waa-jaa.*	8. And we have created you in pairs	وَخَلَقْنَاكُمْ أَزْوَاجًا ⑧
9. *Wa ja-'al-naa nau-ma-kum su-baa-taa.*	9. And have made your sleep for rest.	وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ⑨
10. *Wa ja-'al-nal-lai-la li-baa-saa.*	10. And have made the night a covering;	وَجَعَلْنَا اللَّيْلَ لِبَاسًا ⑩
11. *Wa ja-'al-nan-na-haa-ra ma-'aa-shaa.*	11. And have made the day to earn a livelihood;	وَجَعَلْنَا النَّهَارَ مَعَاشًا ⑪
12. *Wa ba-nai-naa fau-qa-kum sab-'an shi-daa-daa.*	12. And have built over you the seven strong heavens;	وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ⑫

38. Haa-zaa yau-mul-fasl.	38. This is the Day of Decision;	هٰذَا يَوْمُ الْفَصْلِ
Ja-ma'-naa-kum wal-aw-wa-leen.	We assembled you and the earlier generations.	جَمَعْنٰكُمْ وَالْاَوَّلِيْنَ
39. Fa-in kaa-na la-kum kai-dun fa-kee-doon.	39. So, if you have any trick, try it against Me.	فَاِنْ كَانَ لَكُمْ كَيْدٌ فَكِيْدُوْنِ
40. Wai-luny-yau-ma-i-zil-lil-mu-kaz-zi-been.	40. Woe to the beliers on that Day!	وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ
RU-KOO' 2	SECTION 2	ركوع ٢
41. In-nal -mut-ta-qee-na fee zi-laa-linw-wa 'u-yoon.	41. Surely, the God-fearing shall be amidst shades and springs,	اِنَّ الْمُتَّقِيْنَ فِيْ ظِلٰلٍ وَّعُيُوْنٍ
42. Wa fa-waa-ki-ha mim-maa yash-ta-hoon.	42. And fruits such as they desire.	وَّفَوَاكِهَ مِمَّا يَشْتَهُوْنَ
43. Ku-loo wash-ra-boo ha-nee-am-bi-maa kun-tum ta'-ma-loon.	43. Eat and drink with relish for what you used to do,	كُلُوْا وَاشْرَبُوْا هَنِيْٓـًٔا بِمَا كُنْتُمْ تَعْمَلُوْنَ
44. In-naa ka-zaa-li-ka naj-zil-muh-si-neen.	44. Surely, thus do We recompense the doers of good.	اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ
45. Wai-luny-yau-ma-i-zil-lil-mu-kaz-zi-been.	45. Woe to the beliers on that Day!	وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ
46. Ku-loo wa-ta-mat-ta-'oo qa-lee-lan in-na-kum-muj-ri-moon	46. Eat and enjoy a little, surely you are guilty.	كُلُوْا وَتَمَتَّعُوْا قَلِيْلًا اِنَّكُمْ مُّجْرِمُوْنَ
47. Wai-luny-yau-ma-i-zil-lil-mu-kaz-zi-been.	47. Woe to the beliers on that Day!	وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ
48. Wa i-zaa qee-la la-hu-mur-ka-'oo laa yar-ka-'oon.	48. And when it was said to them, "Bow down", they did not bow down.	وَاِذَا قِيْلَ لَهُمُ ارْكَعُوْا لَا يَرْكَعُوْنَ
49. Wai-luny-yau-ma-i-zil-lil-mu-kaz-zi-been.	49. Woe to the beliers on that Day!	وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ
50. Fa-bi-aiy-yi ha-dee-sim-ba' -da-hoo yu' -mi-noon.	50. Now, in what (other) message, after it (the Quran), will they believe?	فَبِاَيِّ حَدِيْثٍ بَعْدَهٗ يُؤْمِنُوْنَ

CHAPTER 77 AL-MUR-SA-LAT AND
PART 29 TA-BAA-RA-KAL-LA-ZEE
BOTH END HERE

تم هنا بحمد الله السورة ٧٧ ـ المرسلٰت
و الجزء ٢٩ ـ تبٰرك الذى كلاهما ـ

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ث=ṣ Bold ح=ḥ Madd آ=āā ز=z ص=ṣ ض=ḍ ط=ṭ Fine ظ=ẓ Madd ع=' ء=' (Jerk) و=ōō ى=ēē

RU-KOO' 1 (Contd.) SECTION 1 (Contd.) ركوع ١ (متبع)

28. *Wai-luhny-yau-ma-i-zil-lil-mu-kaz-zi-been,* 28 Woe to the beliers on that Day! وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ

29. *In-ṭa-li-qōō i-laa maa kun-tum bi-hee tu-kaz-zi-boon.* 29. Begone to that (Hell) which you used to belie. اِنْطَلِقُوْٓا اِلٰى مَا كُنْتُمْ بِهٖ تُكَذِّبُوْنَ

30. *In-ṭa-li-qōō i-laa ẓil-lin zee ṡa-laa-ṡi shu-'a-bil-* 30. Begone to the shadow of three branches; اِنْطَلِقُوْٓا اِلٰى ظِلٍّ ذِيْ ثَلٰثِ شُعَبٍ

31. *laa ẓa-lee-linw-wa laa yugh-nee mi-nal-la-hab.* 31. (Which will be) neither shading, nor availing against the flame. لَّا ظَلِيْلٍ وَّلَا يُغْنِيْ مِنَ اللَّهَبِ

32. *In-na-haa tar-mee bi-sha-ra-rin kal-qaṣr,* 32. Indeed, it shall throw up sparks (huge) like castles, اِنَّهَا تَرْمِيْ بِشَرَرٍ كَالْقَصْرِ

33. *Ka-an-na-hoo ji-maa-la-tun ṣufr* 33 As though they were yellow camels. كَاَنَّهٗ جِمٰلَتٌ صُفْرٌ

34 *Wai-luhny-yau-ma-i-zil-lil-mu-kaz-zi-been,* 34. Woe to the beliers on that Day! وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ

35. *Haa-zaa yau-mu laa yan-ṭi-qoon,* 35. This is a day when they shall not speak, هٰذَا يَوْمُ لَا يَنْطِقُوْنَ

36. *Wa laa yu'-za-nu la-hum fa-ya'-ta-zi-roon.* 36. Nor shall they be given leave to offer excuses. وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُوْنَ

37. *Wai-luhny-yau-ma-i-zil-lil-mu-kaz-zi-been,* 37. Woe to the beliers on that Day! وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ

God in his own image.

It is the Truth that there is one and only one God. He tells us about Himself in the Quran and through the words of the Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* who spoke only as he was bidden to speak, who acted only in the manner he was ordered to act. He is the one perfect specimen, a model for all to follow. He has made it easy through his life-long patience and perseverance. The poor as well as the rich can find every thing they stand in need of in the Holy Prophet's life example. The mighty as well as the down-trodden can have everything they want to know from him. He is the most rational of men, the most compassionate and the most knowledgeable of human beings. He is *"Mercy for all the worlds"* as God calls him in the Holy Quran. His is the most beautiful pattern of conduct. He is the maker of morals He is the friend of all being the beloved of god. When ordinary men are bestowed with so many virtues, is it difficult to believe that the beloved of God, the last of the Holy Prophets, should possess the choicest of blessings in his person?

We should open our eyes and see the Truth which is shining like a beacon light. In the storm that is raging we can take refuge in God through following the Holy Prophet. Believe me he is the kindest of men, the most trust-worthy of friends, the most dependable of intercessors Please do try to know him and the True One God through him to earn salvation—to live in peace and to die with honour. May God bless us. *Ameen!*

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DECLARATIONS OF THE CALIPHS

This is what each of the four Caliphs of the Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)*, declared on the assumption of their high office. It was not a mere wishful thinking on their part nor an expression of idealistic sentiments. They meant what they said and adhered throughout their office to their assertions both in letter and spirit. It is the only sound and sincere basis that can serve as a foundation of a truly progressive and a flourishing society.

Hazrat Abu Bakr said, "I have been made your custodian though I am not the best of you all. If I do the right support me, if I go wrong, then put me right. Truth is a trust and falsehood is a breach of that trust. The weak among you shall be strong for me until I have secured for them their rights; and the strong among you shall be weak for me until I have wrested from them the rights of the others Obey me so long as I obey Allah and His Messenger. Should I ever disobey Allah and His Messenger you will be under no obligation to obey me any longer."

Hazrat 'Umer said, "Let me tell you what rights you have upon me and in regard to them you can always hold me accountable "

To those whom he appointed as Governors, Hazrat 'Umer said· "I am appointing you as Governors not to become masters of the people, but in order that you promote the worship of Allah among them, decide matters between them justly and distribute what is due to them equitably."

Hazrat 'Usman said, "I am a follower and not a path finder. Know that after the Book of Allah and the Sunnah of the Prophet of Allah, there are three principles that I assure you to abide by. First, I shall follow the precedents fixed by common consent before my assumption of office. Secondly, where there is no precedent available, I shall determine the proper course in consultation with all of you. Thirdly, I shall not lay my hands on any one of you until and unless the law requires that action should be taken."

Hazrat 'Ali said, "I owe you the duty of acting according to the Book of Allah and the Sunnah of His Prophet, of administering your affairs in accordance with the laws ordained by Allah, of giving effect to the Prophet's Sunnah, and of looking after your welfare, even without your being aware of it."

His advice to one of his Governors, was· "Do not impose thick curtains between yourself and the people. For rulers to hide themselves from their people is a kind of narrowness of vision and lack of wisdom."

The above Declarations, each and every word of them, is worthy of our most careful consideration, having been uttered 1400 years ago when, Man had little respect for the rights of others and did not have the slightest idea of his own limitations. the people should proudly proclaim these high and sublime principles to their administrators and the administrators would do well to imbibe and practice as much of these sentiments, in their own interest, as possible

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SALAAT is the pillar of faith We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life When the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

FOR PEACE AND JUSTICE

The 'coming events cast their shadows', is known to all, but to those who understand, the evidence about the shape of things to come is conclusive and is written large on every wall. The staggering speed of transgression of every known moral and material limit, the ever rising spiral of human wants, the sinister spectre of artificial shortage, the dreadful sense of dissatisfaction confounded with insatiable greed, the sprawling demon of sex gripping every mind, the storm of wild speculations striking fear in every heart, the stinking standards of low morality not sparing even the highest in authority in the proudest of societies and consequently the serious danger of sadist conspiracies lurking in every land; in short there is a swarm of all kinds of enormities, these are some of the dark and lengthening shadows of what is in the offing The skies are over cast and the horizon clouded. If there is a silver lining and a ray of hope, it is in self reformation Self indulgence has gone on for too long and has let lose enough of troubles. For those who know the time has come for a prayerful effort to win over the world once again for Peace and Justice

In the presence perspective as described above, it is needless to argue about the human capacity or capability to reinstal the two fugitive virtues, namely Peace and Justice With man the 'Self', has always weighed heavily and what is 'immediately present' has loomed large before his mind. There is evidence enough and to spare to prove that man can hardly rise above his 'Self'. He is more a selfish being than a rational one. Man should not try any more his hand in directing the destiny of his fellow men on his own. This right is eternally reserved, and very logically too, for God. There is a God, if for nothing else than to do justice and bestow Peace on man fighting for a loaf of bread or a piece of land. God is essential to man's existence more than the fresh air, or the sweet water. To deny Him is to deny one's own self and to deny the blessings of this World and all that it holds for man The result of such denial is before our eyes. Let us therefore lose no time in accepting Him as our Merciful and Compassionate Saviour and Master.

Man has the most favourable terms of existence "with all found" as they put it Everything is at his back and call and the treasures of the world are at his elbow In this felicitous position man has become oblivious of Him who had got all this pre-arranged for him Man has nothing to seek in this world except God. What a pity it is that the ignorant and ungrateful man should spend all his time and effort in searching for what is at his feet and rejecting what is the most obvious All the creation of God has been harnessed for man, none can dare disobey him Man has been blessed with powers that are supreme as compared to those found in others. He can know all this and much more through his belief in God and the Word of God and the Prophets of God

There is one God for the Universe In the very scheme of things there is no room for more than One and there is hardly any sense in denying altogether the existence of God. The simple reason is that without God man is utterly helpless We are suffering a lot as a result of a partial denial of God. Since no one can add to or subtract from what has been put on the earth, all that man has been able to do is *through His help Man has only exploited and employed what is already in existence, and that too with the tools given to him as a gift at the time of his birth He cannot have a mind or a heart, a set of ears or eyes, a pair of hands and legs other than or different from what he has been born* with. This is a self evident truth, a phenomenon common to each and every one of the human species. No bird or beast is born with a man's mind nor any man is given an animal's skin, face or features.

It is patently absurd to do what is not relevant to the natural circumstances of Man. It would be cutting one's nose to spite one's face. Man should in all earnestness seek God, His Will and His Pleasure to be able to live like a man. The *Holy Quran* which is the book open to all and closed to none, tells us all about man and his duties. The Quran will continue in existence with precisely the same text as revealed over fourteen hundred years ago to the Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* There is a clear logic in every part of the revealed Word and the practice *(Sunnah)* of the Holy Prophet. One has just to remove the dust laden spectacles to see the Truth It is self convincing, it is self explaining and is self satisfying. Surely it brings Peace and ensures Justice for all It is no wonder as it is the Word of God and not the word of any man or a body of men.

Religion is one science which is outside the domain of man. It is the Divine Science containing Principles Formulae, Rule and Regulations for the safe conduct of man in this thorny world and for success in the Hereafter. There has to be the Hereafter—for a meeting with God Whom man is to serve and love all his life Allah is the Just and the True God Allah in His Mercy rewards all of His people with the pleasure of His meeting them. How can it be otherwise? It does not stand to reason

Allah is the One and only one God. He is Almighty, all the attributes and all the powers are centred in Him. This is the real Truth, the other 'beliefs when examined betray their unrealistic and incomprehensive man-made basis. Man is bound by his so many limitations All by himself man can only see

to immediately go in for an innermost, deeply impersonal and above all a God-fearing self-assessment in respect of their belief and whether it is in accordance with the Absolute Truth. God Almighty will surely show the light and lead them to the Right Path.

The Prophet said:-

"If anyone summons others to follow right guidance, his reward will be equivalent to those of the people who follow him without their reward being diminished in any respect on that account; and if anyone summons others to follow error, the sin of which he is guilty will be equivalent to those of the people who follow him without their sins being diminished in any respect on that account.

It would be most useful in this connection to quote from the Gospel of Barnabas and to recite an instance of how a man of God (Rev G.A Barnard) in the active service of his religion saw the Absolute Truth and made bold to confess it. Here they are:

a) Gospel of Barnabas:

The High Priest said, "What will be Messiah be called, and how shall his coming and manner of life be known?" Jesus answered, "The name of the Messenger of God is Admirable; for God himself gave it to him after He had created his soul and placed it in a celestial brightness, God said, Observe, MOHAMMED, for I will for thy sake create paradise and the world with a great number of creatures, of which I make thee a present. so that whoever shall curse thee shall be cursed. And when I shall send thee into the world I will send thee for My message of salvation and thy words shall be true; so that heaven and earth shall fail, but they shall never fail in the law, MOHAMMAD is his blessed name".

b) Man of God:

Reverend G.A. Barnard was a Protestant Bishop with three districts under him. He was also the General Secretary of Gospel Trust Board of the American Christian Mission, Coimbatore District in Tamil Nadu. The Bishop fortunately came across and studied some literature about Islam published by an Islamic Youth Organisation in the same District. After studying this literature, his thirst for more knowledge about Islam increased and he wrote a letter to the Organisation requesting them to send him some further literature on Islam and an English Translation of the Holy Quran. The request they promptly complied with. In exchange of correspondence between the Bishop and the Organisation, it was explained to the Bishop that Jesus Christ (May peace be upon him) was not the 'Son of God' but one of His Prophets, that the Prophets who came before him were of irreproachable character and not, as depicted in the Bible, drunkards and adulterers . and that it is the Holy Quran which cleared them of such calumny and presented them as persons of innocence and piety. With some quotations from the bible, it was further proved to the Bishop that the advent of the Holy Prophet Muhammad *(Sallallahu alai wa sallam)* was foretold and it was asked of the people to believe in him when he appeared through the Grace of the All Merciful All this convinced the Bishop of the simple purity of Islam and of its universality and at a four day Conference of the various Christian sects which commenced on August 27, 1972, and which about 1500 people attended, the Reverend Barnard rose before all the assembled clergy and laity and read a composition in which he elucidated the principal teachings of Islam, dwelt upon the shortcomings of the teachings of Christianity and proclaimed his voluntary decision to accept Islam as his future Religion.

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QUOTABLE QUOTES

So said the Ghous-i-Azam, Hazrat Shah Abdul Qadir Jilani *(Rahmatullah alaihi)*.

"Wordly wealth keeps better in hand than in the pocket and much less than in one's heart. It needs to be checked at the fore step and kept there in harness rate than allowed admission into the house (to play havoc). One can help himself with it in a manner considered honourable and equitable for legitimate purposes as allowed under the laws of Allah."

"The pious who placate the rich in the expectation of wordly rewards are equally guilty, alongwith the rich, of mis-appropriation of what belongs to the people under the divine laws.

"May Allah dissolve the hold of the hypocrites, expose their evil designs, or May He bless them with repentance."

"My Allah purge the world of its tyrants, or May He bless them to seek reformation The rulers, the despots and the hypocrites as well as the law-abiding and the faithful would do well to remember, (for different reasons of course), that life in this world is short and the life in the Hereafter is everlasting—(the former should learn to behave and the latter should not lose heart) "

"Indulgence in worldly comforts should be with due fear of Allah Similarly, one should be careful and considerate when availing himself of the bounties of his Lord."

"Never should one strain himself to gather the worldly riches for selfish purposes and keep upper most in his mind a longing for the comforts and luxuries of life. It is only the life of piety and integrity which brings comfort and happiness, drives away pain and grief because of contentment, contemplation of and communion with Allah "

"Men of Faith are not engrossed in material pursuits. They are ever vigilant and watchful and remain at the back and call of their Lord."

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MEN OF GOD

There are plenty of people engaged in presentation of the religion they profess. They put in their best and spend their precious time and money in its service. They are men of high calibre and do their job well. There are, therefore, numerous periodicals and pamphlets, tracts and brochures, very nicely done on various religions and Faiths. All this work is carried on mostly in a voluntary and in an honorary capacity. It goes to prove that basically man likes the good and to invite others to do the good. The ways and means employed by him for the dissemination of the good are according to his own light, or in other words according to his own thinking. And the 'good' which each one of these men of goodwill is trying to spread is the one handed down to him, that is, the Faith in which he was born.

The pity of the matter is that these men of learning and religious bent of mind feel satisfied with what they have inherited and continue to transverse the same track. They do not rise above the common bonds and look beyond the traditional horizons. They may not be hidebound in their thinking but they are surely tied down to the customary trappings. There are apparently two things which keep them back or stand in their way to find out the real Truth. Firstly their complacency *in a matter as important as* the verification and identification of the Truth and secondly the projection of their own personality.

Taking the latter lapse first, it is absolutely irrelevant, to permit personal likes and dislikes creep into consideration of matters pertaining to Faith. As for the second lapse, would it not be against all canons of ordinary prudence and judicious approach not to try to sift the Absolute Truth from out of the heap of the different 'religious faith' before embarking on a missionary campaign?

We do not question the sincerity of the gentleman engaged in the propagation of their respective religious faiths but we would like to point out that they owe it to themselves and to the masses they wish to approach, to ensure that they have themselves been able to find the Absolute Truth. To cut the matter short we may state that the basic documentary evidence for a religion, claiming to have been founded or Absolute Truth, is its Scriptures. A few of the world religions, which have their Scriptures, cannot and do not claim that they are at all genuine, that is, of Divine origin. They are written by man and contain contradictions or contraventions which are opposed to reason. None of the current religions except Islam, can boast of a Divine Book like the Quran, which still retains its prestine purity, even after fourteen hundred years of its revelation. It has not been tampered with either by the believers themselves or by the non-believers, as has been the case with other scriptures especially the Bible. Quran is the Book of God—the only one now extant in this world—with an unimpeachable testimony of embodying the Divine Truth.

When we turn to the person to whom the Book was revealed, we find that a complete and careful account of what he said and did is available. Like the book of Islam, the personality of the Prophet of Islam, stands out far above the rest, *unique in character and incomparable in excellence.*

*We would, therefore, with all humility and sincerely at our com*mand, suggest to our colleagues working for their respective religions or creeds to devote some *time for serious* thinking on the subject. *It is a must for* them as they have taken upon themselves a tremendous responsibility, that is, to guide their fellowmen to salvation. Their failure means the failure of the countless numbers beyond the point of No Return. they should, therefore, be extra careful. Being men of understanding, with an abundance of goodwill, they will not fail to come to find the Truth provided they devote some of their time in right earnest to learn directly from the Quran and life of the Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)*, as explained below:-

I) The Quran speaks:

> Surely, those who said: Allah is our Lord then remained steadfast;
>
> the angles descend on them (saying) do not fear, nor grieve
>
> and receive the glad tidings of that Paradise which you had been promised.
>
> We are your friends in the worldly life and in the Hereafter;
>
> and therein is for you what your souls may desire, and therein is for you what you may ask for; (41 30-31)

A man of religion has at the bottom of his heart the fear of Allah which makes him cautious and careful and amenable to reason. It is, therefore, in the opening verses of the Quran that guidance is for those who have the fear of Allah. There is time to make a final bid to find the Absolute Truth, to undertake a search, to make an assessment, which can be honestly termed as impartial and impersonal. It *is not difficult for persons already possessing missionary zeal and fervour, and above all the rare quality of purity of heart. These are the prerequisites, some of the essentials to attract and assimilate the truth.*

We very much hope that our appeal which is in the language of love, born out of heartfelt feelings of goodwill and warmest sympathy, will not fail to evince favourable response; and Men of Religion will not let any considerations of false pride or prestige stand in their way and make them hesitate or prevaricate in any manner,

MEANING OF FAITH

The revered saint of blessed memory Hazrat Data Gunj Baksh Ali Hajveri *(Rahmatullah alaih)* has explained that the mass of common Muslims adhering to the *Sunnah* - sayings and practices - of the Holy Prophet *(Sallallahu alaihi wa sallam)* are agreed that there is an essence (soul) and an evidence (detail) of Faith. The essence of Faith is the oral but firm confirmation of the principles and precepts of the Faith followed by heartfelt acceptance. The evidence of Faith (details) lies in fulfilment of its demands in all matters. It is usual with the Arabs - the first and foremost people of the Faith, not to take the two in isolation; they do not consider the essence or its details apart from each other. A reference to the Faith is, therefore, not followed by exhortations for adherence to details. It should be as clear as the day to all and sundry that when a man obeys and serves Allah, he does so according to the extent of love and reverence he cherishes in his heart for Allah. Obedience and obeisance are certainly the result of love and respect.

If a man's heart has become the abode of Allah, if his eyes are fixed on Him and none else, it would be impossible for such a one to abandon or neglect Divine directions. By the same token, one who is entirely indifferent to and unmindful of the Commands of Allah but boasts of an intimacy with Him, should be taken to be a deceiver and liar. A heart blessed with the cognizance of Allah becomes the chapel of love, respect and reverence for His edicts. The sign of attachment to and fondness for Allah is that a strong and firm belief in the Unity of Allah is deeply rooted in his heart, his eyes pick up lesson and warnings from whatever they look upon, his ears get tuned to His message, his tongue remains engaged in the testimony of His Being, his stomach is guarded against pollution from ill-gotten sustenance. In short the whole of his body becomes responsive to what is good, and repulsive to what is evil; it learns to abide by Divine laws and to abstain from things made unlawful under divine teachings.

In fact the real meaning of Faith is that all the energies, the intellect and the powers that a man possesses should be harnessed for seeking and beseeching the pleasure of Allah. It is the natural outcome of the fervent emotions of the heart which is saturated with the longing and yearning for Allah. It is but natural that Faith should suppress and subdue the evil inclination: where Faith enters Vice must make its exit. Darkness cannot exist under light. The Holy Quran has explained this truth by a parable: "When mighty monarchs enter a place they turn everything upside down". How can it be that, when the monarch of light (Faith) makes a triumphant entry into one's heart, there may remain any doubt or darkness? It must instantaneously leave the place winding up all its authority. The victorious entry of Faith in one's heart makes the heart obedient and obliging, with the result that whatever it looks upon, whatever it happens to hear and whatever it attempts to do is wholly and solely within the bounds of Divine directions.

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there will be another existence (resurrection) wherein only *Iman*, good deeds and good words will be of any avail. Think that in that life the dignity of and respect for our dignity of and respect for our Holy Prophet *(Sallallahu alaihi wa sallam)*, all *Ambiya* (Messengers), *Malaa-ikah* (angels) and all pious servants of Allah will be made known, and that they will intercede on behalf of the sinners, hence, *salaams* should be offered to them thus establishing relationship with them.

In the end of the last *Raka'at* (division of *Salaat*) think sending special *salaams* to them. Think also of sending special *salaams* to Holy Prophet *(Sallallahu alaihi wa sallam)* because his attachment and concern with his *Ummah* is the greatest.

When this concept has become firm in one's mind then whilst still in the position of *Jalsa* visualise the Plans of *Qiyamah*, where all deeds, actions and words are being presented, and weighed. Imagine *Rasulullah (Sallallahu alihi wa sallam)*, as well as the other *Ambiya*, the pious people and the angels are present in the Court of Allah and one is offering *Darood* and *Salaams* to them all, and finally one makes the appeal for success and salvation.

By performing *Salaat* in this manner you will acquire tranquillity of mind and humility of heart, and all stray thoughts will get banished.

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Proverbs of the Holy Prophet

(Sallallahu alaihi wa sallam)

The Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* was acknowledged by all, friends and foes alike, to be the most eloquent of speech. He had his own way with words. He enriched the Arabic language with many an expressions and proverbs all his own, some of them are translated below:

1. Become a Muslim and get saved
2. Courage begets confidence.
3. Hearing is not seeing.
4. Intent decides the deed.
5. On the Day of Resurrection, one will be with those whom he/she liked in life.
6. One gets paid for his deeds according to his intent.
7. Son to the properly wedded, a stone for the [illegible].
8. [illegible]

THE GLAD TIDINGS

The Holy Prophet Muhammad (*Sallahu alaihi wa sallam*) assured all those of glad tidings—

1. whose earnings are from the legitimate and rightful means,
2. whose morals are good,
3. whose innermost inclinations (intensions) are good,
4. who expend their savings in the way of Allah,
5. who do not talk loose,
6. who do not give trouble to their fellow beings, and
7. who do not put themselves before others, that is, are quite impartial in their dealings.

The Holy Prophet said that the persons nearest to him on the Day of Resurrection will be those who are the most—

1. truthful of speech,
2. prompt and reliable in discharging their trust,
3. mindful of their pledge,
4. pleasing of manners, and
5. friendly towards the people.

The Holy Prophet said believers are those—

1. whose knowledge is blended with forbearance and benevolence,
2. whose speech is simple and straight and not boastful or bombastic,
3. who keep silent to avoid mischief,
4. who seek company only for learning good manners and morals and not for fun and frolic,
5. whose actions are not for show, but for the pleasure of Allah,
6. who do not feel ashamed of supporting the right cause and do not give it up for fear of ridicule or adverse comments, and
7. who seek forgiveness of Allah for their results unknown to others.

HOW TO PERFECT SALAAT?

To achieve perfection of *Salaat* it is necessary for one to create the habit of meditating upon death, and meditating on meeting with Allah. This meditation should be maintained even in the very act of *Salaat*. The method of attaining this meditation in *Salaat* is to reflect on the form of the Salaat. Think of it in this manner that in *Salat* one is standing with folded hands; and cannot speak with any one nor can he/she look towards anyone. One neither can eat nor drink. The reason for total and complete diversion from the world is because one is standing in the Court of Allah, requesting, petitioning and appealing unto Him

In the position of *Qiyaam* (standing posture) think that Allah's bounties and favours are innumerable and offering of *Shukr* (thanks) for these is an obligatory responsibility upon the recipient.

The Holy Prophet said that the Mercy of Allah would continue to encompass and encircle the people so long as they—

1. treat each other with love and affection,
2. discharge their trust faithfully, and
3. follow the truth.

The Holy Prophet observed that there are three things in respect of which there could be no relaxations:—

1. kind treatment towards one's parents, irrespective of the fact whether they are on the right or in the wrong,
2. fulfilment of one's promise irrespective of the fact whether it is in favour of the pious or the wrong doers, and
3. discharging one's duty irrespective of the fact whether it concerns a good or a bad person.

While reciting *Surah Fatiha* (the opening chapter) think of offering thanks to Allah for His bounties; acknowledging Him to be the Creator and Sustainer; acknowledging one's servitude to Him. Later on one makes the *dua'* by reciting another *sura* or verses from Quran Majeed to be able to remain steadfast on the Path of Servitude to Allah; and voicing disgust and displeasure at the ways of those who have been cursed and are fit for the Wrath of Allah; and that one is making a pledge to remain ever-steadfast on the straight Path revealed by Allah to His servants.

When going into *Ruku* (bowing down) think of having been created out of the very dust and sand whereupon one is standing. Think that it is only within the Power of the Almighty Creator to create a being with life, sight and hearing from the dead crust of the earth. Think that nothing but the act of worship is befitting a being who has thus been created and the qualities of Greatness and Majesty are befitting only to the Almighty Creator Who is free from all defects. This is the very reason why time and again *Allahu Akbar* is uttered in *Salaat* - signifying thereby

> "O Allah! We have sacrificed our assumed greatness and dignity at the altar of Your Splendour and Majesty."

While going into *Sujood* (prostration) think that one day one will be deposited into the bowels of the earth and at that time, besides Allah, there will be no helper for him/her and all signs of his/her will be obliterated from this earth

When in the second *Sajdah* think that one is already dead and has met Allah. And besides Allah, there is none to look after him.

During the *Jalsa* (sitting for *Tashah-hud*) think that after death

Rida (Resignation): When once we are resigned to Him. He is pleased with us. "God (is) well pleased with them, and they with God." As a poet says:

They who seek zealously the pleasure of God,

Most meekly tread the path of His Will,

They all do what God commands them to do,

And God does what they pray Him to do!

The gist of all that we have written above is that faith or religion consists of two parts, worshipping God alone and asking for His aid only *(Ibadat* and *Iste'anat)*. "There is none worthy of worship except God and Mohammad is His Prophet". If we admit the truth of the above words not only with our lips but also our hearts, the presence of any other deity save the one Almighty God vanishes into thin air. How sublime must be the heart which is freed from the conception of any other being than God and in which the divinity of God Almighty has taken root! God Almighty alone is the object of his worship, desires and aspiration; He is his sole Master and Helper. His heart is illumined with the glory of the unity of God; it is enlightened with faith and is full of piety. Such a person is beloved of God Almighty Who is his supporter, his trustee, his master, his preserver and his guide.

In this connection we should remember a few definitions. As we have already seen *Tawhid* (unity of God) consists in considering God alone as worthy of worship and God alone to be the one whose help can be sought, as Lord and Helper, and in sincerely believing Him to be so. If we admit and confess it, *Shirk*, '(joining others in worship with God)', makes its exit out of our hearts and *Tawhid* takes its place. By testifying to the prophethood of the holy being (Muhammad) who gave us this message and by believing him as the true Prophet of Islam. *Kufr* or infidelity leaves the heart and in its place faith reigns supreme. Two things are comprised in faith as well as in "*Tawhid*". Faith includes the testimony of the prophethood of Muhammad and the conviction that God alone is worthy of worship and God alone is the one whose assistance should be sought.

Nifaq (Hypocrisy): is mere verbal assent of the creed and the denial at heart. *Bid'at* (an innovation), too, is a curse, it is equivalent to introducing a new idea in religion and to justify it as a principle of religion. To hold an un-Islamic code as valid and just in Islam is a perjury to God Almighty and to some extent a claim to prophethood. An innovator rarely repents and since he believes that 'innovation' is praiseworthy, why should he then be repentant? In view of the above Muhammad, the Prophet, has remarked. "Every innovation is misguidance" and misguidance leads to perdition.

Before embracing Islam it is imperative to repent of Unbelief and request for the Almighty's pardon; then one should bear testimony in his heart to the fact that God alone is worthy of worship and that Muhammad *(Sallallahu alaihi wa sallam)* is His Prophet. After that one should verbally admit the same fact. By doing that, the conception of a being other than God, deeply rooted in the mind, will be annihilated and the divinity of the Almighty God will take its place. Now one would steer clear of hypocrisy, apostasy, innovation and wickedness and persevere in living a pious life. This is 'religion' or 'obedience' about which Maulana *Rum* has aptly remarked:

Shouldst thou love liberty and care to develop a loving heart,

Bind thyself to Him in devotion now and for ever.

Life is meant for devotion alone,

Life without devotion is a matter of shame!

Save humility, devotion and restless yearning,

Nothing is of value in the sight of God.

He who lives in love,

To him all save devotion is infidelity.

Devotion to be fruitful must rest on the inward urge,

The seed to grow into a plant needs a kernel within!

Says God Almighty:

"O, Prophet, say thou; "This is my way, I do invite unto God on evidence clear as the seeing with one's eyes I and whoever follows me. Glory to God! and never will I join gods with God."

(Concluded)

Lack of sense of appreciation would mean lack of the blessing itself. Consequently the sense of appreciation of a favour should be kept alive and this object could be achieved by offering thanks. Hasan of Basra used to speak of thanksgiving as 'Gainer' and 'Preserver' because it safeguards the present blessings and secures unknown ones. By thanksgiving a blessing is safeguarded against harm and loss and as the sense of perception is developed in the feeling of blessings a man begins to observe those little favours which hitherto had been hidden from his view. Therefore we can say that the offering of thanks definitely adds to the blessings. 'The thankful person deserves extra favours' is a psychological truth. That is the reason why the Prophet whenever he experienced a joy would bow humbly before God to express his thanks. How strange is the nature of man! He quickly forgets the favours received from the Almighty and ever moans and complains of adversities. An Arab poet has aptly commented on the above thus:

> O, You, insensitive to the values of life!
>
> Surely your insensitiveness will recoil on you.
>
> How long and how far,
>
> Will you continue to complain only of mishaps and
>
> remain forgetful of blessings received?

Let us repeat those blessings showered on us which we do not see. Consider the 'blessing of gain' and then the 'blessing of safety'. Both of them are innumerable; while taking the blessing of gain into account a man should survey his own height and stature, should think over his health and physique and think of those delicacies which he enjoys while eating and drinking and while gratifying his sensuous desire. Later, in connection with the 'blessing of safety', he should see that he is not a cripple, he is safe from a thousand and one diseases and is secure against the wiles of his foes and adversaries. A true believer can think of a blessing from yet another view-point; he is endowed with the "blessing of success" and the "blessing of chastity". The blessing of success means that he is gifted with faith, sincerity and perseverance; by the "blessing of chastity" is implied that he is safeguarded against unbelief, false worship, hypocrisy, apostasy, innovation and wickedness. If he were to enumerate the details of all these blessings, bestow a little thought on his own talents and capabilities and see whether he justly merited them he would involuntarily exclaim:

> Without thee, o beloved, I cannot rest.
>
> Thy goodness towards one I cannot reckon,
>
> Though every hair of my body becomes a tongue,
>
> A thousandth part of the thanks due to thee I cannot tell

How true are the words "But if you count the favour of God, never will you be able to number them" Now how can man thank God for the myriads of His favours. Consequently it has been said, by offering thanks one realises how humble and weak one is. With the offering of one thanksgiving another thanksgiving becomes imperative. It is God Almighty Himself Who motivates us to offer Him our gratitude and hence this motivation itself is a great boon for which we are bound to thank Him, then again gratitude for this gratitude is called for and so on *ad infinitum!* Therefore, the observation *of the favours received from the Almighty is itself gratitude,* admitting His favours too is itself gratitude, the prayer, after acquiring them, to abide by His decisions is itself gratitude and eulogizing God when favoured by Him is itself gratitude!

The other methods of seeking assistance from God Almighty are briefly as follows:

Repentance: Whenever we commit sins we should sincerely turn to God in repentance. He assists us by granting us pardon "He pardons him who turns to Him with a penitent heart." What a comforting and affectionate message it is Says God Almighty: "But, without doubt, I am (also) He that forgives again and again those who repent believe and do right, who in fine, are ready to receive true guidance " Repentance and penitence purify the heart of wickedness, and ultimately the penitent person becomes the beloved of God Almighty "For God loves those who turn to Him constantly.

We have discussed above in detail that power and authority are primarily the attributes of God Almighty only "There is no power but with God "

The relation of our hope and fear is established with God Almighty alone and as soon as it is firmly established, He makes us oblivious of all His creatures In consequence of this we are freed from the grip of that murderous emotion which deprives the lives of those who seek help from others beside God, of peace and contentment for ever This emotion is that of fear which keeps on biting, pulling about and destroying their peace of mind. It is because of this they behold a net in every nook and a ferocious animal in every corner!

Dhikr (Remembrance): If we seek help from God Almighty in the matter of remembering us and desire that He should be pleased with us, we should 'remember' Him and abide by every command and decision of His. "Then do you remember Me, I will remember you."

The Conception of Worship (Ibadat) IN ISLAM - V

By (Late) Mir Valiuddin, M.A., Ph. D.

Methods of Seeking Assistance from Allah

Shukr (Praise) The fourth method of seeking assistance is by means of offering thanks to God Almighty for the blessing He has conferred on us.

In his life man comes across joy as well as sorrow, suffers pain and enjoys ease and there is darkness as well as sunshine for him. Due to their dullness of vision the pessimists became the votaries of the 'Pandiabolism' theory By their own experience they said they found this world the worst of all, they could not find here anything real save grief and sorrow. On the contrary the optimists termed this world as the best possible world. According to them grief and sorrow are created merely for the sake of variety, by contrariety they heighten to a great degree the sense of pleasure, they are not real but only hypothetical. But speaking truly, sorrow as well as joy are real in this world. To consider either of them as an illusion is to deceive one's own self. Every person is daily verifying the truth of this statement by experimenting himself, he finds neither a blessing nor a calamity permanent. He is passing through every phase of blessing, he can deny neither the feeling of joy nor the perception of sorrow. The presence of joy and sorrow amounts to feeling them, and here only the remark of Berkeley that *esse ist percipi* seems to be correct. In fact the 'names' of God Almighty are majestic *(Jalali)* as well as beautiful *(Jamali)* and all these are perpetually at work. Not even for a moment are they inactive and inert. Good and evil, joy and sorrow, blessing and tribulation are all real and are the outcome of the bright effulgence of these 'names'.

It is inherent in man's nature that he desires to get rid of distress and longs for more blessings. The wise teachings of the Prophet Muhammad *(Sallallahu alaihi wa sallam)* have chalked out mental planes for both. Patience at the infliction of calamities and offering of thanks when favoured with blessings create a tremendous revolution in the human heart. On the one hand, they rid him of wailing, breast-beating, despair and pessimism, and on the other free him from pride, arrogance, conceit and self-importance. Getting rid of these natural and injurious impulses, he becomes the repertory of courage, power, and action, and the conqeust of the universe becomes easy for him. His vital energies are not wasted. They are directed towards the right object and, concentrated on one point, produce marvellous effects While suffering hardships, care should be taken to this extent only that the will does not weaken and one does not get discouraged totally. One should encounter distress heroically This quality could be achieved by patience and while one is endowed with blessings, it is likely that he may become oblivious of God Almighty, who is the origin and source of all bounties and benevolence and thus he may be estranged from this source and enveloped in darkness. This danger is averted by offering thanks, as thankfulness consists in attributing a blessing to God. It should not be ascribed to one's own fortune. Though outwardly it appears that His creatures are bestowing boons on others, yet an observant mind is well aware that they are merely tools and instruments. The distributor, bestower and doer is God Almighty Himself, when keeping this fact in view, man offers his thanks to God, He favours him with more blessings, it is a definite promise of Him which admits of no exceptions at all. Says God Almighty, "If you are grateful, I will add more (favours) unto you." The granting of our prayers, bestowal of means of livelihood and affluence, and pardon for our sins depend entirely on His will and pleasure; but the meed which one gets for offering thanks, in the form of extra favours is not contingent but absolutely certain. In view of this the Prophet Muhammad *(Sallallahu alaihi wa sallam)* has remarked: 'Whoever is blessed with God's favours should offer his sincerest thanks to Him.'

The Prophet of Islam the most fluent speaker of Arabia and Mesopotamia, has expressed this stupendous truth (on which depends the duration of favours) in another psychological way:

"Blessing is, as it were a wild beast, keep it under control by binding it with chains of thanksgiving."

It is a universal and necessary law of psychology that when a person is favoured with a blessing he feels overjoyed but in course of time as he becomes more and more familiar with it, it loses its value and worth after a time. It now lacks novelty; he does not feel any difference in his life by its presence and in spite of living a luxurious life he feels bored. But if it is lost or wrested from him he would then appreciate it. 'The value of a blessing is realised after it is lost' expresses this truth aptly. Besides, losing the sense of appreciation of a favour is synonymous with losing the favour or boon itself. If a boon does not afford me pleasure and I feel mortified instead, then this boon is not a blessing but a curse. After understanding these truths, we come to know how far thanksgiving is instrumental in addicting to the divine favours. A blessing would last if it is appreciated.

my poverty.' On knowing the sorry plight of the baby he answered, "Don't hasten to wean your children, for we will provide for every newborn in Islam".

Islamic Social Security system is not meant for the Muslims only. Non-Muslims also were benefited by it equally. "Umar saw a blind old man, whom he knew to be a Jew begging. 'Umar asked him 'What made him beg. He answered: I beg so as to be able to pay the tribute and on account of my need and age. 'Umar took him by the hand in his own house and gave him what sufficed him. Afterward he wrote to the treasurer saying: "Look after him and his like. By God, we would not be fair if we take from him when he is young, and disgrace him when he is old. He is one of the poor among the People of the Covenant." A similar directive was given when 'Umar on his way to Damascus, passed by a group of Christian lepers, he ordered that they be given charity and sufficient food". (*Ibid* p. 177)

"On the basis of the fundamental principle, Caliph 'Umar made it obligatory on the first cousin of an orphan to support him. In the case of another orphan he declared that if he had no first cousin he would have made it obligatory on distant cousins to support them."

In the end it must be pointed out that Islamic Social Security System is based upon dual principles: Legal and moral. There are certain laws according to which it is obligaory for all the citizens to contribute to State for the discharging of its social obligations. The believers are exhorted to spend out of what has been given to them for the needy and the poor But here it must be added that in case the people fail to fulfil their moral duties towards their fellow being the State can take necessary measures for the observance of moral obligations. In other words in Islam moral duties and obligations may be made justifiable if necessary

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Nota Bene

(Note Well!)

Listed below are some practical precepts for a happy and contented life. In our opinion they deserve serious consideration of all. We would particularly request our readers to keep them in mind for practical application and to direct the attention of others to these useful injunctions for success in life. All those who participate in the exercise will be doing a great service for the common good The Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* exhorted his followers to convey to others whatever they learnt from him even if it were a single word. It shows how keen the Holy Prophet was to spread the light of learning. The importance of these points, which need individual and collective attention, is self evident. They are -

1 The necessity of acquiring more and more knowledge

2 The importance of firm belief in a truthful ideology.

3 The merits of cleanliness, purity and chastity

4 The importance of five daily prayers.

5 The importance of recitation of and teaching to other the Holy Quran and acting according to its directives.

6 The merits of making invocations to and having remembrance of Allah by His Holy names and divine attributes and offering of praises to Him.

7. The merits of supererogatory *(nafl)* prayers.

8 The importance of moderation in eating, that is, of having a regulated diet.

9. The importance of observing the duties and obligations arising out of wedlock.

10. The importance of abstinence from unlawful means of livelihood.

11. The importance of awareness of the rights of and obligations towards the common people as well as those of high rank.

12 The importance of observing the etiquettes of a journey.

13 The importance of promoting the good and forbidding the evil.

14 The importance of good and honest conduct in worldly affairs.

15 The necessity for moral reformation for self emancipation

16 The necessity of grading against excesses in eating and sex

17 The importance of watching and weighing one's words

18. The necessity of keeping away anger, envy, jealousy, selfishness, and love of wealth, name and fame

19 The necessity for banishing hypocrisy, affection and pride

20. The importance of doing penitence.

21 The merits of living within one's means

22 The importance of belief in the unity of God and complete reliance on *Him*

23. The importance of cultivating a disposition full of love and ardour, affection and contentment, sincerity and selfless service, honesty and veracity, meditation and deliberation, introspection and self examination.

the law enjoined in respect of the concerned people, and the law enjoined in respect of a major source of revenue of the Islamic government (i.e. *fai*) is that its one portion must necessarily be spent on supporting the poor classes of society."

"The principle of social security was established during the life of the Prophet. The widow of Ja'far Ibn Abu Talib came to talk to him about the orphanhood of her children The Prophet said to her: "Why should you be worried about them, when I am responsible for them in this life and the next?" The Prophet was speaking in his capacity of Imam and governor of the Moslems, and not as a relative of the deceased." (S.A. Zaki Yamani, "Social Security in Islam," Vide *Yaqeen International*, December 7, 1985, p. 177).

According to the modern thinkers State must guarantee "a minimum standard of subsidies without removing incentives to provide enterprise and bring about a limited re-distribution of income by means of graduated high taxation However, it does not pretend to establish economic equality among its citizens. All are assured of adequate help in case of need whether that it is due to illness, old age, unemployment or any other cause " As Briggs says, "State's efforts should deliberately be directed to modify the play of market forces in at least three directions — first, by guaranteeing individuals and families a minimum income irrespective of the market value of their work or their property, second, by narrowing extent of insincerity by enabling individuals and families to meet certain social contingencies (for example, sickness, old age and un-employment) which lead otherwise to individuals and family crisis, and third, by ensuring that all citizens without distinction of status and class are offered the best standards available in relation to a certain agreeable range of social services."

Judging from these standards Islam not only fulfils the social and economic obligations towards her citizens but it successfully makes the benefits of civilization available for the whole human race. "In Islam the aim of *social security regulation is to meet three kinds of dangers to which members of the community are exposed. They are: (1) Physical hazards, which might prevent person from work, e.g., sickness, disability, and old age. (2) Occupational hazards, caused by the work performed by the labourers, and which might lead to partial or total disability. (3) Family hazards, which increase a person's burden due to insufficient income or a large family. To see how Islam could meet these dangers, we have to analyse the letter which Hazrat 'Ali (the fourth Caliph) sent to his viceroy in Egypt. He says. "Fear God, as regards the (protection of the) lowest class in society, who are helpless, poor, needy, miserable, and bedridden, for among them are the meek and the penniless. You are responsible to God, because He entrusted them to your care. Give them part of the treasury and a portion of the summer tribute in every country, for the distant should receive as much as the close. You should give each his due, and, even if they are beneath your dignity, this should not be your excuse You will not be absolved if you ignore minor matters, just to concentrate on the substantial. Therefore, you should not turn your attention from them and act haughty towards them. Look into the affairs of those who are so despised that they cannot reach through to you. Appoint God-fearing and humble persons to take up their affairs to you. Give good attention to the helpless orphans and those of tender age, who would never allow themselves to beg. This is a heavy burden on viceroy; surely it is a heavy burden " (*Ibid* p. 177)

From his early life, the Holy Prophet *(Sallallahu alaihi wa sallam)* always stressed to support the cause of the weak and the oppressed, e.g. orphans, needy, helpless, etc. as enunciated in Quran.

> "Nay indeed, but you do not show kindness to the orphans,
>
> and do not urge (yourself and others) to feed the needy
>
> and devour the heritage, devouring greedily,
>
> and love wealth, loving ardently" (89:17-20)

> "Who is such that will subscribe to Allah
>
> a goodly subscription
>
> So He may multiply it for him, and for him will be a generous reward." (57:11)

> "There is no virtue in that you turn your faces (in prayer)
>
> towards the East or the West,
>
> but (real) virtue belongs to him who believes in Allah, and the Last Day,
>
> and the angels and the Book and the prophets,
>
> and gives his wealth (seeking pleasure) in spite of love for it,
>
> to the kindred and the orphans and the needy—and the wayfarers,
>
> and those who ask, and for freeing those in bondage
>
> and establishes Salaat (prayer) and pay Zakat (mandatory charity). . . " (2.177)

> "Never shall you attain the height of righteousness,
>
> unless you spend (in charity) out of what you hold dear
>
> And surely Allah is well aware of what you spend." (3:92)

Here it would be appropriate to mention some of the storeis as to how Islamic State came to the rescue of the poor and the needy "Once Hazrat Umar saw a woman weaning her son. Asked by 'Umar (when the woman did not recognise) why was the baby crying? She said 'I am weaning him because 'Umar did not provide for the suckling. By weaning him I'll get the ration of the weaned to ease

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In the name of Allah, the All-Compassionate, the Most-Merciful

ISLAMIC CONCEPT OF SOCIAL SECURITY

"Surely Allah enjoins justice and kindness and giving (gifts) to kinsmen

and forbids indecency, wrong-doing and rebellion.

He admonishes you so

that you may be mindful." (16:90)

Islam is not a religion in the ordinary sense of the term. It is a complete code of life. It prescribes guiding principles for a sound, political structure, a just social order and an equitable economic system. Admittedly the social security system that it has propounded is by far superior. It is surely more "comprehensive and self sustained than the system introduced in modern time."

The Social Security System as practised today in the modern times originated in Western Europe during the early decades of the 19th century. In its early phase it provided subsistence and medical care as well as sharing of risks of factory workers. However, its scope was limited and it was availed only by a small portion of society.

As against the modern system the Social Security System evolved by Islam is meant for the entire society. To quote the Holy Quran.

> "What Allah handed over to His Messenger
>
> from the town-folk, is for Allah
>
> and for the Messenger and the kindred,
>
> and for the orphans, the needy and the way-farer,
>
> so that it be not changing hands (only)
>
> among the well-to-do of you." (59:7)

"That is" as commented in the *Meaning of the Quran*, Vol. XIV, p. 127), "one of the most important verses of the Quran, which lays down the basic principle of the economic policy of the Islamic community and government. Wealth should circulate among the whole community and not only among the rich lest the rich should go on becoming richer day by day and the poor poorer. This policy has not merely been enunciated in the Quran, but for the same objective the Quran has forbidden interest, made the *zakat* obligatory, enjoined that *Khums* (one-fifth) be deducted from the booty, exhorted the Muslims to practise voluntary charity, has proposed such forms of different kinds of atonements that the flow of wealth is turned towards the poor classes of society, and has made such a law of inheritance that the wealth left by every deceased person spreads among the largest circle of the people. Apart from this, stinginess has been condemned and generosity commanded as noble moral quality, the well-to-do people have been told that in their wealth they must discharge not as charity but as the right of the concerned people, and

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QUR'AN MAJEED

ARABIC TEXT, ITS TRANSLITERATION AND TRANSLATION INTO ENGLISH
Part 29 Chapter 77 Verses 28 to 50
Part 30 Chapter 78 Verses 1 to 40, Chapter 79 Verses 1 to 33.

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

المجلد ٤٣ ٣ رجب ١٤١٥هـ الموافق ٧ ديسمبر ١٩٩٤م العدد ١٥

جراح مسلم سباق : ابو القاسم الزهراوى
(٩٣٦ - ١٠١٣ م)

- يرى الإسلام أساسا الى اقامة مجتمع مثالى - -
- ان الاسلام قد احدث ثورة فى فن الحفاظ على الصحة والاستشفاء .
- ان الزهراوى كان اول من استعمل الخيط الحريرى فى تخييط الجرح .

فضيلة الاستغفار وشروط التوبة

- يعد الله للمؤمنين المستغفرين خمس نعماء .
- انما التوبة على الله للذين يعملون السوء بجهالة ثم يتوبون من قريب .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

جراح مسلم سباق : ابو القاسم الزهراوى (٩٣٦ - ١٠١٢م)

د. عبد العالى

يرى الإسلام أساسا إلى إقامة مجتمع مثالي يحظى بصحة تامة حتى تدرك الإنسانية جمعاء أقصى ما يمكن من تطوير لطاقاتها الجسمانية وملكتها العقلية ومقوماتها الروحية وغيرها من الإمكانات التى حبا بها الخالق مخلوقه ليجعله أرقى مخلوق فى الكون . وكان لابد لهذه الرسالة الدينية أن تفضى بالمسلمين لتحسين أحوالهم ولمقاومة كل ما يتهددهم من أوبئة وأمراض ، علما بأن لسلامة الجسم والعقل دورا أساسيا ليس فحسب التمتع بما يولى الكون من ثمار وإنما الوقوف كذلك عن هدف الحياة وعلى علاقة الإنسان بخالقه وبباقى أفراد فريته .

إن الإسلام ، حرصا منه على بلوغ هـذا الهدف السامى ، قـد أحـدث ثورة فى فن الحفاظ على الصحة والاستشفاء حيث وضع القواعد الأساسية الكفيلة بتحسين صحة الجسم والعقل . بل إنه جعل الحفاظ على الصحة فرق كل اعتبار . فالمسلم المليء يحظى بمجموعة من التسهيلات تيسر له أداء واجباته الدينيه فى شتى الحالات . بل ويبيح له المحرمات من دم و لحم وميتة وخنزير ، إذا دعت الضرورة لذلك حتى لايموت جوعا .

والجدير بالذكر فى هـذا المضمار أن نشير إلى أن جورج برنارد شو نوه كثيرا فى كتابه « حيرة الطبيب » بما تكتسيه تعاليم القرآن من أهمية عابية فى إنشاء مجتمع صحيح سليم . فقد روى أن بريطانيا لـمـا غزت جزر الساندويش المسلمة المعروفـة حاليا « بجزر هاواى » ، فإنها أجبرت السكان على نبذ الإسلام واستبداله بالمسيحية . وما أن استتب لها الأمر فى هذا الشأن حتى نشبت أوبئة ضارية فى الجزر . وهذا يعنى — يقول الكاتب — أن أولئك الذين وضعوا أسس هذا الدين المحظور مثل الرسول محمد ﷺ — كان لهم من البصيرة و بعد النظر ما جعلهم يدرجون من بين الفرائض الدينية إجراءات وقـائية كوسائل النظافة والطهارة التى تعنى بكل جزء من أجزاء الجسم والشعر إلا أن المشرين المسيحيين فى غيهم وضلالهم استخفوا بهذه الأحكام الإلهية دون استبدالها بما يجرعليها لكن أن نشأ الكسل والخمول والإغفال والطيش .

لقد اهتدى العرب بكتاب الله وسنة الرسول فشغفوا بعلم الطب شغفا وحققوا إنجازات جليلة باهرة فى كل ضرب من ضروب العلاج والتطبيب والجراحة والنقاهة وإدارة العيادات والمستشفيات ، ولهم يرجع الفضل فى اعتماد الطرق التجريبية لتحاليل الامراض وتشخيصها ومعالجتها بينا كان زملاؤهم الاروبيون آنذاك يفسرون ما استعصى من أمراض وأوبئة بكونها تعبيرا عن سخط

الإله وعقابا منه .

وكان العرب يرعون البحوث الطبية ويشجعون على توسيع رقعتها لتكاثر عدد الأطباء العرب وعظم شأنهم وزرعوا آنذاك بذورا يجنيها الطب المعاصر اليوم .

ونذكر من بين فحول الإطباء العرب الأولين ابن زكريا الرازي صاحب « الحاوي » ، وهي موسوعة طبية ، وأبو القاسم الزهراوي صاحب « التصريف » وابن سينا صاحب « قانون الطب » وابن النفيس ، الذي اكتشف الدورة الدموية وغيرهم كثير .

وكان أبو القاسم الزهراوي (٩٣٦ - ١٠١٣م) يعد من بين هؤلاء العلماء العرب ، أعظم طبيب جراحي في القرون الوسطى . ولد ونشأ بالزهرة ، بجوار قرطبة التي كانت عاصمة اسبانيا المسلمة والتي كانت تضاهي بغداد والقسطنطينية في البهاء والعظمة درس الزهراوي الطب والعلوم الإسلامية بمدارس قرطبة . ولم يلبث أن تألق نجم الطبيب الجراح معيد الخليفة الحكم الثاني طبيبه الخاص بالبلاط .

وكان الزهراوي شغوفا متفانيا في عمله الجراحي فحج إليه الطلبة والمرضى من جميع أنحاء أوروبا والعالم الإسلامي سعيا وراء النصيحة والعلاج ، مما جعل " فيل دور " يقول كانت قرطبة آنذاك المكان المفضل الذي يلجأ إليه الأوروبيون لإجراء العمليات الجراحية .

ويعود الصيت العظيم الذي اكتسبه الزهراوي إلى موسوعته " التصريف لمن عجز عن التأليف " . ويقع الكتاب في ثلاثين مدخلا يهتم آخرها بتلخيص ما آلت إليه المعرفة في ميدان الجراحة آنذاك . ويحتوي المجلد كذلك على صور لمائتين تقريبا من أدوات الجراحة التي خرجت جلها من تصوير الزهراوي أو صنعه .

وقد قام « جيرارد أوف كريمونا » بترجمة الجزء المختص بالجراحة إلى اللغة اللاتينية . كما تمت ترجمته فيما بعد إلى العبرية والفرنسية والأنجليزية وكذلك إلى لهجة « بروفنسال » وقد نشر الكتاب مرارا وخاصة في البندقية سنة ١٤٩٧ وفي بال سنة ١٥٤١ وفي أوكسفورد سنة ١٧٧٨ .

كان طلبة الطب آنذاك في أمس الحاجة إلى كتاب الزهراوي حتى أن الجراح الفرنسي الشهير « كي دو شولياك » ارتأى أن يضيف الترجمة اللاتينية لكتاب الزهراوي إلى ما ألفه بنفسه حول علم الجراحة . وحسبك في كتاب ظل طوال خمسة قرون مقررا ضمن برامج تدريس الجراحة بجامعة « ساليرنو » الإيطالية وجامعة « مونبلييه » بفرنسا وأوائل كليات الطب الأخرى في أوروبا .

وقد أسدى الزهراوي ، الطبيب الجراحي ، جليل الخدمات للإنسانية جمعاء من خلال بحوثه وابتكاراته العديدة التي ساهمت في إرساء أسس علم الجراحة المعاصرة فهو المجدد في عمليات كي الجراح . وتفتيت الحجر الحويصلي بالمثانة ، وهو المنادي بضرورة تشريح الأحياء عند الاقتضاء .

وقد أجرى الزهراوي عمليات جراحية لم يكن لها مثيل في الدقة والخطورة . ويروي نفسه أن فتاة يوم جرحت شدة حنجرتها في محاولة انتحار . وحدث أن وصل الجرح إلى القصبة الهوائية فأغمي عليها وغدت تنتظر الموت الذي كان متوقعا لا محالة في ذلك العصر . إلا أنه تم انقاذ أمرها في الوقت المناسب وحملها إلى الطبيب الجراحي الذي فحصها فوجد أن وريدها الوجادي لم يصب إلا ما كان من القصبة الهوائية التي تعرضت لجرح مبرح أدى إلى تسرب الهواء . فخاط الجرح وعالج الفتاة وأنقذها من الهلاك . والجدير بالذكر أن الزهراوي كان أول من استعمل الخيط الحريري في تخييط الجرح .

وكان كذلك يجرى عمليات قيصرية في الولادة إذ كتب في هذا الموضوع بدقة وغزارة . كما ساهم في تطوير جراحات الحلق والأسنان . واخترع أصنافا متطورة من أدوات تنظيف الاسنان واقتلاع المتنخرة منها . بل برع كذلك في تركيب الاسنان المصطنعة التي كان يستخرج مادتها من عظام الحيوان .

اما التشخيصات والتحليلات الطبية التي قدمها الزهراوى مجموعة من الامراض فقد اتضح أن جلها كانت على جانب كبير من الدقة . وهكذا وبعد ان راقب وتمعن طويلا في داء الكلب استنتج ان حالات الكلب تكثر في فصل الشتاء اكثر منه في فصل الصيف. وان الكلب المصاب يفزع من شبحه . اما داء الكلب الذى ينزل بالإنسان فإنه — يقول الزهراوى — يعود إلى رهاب الماء الـذى ينتج عن جفاف مفرط في الدماغ وعن تدفق سيولة المرة في باطن الجسد . وبصفته طبيبا جراحيا كان يوصى بكي الجرح بقضيب حديدى ملتهب اوبامتصاص للدم بالمحجم ، وكان كذلك يصف العلاج باستعمال ادوية مدرة للبول ومعرقة ومسهلة إضافة إلى شرب النبيذ الخالص والاستحمام بالماء الساخن .

ولعل هذا التعريف الوجيز بالطبيب الجراحى الزهراوى قد اوضح بما فيه الكفاية بأن ما يحقق اليوم من إنجازات وخدمات جليلة في ميدان الطب إنما هو امتداد للأصول والبحوث التي وضعها الاطباء والجراحون العرب في القرون الوسطى .

بشكر مجلة الاسلام اليوم — العدد ٢ / السنة ٢
الرباط (المغرب)

فضيلة الاستغفار وشروط التوبة

بسم الله الرحمن الرحيم

فقلت استغفروا ربكم انه كان غفارا يرسل السماء عليكم مدرارا . ويمددكم باموال وبنين ويجعل لكم جنت ويجعل لكم انهارا . ما لكم لا ترجون لله وقارا . (نوح: ١٠ - ١٣)

تبرز هذه الآيات من سورة نوح ضرورة وبركات الاستغفار . مع ان في القرآن الكريم آيات كثيرة امر الله عزوجل فيها المؤمنين بالالتزام بالاستغفار ، الا ان في الآيات المذكورة اعلاه يعد الله للمؤمنين المستغفرين خمس نعماء هي : (١) المطر الغزير المتواصل (٢) الاموال (٣) البنون (٤) الجنات (٥) الانهار

وهذه النعماء مما تكفي لاسعاد وافلاح الانسان في حياته الدنيا والآخرة . نظرا لاهمية وفوائد حول الاستغفار نورد فيما يلي ما قال ابن كثير في تفسيره المعروف :

(فقلت استغفروا ربكم انه كان غفارا) اى ارجعوا عما انتم فيه وتوبوا اليه من قريب فانه من تاب اليه تاب عليه ، ولو كانت ذنوبه مهما كانت في الكفر والشرك ، ولهذا قال فقلت استغفروا ربكم انه كان غفارا . يرسل السماء عليكم مدرارا (اى متواصلة الامطار ، ولهذا تستحب قراءة هذه السورة في صلاة الاستسقاء لأجل هذه الآية . وهكذا روى عن امير المؤمنين عمر بن الخطاب رضى الله عنه انه صعد المنبر يستسقى فلم يزد على الاستغفار وقراءة الآيات في الاستغفار ومنها هذه الآية (فقلت استغفروا ربكم انه كان غفارا . يرسل السماء عليكم مدرارا)

ثم قال " لقد طلبت الغيث بمخارج السماء التي يستنزل بها المطر " وقال ابن عباس وغيره يتبع بعضه بعضا . وقوله تعالى (ويمددكم باموال وبنين ويجعل لكم جنات ويجعل لكم انهارا) اى اذا تبتم الى الله واستغفرتموه واطعتموه كثر الرزق عليكم واسقاكم من بركات السماء . وانبت لكم من بركات الارض وانبت لكم الزرع وادر لكم الضرع وامدكم بأموال وبنين اى اعطاكم الأموال والأولاد وجعل لكم جنات فيها انواع الثمار وخللها بالانهار الجارية بينها ، هذا مقام الدعوة بالترغيب ، ثم عدل بهم الى دعوتهم بالترهيب فقال (ما لكم لا ترجون لله وقارا ؟) اى عظمته قاله ابن عباس ومجاهد والضحاك ، وقال ابن عباس لا تعظمون الله حق عظمته اى لا تخافون من بأسه ونقمته .

واما شروط الاستغفار وقبول الله اياه بالتوبة على عبده المستغفر فيوضحها تعالى بالصراحة في آيات اخرى منها :

انما التوبة على الله للذين يعملون السوء بجهالة ثم يتوبون من قريب فاولئك يتوب الله عليهم وكان الله عليما حكيما وليست التوبة للذين يعملون السيئات حتى اذا حضر احدهم الموت قال انى تبت الآن ولا الذين يموتون وهم كفار اولئك اعتدنا لهم عذابا اليما .

(النساء : ١٧ - ١٨)

يقول ابن كثير في تفسير هذه الآيات الشريفة : ويقول سبحانه وتعالى انما يقبل الله التوبة ممن عمل السوء بجهالة ثم يتوب ولو بعد معاينة الملك يقبض روحه قبل الغرغرة . قال مجاهد وغير واحد كل من عصى الله خطأ او عمدا فهو جاهل حتى ينزع عن الذنب ، وقال قتادة عن ابي العالية انه كان يحدث ان اصحاب رسول الله ﷺ كانوا يقولون : كل ذنب اصابه عبد فهو جهالة رواه ابن جرير . وقال عبد الرزاق اخبرنا معمر عن قتادة قال : اجتمع اصحاب رسول الله ﷺ فرأوا ان كل شئ عصى الله به فهو جهالة عمدا كان او غيره . وقال ابن جريج اخبرني عبد الله بن كثير عن مجاهد قال : كل عامل بمعصية الله فهو جاهل حين عملها . قال كل عامل بمعصية الله فهو جاهل حين عملها . قال ابن جريج وقال لى عطاء بن ابى رباح نحوه . وقال أبو صالح عن ابن عباس من جهالته عمل السوء . وقال على بن ابى طلحة عن ابن عباس : ثم يتوبون من قريب قال : ما بينه وبين ان ينظر الى ملك الموت . وقال الضحاك : ما كان دون الموت فهو قريب . وقال قتادة السدى : مادام في صحته ، وهو مروى عن ابن عباس . وقال الحسن البصرى : ثم يتوبون من قريب ، ما لم وقال عكرمة : الدنيا كلها قريب (ذكر الاحاديث فى ذلك) قال الامام احمد حدثنا على بن عياش ، وعصام بن خالد . قال حدثنا ابن ثوبان عن ابيه ، عن مكحول ، عن جبير بن نفير ، عن ابن عمر عن النبى ﷺ قال : ان الله يقبل توبة العبد ما لم يغرغر ، رواه الترمذى وابن ماجة من حديث عبد الرحمن بن ثابت بن ثوبان به ، وقال الترمذى حسن غريب .

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائما ابدا على حبيبك خير الخلق كلهم

هو الحبيب الذى ترجى شفاعته لكل هول من الاهوال مقتحم

	Transliteration		Translation	Arabic
24	*Fal-yan-zu-ril in-saa-nu i-laa ta-'aa-mi-hee*	24	So, let man look at his food:	فَلْيَنظُرِ الْإِنسَانُ إِلَىٰ طَعَامِهِ ۝
25	*an-naa sa-bab-nal-mãa-a sab-ban.*	25	Indeed, We poured down water in abundance,	أَنَّا صَبَبْنَا الْمَاءَ صَبًّا ۝
26	*sum-ma sha-qaq-nal-ar-da shaq-qan*	26	Then, We split the earth in clefts;	ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ۝
27	*fa am-bat-naa fee-haa hab-banw–*	27.	Then, We grew therein grains,	فَأَنبَتْنَا فِيهَا حَبًّا ۝
28	*wa 'i-na-banw-wa qad-banw–*	28	Grapes and vegetables,	وَعِنَبًا وَقَضْبًا ۝
29.	*wa zai-too-nanw-wa nakh-lanw–*	29	And olives and dates,	وَزَيْتُونًا وَنَخْلًا ۝
30	*wa ha-dãa-i-qa ghul-banw–*	30	And luxuriant orchards,	وَحَدَائِقَ غُلْبًا ۝
31	*wa faa-ki-ha-tanw wa ab-bam–*	31	And fruits and pastures,	وَفَاكِهَةً وَأَبًّا ۝
32	*ma-taa-'al-la-kum wa li-an-'aa-mi-kum.*	32	As a provision for you and for your cattle	مَّتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ۝
33	*Fa-i-zaa jãa-a-tis-sãakh-khah*	33	So, when the stunning sound comes (the first blast of the Trumpet),	فَإِذَا جَاءَتِ الصَّاخَّةُ ۝
34	*Yau-ma ya-fir-rul-mar-u min-akhee-hi*	34	That day man shall flee from his brother,	يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۝
35	*wa um-mi-hee wa a-bee-hi*	35	And his mother and his father,	وَأُمِّهِ وَأَبِيهِ ۝
36	*wa saa-hi-ba-ti-hee wa ba-neeh.*	36	and his wife and his children.	وَصَاحِبَتِهِ وَبَنِيهِ ۝
37	*Li-kul-lim-ri-im-min-hum yau-ma-i-zin sha'-nuiy-yugh-neeh*	37	For everyone of them, on that day, will be an affair to occupy him (exclusively)	لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

	Transliteration		Translation	Arabic
6	*fa an-ta la-hoo ta-ṣad-daa*	6.	You attend to him	فَأَنتَ لَهُۥ تَصَدَّىٰ ۝
7	*Wa maa 'a-lai-ka al-laa yaz-zak-kaa.*	7	And it (the blame) is not on you that he does not become purified	وَمَا عَلَيْكَ أَلَّا يَزَّكَّىٰ ۝
8	*Wa am-maa man jāā-a-ka yas-'aa,*	8	And as for him who came to you striving (in earnest),	وَأَمَّا مَن جَآءَكَ يَسْعَىٰ ۝
9	*wa hu-wa yakh-shaa,*	9.	and he fears (Allah),	وَهُوَ يَخْشَىٰ ۝
10	*fa-an-ta 'an-hu ta-lah-haa*	10	You are neglectful (of him)	فَأَنتَ عَنْهُ تَلَهَّىٰ ۝
11	*Kal-lāa in-na-haa taz-ki-rah—*	11	No, indeed, it (the Quran) is a Reminder	كَلَّآ إِنَّهَا تَذْكِرَةٌ ۝
12	*Fa-man shāā-a za-ka-rah—*	12	So, whosoever wills may take lessons from it—	فَمَن شَآءَ ذَكَرَهُۥ ۝
13	*Fee ṣu-ḥu-fim-mu-kar-ra-ma-tim-*	13	(It is preserved) in a Scroll greatly honoured,	فِى صُحُفٍ مُّكَرَّمَةٍ ۝
14	*mar-foo-'a-tim-mu-ṭah-ha-ra-tim-*	14	Exalted, purified,	مَّرْفُوعَةٍ مُّطَهَّرَةٍۭ ۝
15	*bi-aiy-dee sa-fa-ra-tin*	15	In the hands of scribes (Angels)	بِأَيْدِى سَفَرَةٍ ۝
16	*ki-raa-mim-ba-ra-rah*	16	Noble, Righteous	كِرَامٍۭ بَرَرَةٍ ۝
17	*Qu-ti-lal in-saa-nu māa ak-fa-rah*	17	Condemned is man, how ungrateful he is!	قُتِلَ ٱلْإِنسَٰنُ مَآ أَكْفَرَهُۥ ۝
18	*Min aiy-yi shai-in kha-la-qah*	18	Out of what did He create him?	مِنْ أَىِّ شَىْءٍ خَلَقَهُۥ ۝
19	*Min-nuṭ-fah. Kha-la-qa-hoo fa-qad-da-ra-hoo*	19	Out of sperm He created him and destined him (to proportioned development).	مِن نُّطْفَةٍ خَلَقَهُۥ فَقَدَّرَهُۥ ۝
20	*ṣum-mas-sa-bee-la yas-sa-rah.*	20	Then He made the passage easy (for him)	ثُمَّ ٱلسَّبِيلَ يَسَّرَهُۥ ۝
21	*Ṣum-ma a-maa-ta-hoo fa-aq-ba-rah.*	21	Then He caused him to die, then assigned to him the grave,	ثُمَّ أَمَاتَهُۥ فَأَقْبَرَهُۥ ۝
22	*Ṣum-ma i-zaa shāā-a an-sha-rah.*	22	And again, when He wills, He shall raise him up (again to life).	ثُمَّ إِذَا شَآءَ أَنشَرَهُۥ ۝
23	*Kal-laa lam-maa yaq-ḍi māa a-ma-rah.*	23	No, indeed, he did not fulfil what He (Allah) bade him.	كَلَّا لَمَّا يَقْضِ مَآ أَمَرَهُۥ ۝

45 In-na-maa an-ta mun-zi-ru many-yakh-shaa-haa	45 Indeed, you are but a warner for him who fears it.	إِنَّمَا أَنتَ مُنذِرُ مَن يَخْشَاهَا ۝
46. Ka-an-na-hum yau-ma ya-rau-na-haa	46 On the day, when they see it, it will be as if,	كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا
lam yal-ba-sōō-il-laa 'a-sheey ya-tan au du-haa-haa.	they did not stay but for an evening or a morning thereof	لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا ۝

CHAPTER 79 AN-NAA-ZI-'AAT ENDS HERE

تمت هنا بحمد الله السورة ٧٩ ـ النزعت

SOO-RA-TU 'A-BA-SA	SOO--RA-TU 'A-BA-SA	سُورَةُ عَبَسَ
MAK-KEEY-YAH	REVEALED AT MAKKAH	
RUK-KOO-'U-HAA 1	SECTION 1	سُورَةُ عَبَسَ مَكِّيَّةٌ
AA-YAA-TU-HAA 42	VERSES 42	
Bis-mil-laa-hir-rah-maa-nir-ra-heem	In the name of Allah, the All-Compassionate, the Most Merciful	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
RU-KOO' 1	*SECTION 1*	ركوع ١
1 'Aba-sa wa ta-wal-lāa,	1 He (the Prophet) frowned and turned away,	عَبَسَ وَتَوَلَّىٰ ۝
2 an jāa-a-hul-a'-maa.	2 Because the blind man came to him	أَن جَاءَهُ الْأَعْمَىٰ ۝
3 Wa maa yud-ree-ka la-'al-la-hoo yaz-zak-kāa,	3 And what will make you understand that he may become purified,	وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّىٰ ۝
4 au yaz-zak-ka-ru fa-tan-fa-'a-huz-zik-raa	4 Or might take a lesson, and that lesson might profit him?	أَوْ يَذَّكَّرُ فَتَنفَعَهُ الذِّكْرَىٰ ۝
5 Am-maa ma-nis-tagh-naa,	5 As for him, who does not heed,	أَمَّا مَنِ اسْتَغْنَىٰ ۝

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ث = ṯ Bold, ح = ḥ Madd, آ = ãã, ز = ẕ, ص = ṣ, وٓ = ōō, ض = ḍ, ىٓ = ēē, ط = ṯ Fine, ظ = ẕ Madd, ع = ', آ = ãã, ء (Jerk), وٓ = ōō, ىٓ = ēē

RU-KOO' 2 (Contd.)	SECTION 2 (Contd.)	ركوع ٢ (متبع)
34 *Fa-i-zaa jãã-a-tiṯ-ṯããm-ma-tul-kub-raa,*	34 So, when the Great Happening comes,	فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَىٰ ۞
35 *Yau-ma ya-ta-zak-ka-rul-in-saa-nu maa sa-'aa,*	35 The day, when man shall recollect what he strove for,	يَوْمَ يَتَذَكَّرُ الْإِنسَانُ مَا سَعَىٰ ۞
36 *Wa bur-ri-za-til-ja-ḥee-mu li-mainy-ya-raa*	36 And Hell shall be exposed to him who can see	وَبُرِّزَتِ الْجَحِيمُ لِمَن يَرَىٰ ۞
37 *Fa-am-maa man ṯa-ghaa*	37 Hence, as for him who rebelled,	فَأَمَّا مَن طَغَىٰ ۞
38 *wa aa-ṯa-ral-ḥa-yaa-tad-dun-yaa*	38 And preferred the worldly life,	وَآثَرَ الْحَيَاةَ الدُّنْيَا ۞
39 *fa-in-nal-ja-ḥee-ma hi-yal-ma'-waa*	39 Surely, Hell, is (his) final resort	فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ ۞
40 *Wa am-maa man khaa-fa ma-qaa-ma rab-bi-hee*	40 And as for him, who feared appearing before his RABB (Guardian-Lord),	وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ
wa na-han-naf-sa 'a-nil-ha-waa.	and restrained the NAFS (his self) from (evil) desires,	وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۞
41 *Fa-in-nal-jan-na-ta hi-yal-ma'-waa.*	41 Surely, Paradise, is (his) final resort.	فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ۞
42 *Yas-a-loo-na-ka 'a-nis-saa-'a-ti ay-yaa-na mur-saa-haa*	42. They ask you about the Hour (of Resurrection) when it is going to happen	يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ۞
43 *Fee-ma an-ta min zik-raa-haa*	43 Wherein are you concerned with its mention?	فِيمَ أَنتَ مِن ذِكْرَاهَا ۞
44 *I-laa rab-bi-ka mun-ta-haa-haa*	44. To your RABB (Guardian-Lord) is the ultimate knowledge of it	إِلَىٰ رَبِّكَ مُنتَهَاهَا ۞

TAUHID

By Dr. Yahya Abdul Rahman Lehmann

Allahu Akbar, there is no God but Allah and Muhammad *(Sallallahu alaihi wa sallam)* is His Messenger.

I heard this all to worship the one God alone for the first time in my life from the minaret of the Al-Aqsa Mosque standing in the ancient temple square of Jerusalem I had arrived in this city, sacred to Jews, Christians and Muslims alike, for the Easter pilgrimage, as research fellow for special studies in the name recently discovered and deciphered Dead Sea Scrolls. I had spent most of the night hours after the Christian Good Friday celebrations praying and meditating in the Church of the Holy Sepulcre, and had witnessed the busy bickering of priests and clergymen of differing Christian Church-denominations about precedence into the sombre graves chamber of Christ and about entrance-fees there payable by their respective flocks.

Surprising Encounter:

After passing the gloomy Wailing Wall, old darkened stones, last relics of the former Herodean temple, dear to the Jews during the long centuries of their dispersion under alien suppression, I slowly climbed up to the Holy Temple-Rock and its sacred precincts just before, dawn There I could observe groups of Palestinian Arabs freely responding to this early Azaan-call for morning worship, and I soon heard the solemn Arabic prayer-recitations of this devout congregation. The surprising encounter with this praying community of the greatest monotheistic world religion surrendering themselves to the one God and Creator in faithful worship was a deeply stirring experience

A Deep Spiritual Experience:

Of a sudden the morning-sun rose over the Mouth of Olives casting a radiant glow of brightness over the magnificent golden Dome of the Rock It struck a new chord in my heart it was like a symbol of new light and insight ahead, and of still undiscovered realms of religious truth and spiritual experience. The deep impression of this moment has never since left me, it did encourage me during the difficult research-task for my doctorate-thesis on the Essenic influences in early Christianity and the canonical New Testament Writings, it guided me throughout my later work as priest and educationist in Malaysia

Allah the Greatest:

Allahu Akbar, God alone is the greatest, even greater than the triune deity as professed by Christian dogma, in which I had been raised from childhood and which in later years of ecclesiastical studies, I have been specially trained in to proclaim as a priestly member of a Roman Catholic Missionary Order

A New Religious Message:

The public declaration of the monotheistic faith of Islam from the minaret above the Jerusalem Temple sounded to me like a new religious message of great challenging force Several years of post-graduate studies in the field of Comparative Religion and special research of the Essenic Movement during the time of Jesus and its impact on the development of early Christianity, have led me convincingly into the radiant light and truth of Islam, bringing me closer to the original message of Jesus, the god-sent man and Prophet of Nazareth who called his followers back onto the right religious way of the Jewish prophets and patriarchs of old, like Abraham, surrendering themselves to the one and only God, Allah, Creator of all, and striving to establish in word and action real human brotherhood among their people.

The Living Islamic Truth:

I consider myself extremely fortunate to have been sent later by my religious superiors to Malaysia, where I could study and experience more thoroughly the all-comprehensive living truth of Islam as revealed to the last and greatest of Allah's Messengers, the Prophet Muhammad *(Sallallahu alaihi wa sallam)*

By officially embracing Islam as the best fulfilment of the genuine Christian faith in the original Good Message (Gospel) of Jesus, foretelling Allah's last universal Revelation through His greatest Messenger Muhammad in the divine Word of the Holy Quran, I had to repay my heavy spiritual debt to the many Muslim friends of Mina in Malaysia, who encouraged me by their word and example to choose for myself the Islamic Truth as the most positive force to a fuller individual life in submission to Allah's guidance as well as towards the unification of mankind in fraternal fellowship and peace

(Courtesy · *Islamic Herald*)

SALAAT is the pillar of faith We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. When the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail

Importance of Hadith in Islam

By Mr. Muhammad Asad

The importance of *Hadith* (sayings) and *Sunnah* (norms) can be realised from the following verses of the Holy Quran -

(i) Say (O Prophet): if you love Allah then follow me, Allah will love you
and forgive you of your sins
Allah is Forgiving, Most-Merciful (3 31)

(ii) Whoever obeys the Messengers does indeed obey Allah; . (4 80)

(iii) You certainly have an excellent example (of conduct) in Allah's Messenger
for him who hopes (to meet) Allah and the Last Day and remembers Allah much (33·21)

Sunnah is the key to understanding of the rise of Islam some fourteen centuries ago, and why should it not therefore be the key to the amelioration of our present plight? *Sunnah* is the iron framework of the House of Islam, and if the framework is removed from a building can it stand any more?

The main achievement of Islam, is the complete reconciliation between the moral and the material sides of human life. It brought to mankind the new message that the earth need not be despised in order that heaven be gained This prominent feature of Islam explains why our Holy Prophet *(Sallallahu alaihi wa sallam)*, in his mission as an apostolic guide of humanity, was so deeply concerned with human life in its opposite properties, the spiritual and the material phenomena The *Sunnah* of the Prophet is, next to the Quran. In fact, we must regard *Sunnah* as the only valid explanation of the Quranic teachings, the only means to avoid arguments concerning their interpretation and adaptation for practical application Our reasoning tells us that there could not possibly be a better interpreter of the Quranic teachings than the one through whom they were revealed to mankind

It is the duty of Muslims not only to increase their knowledge of *Hadith* through its study but also help propagate it for the guidance of their fellow brothers

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would be a strike against themselves under such a system the personality of man has little chance of fulfilment in all its reaches. Marx had predicted that ultimately the state would wither away. But the fact is that in communist countries the state has become all-powerful and the individuals have been completely merged in it.

(To be continued)

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FEAR OF ALLAH

There is hardly anyone on the face of this earth who is not, at least in his heart, afraid of someone. There is, for instance, the Government, the laws of the land, the known and the unknown enemies, the public at large, the disease and infirmity, the Death itself, poverty and privation, dishonour and disgrace, loss and waste and what not, the fear of which keeps on gnawing at the heart of man

But those who have the fear of Allah in their hearts have to fear none and from nothing at all. The feelings of fear and fright make a man diffident and timid, but the fear of Allah, on the other hand, makes him brave and bold There is nothing like it for a man to acquire courage and confidence

If, therefore, one wishes to get rid of the feelings of fear and to fill his heart with fortitude, he must cultivate feelings of reverent awe and fear of Allah and make His Commands the code of his life.

No one could then stand against him!

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MEMORABLE SAYING OF THE HOLY PROPHET

(Sallallahu alaihi wa sallam)

The Holy Prophet once addressing his companions asked them

"Don't you bear witness that there is no god except Allah, He is One and all by Himself,"

'I am the Apostle of Allah, the Quran has come down from Him?'

The Companions said, with one voice,

"Most certainly, yes"

Thereupon, the Holy Prophet was pleased to say·

"Then be of good cheer and rejoice because one end of the Quran is in the Hand of Allah and the other is in yours. So keep holding on to it fast. You will never come to grief nor will you ever go astray."

(Narrated by Jubair ibne Mut'am, vide Tibrani Kabeer)

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of life; the instincts of animals by which they are guided successfully in the course of their lives; the reason, free-will and conscience in man, his capacity to distinguish between right and wrong, good and bad, and his will to fight against what he considers the evil urges within him—all these are indisputable proofs of the existence of God. According to Islam, God is one, All-knowing, All-wise, Almighty, All-good, All-holy, All-loving, All-merciful, the Creator, Sustainer and Ruler of the worlds, the Eternal, the infinite, the Unseen. He begets not, nor is He begotten, and there is nothing like unto Him. The Islamic conception of God appeals to reason and the intuitive judgement of man.

God has created the world and men with a definite purpose. It is only when we concentrate all our attention on a part of creation only and ignore the whole that doubts begin to appear in our minds about the wisdom and purpose of God's creation. If a man who knows nothing about the automobile, sees a part of it lying separately, he is bound to wonder what could be the purpose of that part, it will appear useless to him. But when he sees that part occupying its proper place in the automobile and performing its function in cooperation with the other parts, then he will realise the usefulness and purpose of that part and of the engineer who invented the automobile. In the same way, when we gain an insight into the total design of God's creation and realise that this world and the world to come together form a whole, then we cannot but admire the perfection of the plan of God and the usefulness and purposefulness of everything that forms a part of it.

God of Islam is a living God, who reveals Himself to man, Reason plays a very important role in the life of man, but there are many matters which lie beyond the scope of reason and scientific method, as, for example, the nature of the Ultimate Reality, the purpose of the creation of the universe, man's role in the universe and the mysteries of life and death. The answer to these questions are provided by revelation from God. For the guidance of man, the Creator has raised from time to time His chosen ones from among human beings and revealed to them the truth that lies beyond the scientific method. Know as Prophets or Messengers of God, they have appeared among all peoples since the creation of man. All prophets and revealed scriptures have conveyed the same guidance for mankind-belief in the unity and goodness of God, belief in all prophets, belief in all Revealed Books, belief in the life-after-death, belief in human accountability to God on the basis of the gift of free will, and the principles of right conduct, in the long chain of God's messengers, Muhammad *(Sallalahu alaihi wa sallam)* is the last Messenger and Prophet of God. He has been chosen by God to complete and perfect the revelation of God's will. The Quran, revealed to Prophet Muhammad *(Sallahu alaihi wa sallam)* provided complete guidance regarding matters seen and unseen, and concerning all aspects of man's life. The Marxist philosophy is the personal predilections and prejudices, and suffers from the limitations of the time and place. Islam is the revelation of the Lord of the worlds Who is above time and space and is the Knower of the seen and the unseen. It gives expression to eternal truths.

Marxist Economics Versus Islamic Economics

According to the classical economic doctrine that prevailed at the time of Marx, the value of a commodity depended on the amount of labour time necessary for its production. Marx introduced a refinement into this theory and formulated the principle that labour power is the only commodity that can produce a value greater than its own because a worker can work more hours than are necessary to keep him alive. The "surplus value" thus created, according to Marxism, was unjustly appropriated by the employer and this is the source of all non-wage income—profit, rent and interest. This exploitation of labour by capital is the source of class war between capitalist and their system would be completely wiped out. The result would be a classless society. There would be "the dictatorship of the proletariat", all private property would be abolished, the means of production would be nationalised, and ultimately the state would wither away.

Modern economic thought has exploded the classical explanation of value as proceeding from labour time. Its derivative, the surplus value theory, therefore, also goes by the board and removes one of the principal planks from the Communist bark. It would be arbitrary to assign all surplus value to the efforts of labour to the exclusion of the person who provides land, capital and machines or the enterpreneur and the manager. The Marxist theory of class struggle is founded on hate and is bound to result in terrible destruction and suffering to mankind. It conflicts with the faith in democratic evolution which is built on the bedrock of respect for the inalienable rights of the opponent.

Marxism was an ideology of protest against the evils of capitalist industrialisation, but it has become instead the ideology of State-industrialisation leading to centralised controls, postponement of consumption and rapid economic growth, as in Russia. The workers in that State, where the communist experiment was first tried, are now subservient to a dominant governing class—the party-which has acquired ownership of all property, in effect. The most formidable objection to the communist system is that it leads to compulsive regimentation of all activities and no place is left for individual initiative and freedom of thought or action. Against the party line no one can think, say or do any thing. The workers can have no right to strike, for, in theory, that

Islam and Marxism - I

By Nuzhat Faqir

The word "Socialism" begins in obscurity Originally, the concept included merely ameliorative measures to better the living conditions of the industrial workers and agricultural tenants In England, it developed into Fabian Socialism which believed in "the inevitability of gradualness" in evolving social order and putting its faith in the nationalisation, by constitutional and parliamentary process, of the means of production and other private property and the expectation that the resulting public income would be divided equitably among the entire population Among the great Socialists of the pre-Marxian era (early nineteenth century) mention must be made of saint-Simon, Fourier and Robert Owen They condemned the capitalist system and argued for its abolition They wanted to convert the capitalists and other exploiters by appeal to their reason and sense of justice and preached Socialism as the panacea for the social and economic ills of mankind. Karl Marx described these great thinkers and social reformers as "Utopian Socialists" Marx and Engles added a philosophy of history and an economic theory to Socialism and called the complex system so created "Scientific Socialism", to distinguish it from the "Utopian Socialism" of Saint-Simon, Fourier and Robert Owen.

Marxist Philosophy Versus Islamic Philosophy

In the background of Marx's philosophy is Hegelian dialectic and nineteenth century materialism. According to Hagel, reality is dynamic and rises to higher forms by perpetual creation of opposites (anti-thesis) and a subsequent synthesis of the conflicting factors (thesis and anti-thesis) This process of conflict goes on in reality as well as in thought Thus there is a progressive unfoldment of the Absolute Idea in the universe. Karl Marx rejected the idealistic nature of the philosophy of Hegel and replaced the Absolute Idea with Eternal Nature conceived as matter, though he retained the basic pattern of the Hegelian dialectic "To Hegel," wrote Marx in the first volume of *Capital*, "the process of thinking, which under the name of the 'Idea' he even transforms into an independent subject, is the demiurge (the creator, the maker) of the real world With me, on the contrary, the idea is nothing else than the material world reflected by the human mind and translated into forms of thought." The ultimate reality, thus is material, but dynamic By combining materialism with the Hegelian dialectic, Marx created his philosophy of Dialectical Materialism

Just as man's knowledge, according to Marx, reflects nature (i e developing matter), which exist independently of him, so man's social knowledge (i e his various views and doctrines—philosophical, religious, moral, political, and so forth) reflects the economic system of the society In this way Karl Marx arrived at his doctrine of Historical Materialism, Marx's economic interpretation of history states that the substratum of society is the economic system prevalent at any given time, and that religion, law, ethics and other institutions are all determined by the economic system From the point of view of production and distribution, Marx divides human history into five stages—the primitive communal or cooperative stage, the institution of slavery, feudalism capitalism and socialism. The process has taken place inevitably from stage to stage, according to the dialectical principle. According to Marx, capitalism contains within itself the germ of its opposition, and by the inexorable process of history capitalism must give way to socialism.

Marx, it has been pointed out, took over the triad of thesis antithesis and synthesis from Hegel, which he found to be true of material nature. Nevertheless, Marx endows Matter which should, on the strict materialistic theory, have neither values nor purposes, with purposive dialectical movement in which every stage of synthesis is necessarily higher than the thesis and the antithesis. This means introducing through the backdoor an idealistic principle while professing to banish all idealism as unscientific

The rapid progress of physical sciences in the nineteenth century had led to the concept that all reality is material and that even the mind of man is but a refulgent of the material brain and has no independent substantive reality Many scientific thinkers of that age were inclined towards materialism Marx's philosophy is a typical product of the intellectual climate of the nineteenth century Since then, in the twentieth century, many new discoveries have been made by the scientists that have brought about a radical change in human thought. Great scientist like James Jeans and Eddington have discussed in their books the idealistic implications of modern science and have made it possible for scientific thinkers to believe in God To say that is the economic factor which determines the religious doctrines and moral values of man is to falsify history and ignore the role of great prophets and idealists Again and again it has been seen that a new religious faith, revealed through a prophet, has brought about radical changes and reforms in the socioeconomic system, rather than being itself determined by the latter

The design, harmony and purposiveness in the universe; the miracle

Elements of Islamic Culture

By Prof. Dr. M. Hamidullah

Take the four elements which constitute Islamic culture: prayer, fasting paying Zakat and going on pilgrimage to the House of God. Are these mere superstitions or benefits for humanity? If we examine critically or objectively as an observer, we find that even in these duties which are a sort of hardship there is benefit to us, not to God Himself

Take Prayer *(Salaat)*, what is it? Prayer is found in all the the religions—in Brahminism, Buddhism, Christianity and Judaism. I have studied the methods of prayer of the different religions and strangely enough, I have come to the conclusion that the Islamic way is a synthesis, an amalgamation, of the forms of prayers of the entire Universe—not merely of the different religions but of the Universe. I will illustrate it.

In this world we have three kingdoms—the inanimate, the vegetable and the animal. Al-Quran says everything in creation prays to God even though you may not understand it. The inanimate always remains immobile The first act in the Muslim prayer is the standing—erect and immobile. In fact, prayer or worship means something our Lord ordered us to do God ordered Muslims to remain silent and calm in prayer

If we consider the animals around us, be they goats or tigers, bipeds or quadrupeds, you will realise that they are in perpetual incline Similarly, in the second posture of prayer, a Muslim has to bend down and incline.

The plants take in food through their roots They are in prostration ever and for ever. Similarly, a Muslim in his prayer performs this act and prostrates before the Lord.

Going on these three aspects, the Muslim prayer would amount to a synthesis of the prayer of all created things but that is not all. There must be something particularly human, to distinguish man from other created things.

The Jews in their prayer recite the Bible, which, like the Muslims in regard to Al-Quran, they regard as the 'word of God' The Muslims recite the Word of God in their prayer. So, the prayer of the Muslims incorporates the method of prayer of the Jewish religion. Christianity, particularly, Roman Catholicism, has an institution called the Communion, by which they mean becoming one with God It is their interpretation and their method I have no objection The Islamic prayer has incorporated this very idea of going to the Lord and being received by the Lord in a non-concrete way. If a Christian has Communion by eating the sacred bread or drinking the sacred wine, a Muslim has Communion by reciting the formula which he employs.

One is received by God in His Holy Presence—his *tahiyyat* (salutation) and the good words of praise are addressed to God only if God has accepted his worship or *salaat* when he made it. The Prophet *(Sallallahu alaihi wa sallam)* said that in *Mi'raj* (ascension) he was received by God and He ordained the five daily prayers as *Mi'raj* for an average Muslim. So Islamic prayer is a synthesis of the prayers made by all the different people who exist in this world, and a combination applicable to and admissible by all

Fasting is outwardly a hardship no doubt, but it is a hardship beneficial to human beings. Perhaps if we say that by fasting a Muslim benefits physically and spiritually, many are not convinced. I will give an example that will show clearly that even beings other than humans do fast and benefit thereby.

In Winter in Europe, it snows and, when it snows there is absolutely nothing for birds and or animals to eat but they do not die. What do they do? Perhaps you know the term 'hibernation'. They get into caves and sleep there for the five or six or seven or eight months of winter. They eat nothing. They do not die but live on, and when spring approaches, they get a new life. If they are birds, their old feathers fall and new feathers grow. The same thing happens to trees in winter. They are not given water. On the other hand, all their leaves fall When the months of winter pass away and spring approaches, new leaves, new flowers, new fruits grow upon them. The old trees which seemed to be dead become young. By not eating and by not drinking they get from nature a new energy. The same thing applies to humanity.

In Modern times, in America, a new system of medical treatment has been employed for cure of chronic diseases The new treatment prescribes nothing but fasting—no eating or drinking for one, two or forty days, according to each disease. That is the only method of curing chronic diseases. It shows that if every man were to fast every year for thirty days it would be a preventive medicament for him or her.

(Extract from Colombo Talk)

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of *Islam series*. "It cannot be denied that while Europe lay for the most part in misery and decay, both materially and spiritually, the Spanish Muslims created a splendid and an organised economic life. Muslim Spain played a decisive part in the development of art, science, philosophy, and poetry, and its influence reached even to the highest peaks of the Christian thoughts of the thirteenth century, to Thomas Aquinas and Dante. Then, if ever, Spain was 'the torch of Europe'. But who were the torch-bearers? It was formerly the custom to call them 'Moors' or 'Arabs' but such a statement is far too sweeping. The leader of the first successful expedition into Spain, Tariq, was not an Arab but a Berber, and so were a large proportion of his followers; the actual figures given are 300 Arabs and 7,000 Berbers. The forces brought over in the following year, 712, by Musa ibn Nusair were also a mixed force of Arabs (from different parts of Arabia), Syrians, Copts, and Berbers." We may add here that once a person comes in the fold of Islam, tribal, national, and territorial affinities become secondary Whether Arabs or Berbers, the fact remains that they all were foremost the Muslims.

From the soil of Cordoba, Iqbal even administered a warning to Europe about the shape of things to come. He wrote.

On your bank,

O flowing river guadalquiver

Someone is conjuring up vision of some other time;

The new world still lies hidden under veneer of Destiny;

But I can see its dawn clear,

And were I to unveil my thoughts,

The West will not be able to withstand my calls!

We have already referred to the persecution and the torture to which the Muslims of Spain were subjected following their fall. We have also mentioned the destruction of their cities, mosques, centres of learning and other things of great cultural importance. However, it is heartening to note that whatever Muslims were left in Spain could retain their commitment to religion and pass on their sentiments of Islamicity to the future generations. "The tale of this heroic struggle is worth telling not only on account of its historical significance but also because it is a source of inspiration for all those struggling for the freedom of conscience and the protection of their moral values, spiritual precepts and cultural identity." (*Da'wah Highlights op cit* p 34)

The movement for re-Islamization started soon after the end of Gen Franco's dictatorial rule. Recently it is institutionalised in *Yama'a Islamica De Al-andalusa* Its programme amidst others include celebration of the memory of their ancesters, restoration of the old mosques and construction of new ones, organisation of international seminars and lectures and translation of the meaning of the Holy Quran into Spanish. The Y I A has to its credit the establishment of the Ibn Rushd Islamic University It received some financial help from the Government of Pakistan

It is gratifying that there is a change for better in the attitude of the Spanish Government and other institutions towards the Muslims of Spain

May Allah help the Muslims of Spain in achieving their cherished ideal of regaining their past glory and importance and enable them to play a constructive role in reshaping the society not only of Spain but of Europe as it did in the past, on Islamic universal principles. *Aameen!*

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A VENDOR OF ICE

Man is like an ice vendor in this world where everything is fleeting, shortlived, transitory and purely temporary. In one short and sweet *Surah* (Chapter) of the Holy Quran (*Sura Al-'Asr*, No. 103) man is told by Allah, in very clear and unambiguous words, and indeed in the most emphatic manner, that is, on oath, that man is a loser. He stands to lose in the midst of the panorama that surrounds him. Because his trading capital or stock in trade is such as keeps on dwindling fast No one should be in any doubt the Quranic truth except those who do not (alas!) care to see things for themselves, who do not in the least exercise their faculties of reason and judgment to ponder over their position and purpose in life in this world, and above all those who are absolutely oblivious of their end notwithstanding their daily experiences and observations of the sad plight of men who had lost their all, not only by refusing to avail themselves of God-given opportunities for their good but also had worked for their own ruination. It needs no explanation or elucidation for, apart from his spiritual well being, man is highly negligent about his physical welfare too He is the one who proverbially burns his candle at both ends It is a fact acknowledged by all, may be privately in their heart of heart

The protection from and safeguard against the inherent loss for a man is to do the right, to stick to the right and to remain steadfast in the pursuit of the right event in the face of ordeals and sacrifices This is the way for a man to turn his losses into gains and his short life into one of eternal bliss. To be in the right is a man's Might. He should therefore make a firm resolve, a determined effort to save himself The Quran has described his fateful destiny and also prescribed a remedy.

And how is man a loser? How loses right and left, he loses his way by going astray He loses his honour, wealth and health by yielding to bodily temptations He has everything to lose even his faith if he will not harken to the Divine message Allah, is the Maker. He Knows best. It is the height of folly to disregard Divine Laws, and suffer utter ruination and eternal damnation.

May Allah save us all from such a fate! *Aameen.*

[illegible] was the annihilation of a [illegible] more complete than that of the [illegible]co-Spaniards.. Where are [illegible] Ask the shores of Barbary and its [illegible] place. The exiled ramnants of [illegible] own powerful empire disappeared among the barbarians of Africa and ceased to be a nation. They have not even left distinct name behind [illegible]. Though for nearly eight centuries they were a distinct people. The name of their adoption and of their occupation for ages refuses to acknowledge them except as invaders and usurpers. A few broken monuments are all that remain to bear witness to their power and dominion as solitary rocks, left far in the interior, bear testimony to the extent of some vast inundation Such is the Al-hambra –a Muslim pile in the midst of a Christian land, an oriental palace admits the Gothic edifices of the West, elegant monuments of a brave, intelligent, and graceful people who conquered, ruled and passed away." (Cited in *Da'wah Highlights*, Vol. 1, 10. Oct. 1994, p. 32)

The effects of the expulsion of the Muslims have been described thus:

"The Moors were banished; for a while Christian Spain shone, like the moon, with a borrowed light; then came the eclipse, and in that darkness Spain has grovelled ever since. The true memorial of the Moors is seen in desolate tracts of utter business, wherever the Muslims grew luxuriant vines and olives and yellow ears of corn; in a striped, ignorant population where once wit and learning flourished; in the general stagnation and degradation of a people which has hopelessly fallen in the scale of the nation and has deserved its humiliation." *A Short History of the Saracens*, op. cit. p. 564

The Muslim rule in Spain spreading in all over eight centuries was magnificent and its tragic decline was like the fall of something great mighty, and fall of grandeur. Poet Iqbal (the great Muslim National Poet) lamented:

"Let someone go to Cordoba

to see its ruins

And the arches and doors

of its (forsaken) mosques.

Iqbal (the great poet Philosopher of the East) made journey of passion took him to the Mosque of Cardoba. He remembered these Muslim valiants in these words:

Lo! Those valiant travellers of the right path

Those Arab cavaliers

the bearers of exalted character,

People of truth and faith,

Whose empire has revealed

the unique secret;

That the kingdom of men of

God is neither riches nor kingship!

They were men of insight–

That brought up East and West,

Whose wisdom was the torch-bearer–

On the dark alleys of Europe.

Philip Hitti, drawing on authentic sources, states in the context of Cordoba, "In this period the Ummayyad capital took its place as he most cultured city in Europe and, with Constantinople and Baghdad, as one of the three cultural centres of the world With its one hundred and thirteen thousand homes, twenty-one suburbs, seventy libraries and numerous book shops, mosques and palaces, it acquired international fame and inspired awe and admiration in the heart of travellers. It enjoyed miles of paved streets illuminated by lights from the bordering houses whereas, 'seven hundred years after this time there was not so much as one public lamp in London'. and 'in Paris, centuries subsequently, whoever stepped over his threshold on a rainy day stepped up ot his ankles in mud'. when the University of Oxford still looked upon bathing as heathen custom, generations of Cordovan scientists had been enjoying baths in luxurious establishments."

Of all the greatest achievement, however, of Muslim Spain is evolving a polity and society which could successfully effect harmony and balance among heterogenous races and culture As S. Ameer Ali comments:

"Spain furnishes one of the most instructive examples of the political character of Islam and its adaptability to all forms and conditions of society The introduction of the Islamic Code enfranchised the people as well as the land from feudal bondage. The desert became fruitful, thrilling cities sprang into existence on all sides, and order took the place of anarchy Immediatley on their arrival on the soil of Spain, the Saracens published an edict assuring to the subject races, without any difference of race or creed, the most ample liberty. Goths, Vandals, Romans, and Jews were all placed on an equal footing with the Muslims They guaranteed to both Christians and Jews the full exercise of their religions, the free use of their places of worship, and perfect sincerity of person and property. They even allowed them to be governed, within prescribed limits, by their own laws, to fill all civil offices and serve in the army Their women were invited to inter marry with the conquerers, Does not the coduct of the Arabs in Spain offer an astonishing contrast so that of many European nations even in modern time, in their treatment of conquered nationalities? While to compare the Arab rule with that of the Normans in England, or of the Christians in Syria during the crusades, would be an insult to common sense and humanity." (*Spirit of Islam*, Karachi, 1982, pp. 486-87)

At about the time Iqbal was paying tribute to the Muslims of Spain as the torch-bearer of the dark alleys of the West. J.B. Trend wrote in the *Legacy*

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In the name of Allah, the All-Compassionate, the Most-Merciful

HISTORY OF MUSLIM SPAIN: A LESSON FOR MEN WITH INSIGHT & INTELLIGENCE

"Say! O Allah, O Lord of Sovereignty
You grant sovereignty to whom You wish
and take away sovereignty from whom You wish;
and You exalt whom You like
and degrade whom You like
In Your hand is all the good.
Indeed You have power over all things." (3:26)

"Allah has promised those of you who believe and do virtuous deeds
that He will make them successors in the land
as He had made successors those who were before them,
and that He will establish for them their religion which He has approved for them." (24:55)

Muslim Rule in Spain which lasted around 800 years constitutes a brilliant chapter not only in the history of Islam but of the world. Had there been no Muslim Spain there would not have been renaissance in Europe and the subsequent development of modern civilization and culture. As described by S. Ameer Ali.

> "The conquest of Spain by the Saracens opened a new era for the Peninsula. it produced an important Social Revolution, the effects of which can be likened only to the best results of the great upheaval in France in the eighteenth century, without its evil or appalling consequences." (*A Short History of the Saracens*, OUP, p. 112.)

Spain was taken over by Arab-cum-Moor Muslims in 711. The Christians, however, maintained their resistence from the northern mountains and by 1250 that is after nearly five and a half centuries they reconquered all Spain except the kingdom of Granada. It was the last territory in Spain held by Muslims for another two and a half centuries.

During the Christian struggle, a number of small kingdoms were founded by the thirteenth century, they were all absorbed by Castle and Aragon. The marriage of Ferdinand of Aragon with Isabella of Castle in 1469, and the the conquest of Granada in 1492 completed the ouster of Muslims and the unification of Spain.

Never has history seen such a phenomenon of a people who had risen to such a great heights in all arts of peace and war met such a tragic end.

Washington Irving rightly observes:

AND SURELY IT (QURAN) IS TRUTH OF ASSURED CERTAINTY (69:51)

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QUR'AN MAJEED

ARABIC TEXT, ITS TRANSLITERATION AND TRANSLATION INTO ENGLISH,
Part 30 Chapter 79, Verses 34 to 46 Chapter 80, Verses 1 to 37

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الدين و اثره فى صلاح الفرد والامة

— للإنسان مطالب روحية تكمل انسانيته ويتميز بها عن بقية الحيوانات التى تكتفى بالماديات .

— ان الدين هو الحصن الذى يحمى الانسان من الفساد .

— ان الدين يقضى على ما لا يقضى عليه القانون وانه خير ضمان لسعادة البشرية وهناءة الانسانية .

النبى اولى بالمؤمنين من انفسهم

— قد كان المصطفى ﷺ حريصا اشد الحرص على ان يجلب كل الناس الى الدخول فى دعوة الله . . .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله

حسنت جميع خصاله صلوا عليه وآله

الدين وأثره فى صلاح الفرد والأمة

بقلم : الشيخ محمود عبد الوهاب فايد

المدرس بكلية الدعوة واصول الدين بالجامعة

الإنسان جسم و روح . والجسم مطالب والروح مطالب .

مطالب الجسم كثيرة قد تلجئ الإنسان فى سبيل تحقيقها إلى أن يصطدم بغيره فينشأ الخلاف . ويتفاقم النزاع ، ويضطر كل من المتخالفين إلى أن يحتمى فى اسرته ويتقوى بمن ينتمى إليه .

وكثيراً ما يتطور الخلاف إلى شجار دموى تزهق فيه النفوس ، وتطيح فيه الرؤوس وتكون الغلبة للأقوى، وهكذا يصبح العالم مسرحاً للفتن ، وتصبح الحياة جحيماً لا تطاق . فلابد من دين ينظم العلاقات ، ويفصل الحقوق والواجبات ، لا بد من دين توحى به هذه القوة الغيبية القدسية التى يؤمن الناس بها ، ويشعرون بسلطانها، ويحسون بعظمتها ويجدون لها فى نفوسهم هيبة وخشية فيذعنون لحكمها ، ويسارعون إلى تنفيذ ما تقضى به .

كذلك للإنسان مطالب روحية تكمل إنسانيته ، يتميز بها عن بقية الحيوانات التى تكتفى بالماديات . والدين هو الذى يكفل حاجة الروح ويوفر لها مطالبها ويمدها بما تحتاجه وما يغذيها . ويمدها بما يصلحها وما يقويها . ويصل بينها وبين الخالق على أساس قوى متين . وهذا شئ خارج عن اختصاص الأخلاق والقوانين . . .

نعم . أن الدين هو الحصن الذى يحمى الإنسان من الفساد . ويحفظه من الرذيلة و يربيه على الخلق القويم . ويهديه إلى الصراط المستقيم . الدين هو الذى يقاوم الشر ويقضى على الميوعة . ويشيع الفضيلة ويقوى الروابط . ويصلح النفوس ، ويعلى شأن الأمم .

وحسبك لتعلم هذا أن توازن بين رجلين أحدهما ملحد خارج على الأديان ، فهو إن فارق الشر أو قارفه الشر فإنما يحاول النجاة بنفسه والتخلص من صرامة القانون ، وفى الساعة التى تتيسر له فيها الجريمة فى أمان من الناس يقدم عليها دون أن يردعه رادع أو يمنعه مانع والآخر متدين له بجانب ذلك الوازع وازع آخر يلازمه ويفارقه هو وازع الدين يزعه فى سره وجهره ، فى بيته ومتجره فى طريقه وممشاه ، فى كل مكان .

استمع معى إلى هذه الواقعة لتعرف ما للدين من بالغ الأثر وقوة التأثير .

قال أسلم : بينما أنا مع عمر بن الخطاب وهو يعس بالمدينة إذ عيى فاتكأ على جانب جدار في جوف الليل وإذا امرأة تقول لابنتها : قومي إلى اللبن فامزجيه بالماء . قالت لها : يا أماه أو ما علمت بما كان من عزم أمير المؤمنين ؟ قالت : وما كان من عزمه يا بنية ؟ قالت : إنه أمر مناديه فنادى لا يشاب اللبن بالماء . فقالت لها : يا بنية قومي إلى اللبن فامزقيه بالماء فإنك بموضع لا يراك فيه عمر ولا منادي عمر فقالت الصبية لأمها : يا أماه ما كنت لأطيعه في الملأ واعصيه في الخلاء . وهل يغيب عنا رب عمر إذا غاب عنا عمر ؟ وعمر يسمع هذا كله . فقال : يا أسلم علم الباب واعرف الموضع ثم مضى في عسه فلما أصبح قال : يا أسلم . امض إلى الموضع فانظر من القائلة ومن المقول لها وهل لها من بعل ؟ قال أسلم : فأتيت الموضع فسألت فإذا الجارية أيم لا بعل لها وإذا تلك أمها ليس لها بعل فأتيت عمر فأخبرته فدعا عمر ولده فجمعهم فقال : هل فيكم من يحتاج إلى امرأة فأزوجه لو كان بأبيكم حركة إلى النساء ما سبقه منكم أحد إلى هذه الجارية فقال عبد الله : لي زوجة وقال عبد الرحمن : لي زوجة وقال عاصم : يا أبتاه لا زوجة لي فزوجني فبعث إلى الجارية فزوجها من عاصم فولدت له بنتاً و ولدت البنت عمر بن عبد العزيز رحمه الله .

هذه قصة صريحة تشهد بأن الدين يقضي على ما لا يقضي عليه القانون من الجرائم وتؤيد أنه خير ضمان لسعادة البشرية وهناءة الإنسانية .

ما الذي حرم أمير المؤمنين عمر لذة النوم بالليل ، وكلفه البحث عن أحوال الرعية في جنح الظلام حتى لبث [illegible] وكل بدنه . إنه الدين .

ما الذي منع الفتاة من ارتكاب جريمة الغش وعمر لا يراها ؟ إنه الدين .

ما الذي أهل بنت اللبن لتكون زوجة لابن حاكم المسلمين ؟ إنه الدين نعم الدين .

فالدين ضروري لكي يحيا الإنسان حياة هانئة مطمئنة في مجتمع هادئ متماسك تغمره السعادة . وتسوده المحبة . وتتردد في جوانبه أصداء النعيم .

والقوانين وحدها لا يمكن أن تطهر المجتمعات مما تموج به من عبث وفساد وأنى لها ذلك وهي لا سلطان لها إلا على ما يقع تحت قبضتها وما يحدث على مشهد من سلطتها .

وأكثر الجرائم تدبر بليل وتحاك في الظلام . وتقع في الخفاء . وتنفذ بمهارة في مكان لا تراه العيون . فلو ترك الأمر للقانون وحده لاحتال المجرمون على التخلص منه والتهرب من سلطانه والنجاة من أحكامه بالابتعاد عن أعين الرقباء . وإخفاء معالم الجريمة وطمس آثارها . والتزيي بزي الأبرياء ولو ترك الإنسان وشأنه دون دين لا ستطاع الهوى أن يتحكم فيه ويسيطر عليه ، ولأمكن لشهوته أن تتغلب على عقله وتسخره في خدمتها فيصبح تفكيره محصوراً في دائرتها ، يفني في سبيل إرضائها وإشباع رغبتها . ولجاز أيضاً أن يتمكن منه الغضب فيجمح به حتى يستبيح انتهاك الأعراض وسلب الحقوق وسفك الدماء واستعباد الضعفاء . وإذلال الفقراء

لا سبيل لحماية الأخلاق . وصون الآداب وحفظ الحقوق . ووقف العدوان . ومنع التلاعب إلا بتربية النفوس على الدين وطبعها بطابعه ، وصبغها بتعاليمه . فالدين له حول في الصدور وأثر في القلوب دونه أثر القوانين .

الدين نعمة على الفرد والجماعة ، وراحة النفس لأنه يساير فطرتها ، ويوافق طبيعتها . وهناءة للمجتمع لأنه

بقوى ويربطه [illegible] ويزكي جوهره [illegible] ويسمو به نحو الخير والفضيلة .

الدين هو الذي يحرك مشاعر الإنسان نحو إخوانه المنكوبين وزملائه البائسين فيسارع إلى نجدتهم ويخفف [illegible] من ماله في سبيل إسعادهم .

الدين هو عماد التربية وحصن الفضيلة . ويكفي أن دعوته دعوة ملحة تمتزج بالعاطفة وتختلط بالقلب وتسري في حنايا الضلوع وتخالط اللحم والعظم . وذلك لأنها تتأسس على الإيمان بالله . وتقوم على حبه ومرضاته وتربط بين العمل والجزاء الدنيوي والأخروي فإن فاته الجزاء في الدنيا لم يفته في الآخرة .

إن أساس الدين هو الإيمان بالله . إيمان الناس بأنه يعلم ما بين أيديهم وما خلفهم ولا يحيطون بشيء من علمه إلا بما شاء ، يعلم ما في السموات وما في الأرض ما يكون من نجوى ثلاثة إلا هو رابعهم ولا خمسة إلا هو سادسهم ولا أدنى من ذلك ولا أكثر إلا هو معهم أينما كانوا ثم ينبئهم بما عملوا يوم القيامة إن الله بكل شيء عليم . »

إن هذا الإيمان إذا تمكن في القلب وسيطر على شعور الإنسان واستولى على أحاسيسه ومشاعره حال بينه وبين الميل إلى الشر والظلم طمعاً في الثواب وخوفاً من العقاب أو حرصاً على رضاء الله ونيل محبته فكان لا ريب أعمق أثراً وأعظم نفعاً وأكثر فائدة .

فهو يؤدي وظيفته في جميع الظروف والأحوال ويرقى بالفرد والمجتمع إلى أعلى درجات [illegible] ، ويحمي حمى الدولة من كل خطر يعرضها للزوال ، فالدين جندي أمين وحارس يقظ يؤدي واجبه في الليل والنهار في الخفاء والعلانية .

وإذا كان هناك عصر يحتاج إلى الدين في صيانة الأمن ونشر السلام فإنما هو هذا العصر الذي اخترعت فيه أقوى أسلحة الدمار والهلاك .

وصارت مهمة الأمن للدول شاقة لا يضطلع بها إلا من صفت روحه وسلمت فطرته وتجردت نفسه ونأى عن الغرض والهوى وكل ذلك لا يتحقق إلا بالتربية الدينية والإيمان بالله واليوم الآخر .

أسأل الله أن يقوي إيماننا . ويحفظنا من الفتن ما ظهر منها وما بطن .

أسأل الله أن يطهر أرضنا من الإلحاد والشر والفساد ، ويرفع راية الدين ويملأ قلوبنا بالهدى واليقين .

النبي اولي بالمؤمنين من انفسهم

الدكتر زكي مشعل

اللهم ربنا انا نتضرع بأكرم اسمائك الحسنى . سبحانك انك انت الفتاح العليم ربنا عليك توكلنا واليك انبنا واليك المصير . سبحانك انت الخالق البديع بيدك ملكوت كل شيء واليك يرجع الامر كله .

لك الحمد غلصا كل الحمد ، ولك الشكر سبحانك . سبحانك من لا تحجبه ارض ولا سماء وانما حجابه العزة والكبرياء .

أيها القراء المسلمون والمسلمات لاريب اننا جميعا

... أن الحكمة العليا للعزيز الحكيم وحده سبحانه.

ولقد تبين لنا بالتأمل والتفكر في آيات الله جلت قدرته والتأمل فيها من كائن حولنا أن الله تعالى خلق كل شيء فأحكم خلقه وأحسن تكوينه، فآمنا بالله هو الله الواحد القهار. ذلكم إيمان دعامته العلم والبرهان فهو إيمان قوى لا يتزعزع صاحبه، وما يثنيك عنه أبدا مهما أحيط بمغريات أو أهواء أو مذاهب ضد عقيدته، لأنها راسخة في أعماق فؤاده ثابتة في فطرته كمثل دمه الكائن الجارى في بدنه وجسمه.

ولقد ثبت الإسلام عقيدة تقرر صحة المعتقد وتطهر القلوب من الحقد والبغضاء ومن أدران الشرك والإلحاد. كما أن ذلكم الدين القيم له أحكام تنظم حياة الناس ومعاملاتهم وعلاقاتهم.

فأصول هذا الدين الحنيف هي دعامته والأساس الذي به تقوى العقيدة التي تثمر صحة العبادات والمعاملات، تلك التي بعث بتزكيتها خاتم النبيين عليه أزكى صلاة وتسليم، وكان من أجل الثمرات وأعظمها أثرا وتأثيرا مكارم الأخلاق، كما ورد في الحديث النبوي الشريف:

«إنما بعثت لأتمم مكارم الأخلاق» (صدق رسول الله).

ولقد جاء دين الله الحق بالحريات التي توفر للفرد والمجتمع والأمة والعالمين أجمعين حياة فاضلة شريفة عزيزة قوية فجعل أساس هذه الحريات كلها الحرية الدينية. فمن المعلوم أن الكتاب الحكيم الذي لا يأتيه الباطل من بين يديه ولا من خلفه دعا أولا إلى عبادة الواحد المعبود وأمر رسوله الكريم بالدعوة إلى هذا الدين الإسلامي القرآني باللين والحكمة والموعظة الحسنة ومجادلة المعارضين المكابرين بالتي هي أحسن، يقول عز قوله سبحانه «ادع إلى سبيل ربك بالحكمة والموعظة الحسنة وجادلهم بالتي هي أحسن».

وقد كان المصطفى صلى الله عليه وسلم حريصا أشد الحرص على أن يجلب كل الناس إلى الدخول في دعوة الله بشتى وسائل الإقناع والبرهان، ولكن رب العزة بين لنبيه العظيم أن الحرية قائمة لدى كل فرد فيما يحب وفيما ينكر وفيما يكره ولما يذر حتى في أعظم الأمور وأسماها فقال تعالى: «ولو شاء ربك لآمن من في الأرض كلهم جميعا أفأنت تكره الناس حتى يكونوا مؤمنين وما كان لنفس أن تؤمن إلا بإذن الله ويجعل الرجس على الذين لا يعقلون».

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائما أبدا — على حبيبك خير الخلق كلهم

هو الحبيب الذي ترجى شفاعته — لكل هول من الأهوال مقتحم

SOO-RA-TUL-IN-FI-TAAR

MAK-KEEY-YAH

RUK-KOO-'U-HAA 1

AAYAA-TU-HAA 19

SOO-RA-TUL-IN-FI-TAAR

REVEALED AT MAKKAH

SECTION 1

VERSES 19

سُورَةُ الانفِطَار

Bis-mil-laa-hir-rah-maa-nir-ra-heem.

In the name of Allah, the All-Compassionate, the Most Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

RU-KOO' 1

SECTION 1

ركوع ١

1. I-zas-sa-maa-un-fa-ta-rat;

1. When the sky is split asunder;

إِذَا السَّمَاءُ انْفَطَرَتْ ۝

2. wa i-zal-ka-waa-ki-bun-ta-sa-rat;

2. And when the stars disperse;

وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ ۝

3. wa i-zal-bi-haa-ru fuj-ji-rat;

3. And when the seas are made to gush forth;

وَإِذَا الْبِحَارُ فُجِّرَتْ ۝

4. wa i-zal-qu-boo-ru bu'-si-rat;

4. And when the graves are turned upside down,

وَإِذَا الْقُبُورُ بُعْثِرَتْ ۝

5. 'a-li-mat-naf-sum-maa qad-da-mat-wa akh-kha-rat.

5. Then a soul shall know, what it has sent forth and left behind.

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ۝

6. yaa ay-yu-hal-in-saa-nu maa ghar-ra-ka bi-rab-bi-kal-ka-reem.

6. O man! What has beguiled you from your Gracious Lord,

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ۝

7. Al-la-zee kha-la-qa-ka fa-saw-waa-ka fa-'a-da-lak.

7. Who created you, then proportioned you and gave you a just symmetry?

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ۝

8. Fee ay-yi soo-ra-tim-maa-shaa-a rak-ka-bak.

8. In whatever shape He wished, He composed you.

فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

19. *In-na-hoo la-qaw-lu ra-soo-lin ka-ree-min*
19. Indeed it is the Word (revealed) through an honoured Messenger (JIBREEL),
إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ۝

20. *[illegible] 'in-da zil-'ar-shi ma-kee-nin-*
20. Endowed with Power, established high in honour with the Lord of the ARSH,
ذِى قُوَّةٍ عِندَ ذِى ٱلْعَرْشِ مَكِينٍ ۝

21. *mu-taa-'in sam-ma a-meen.*
21. Obeyed and Trustworthy
مُّطَاعٍ ثَمَّ أَمِينٍ ۝

22. *Wa maa saa-hi-bu-kum bi-maj-noon,*
22. And your Companion (Prophet Muhammad) is not possessed (by a Jinn).
وَمَا صَاحِبُكُم بِمَجْنُونٍ ۝

23. *Wa la-qad ra-aa-hu bil-u-fu-qil-mu-been.*
23. And surely he (the Prophet) saw him (JIBREEL) on the clear horizon;
وَلَقَدْ رَءَاهُ بِٱلْأُفُقِ ٱلْمُبِينِ ۝

24. *Wa maa hu-wa 'a-lal-ghai-bi bi-da-neen.*
24. Nor does he withhold the knowledge of the unseen (WAHI - Divine Revelation);
وَمَا هُوَ عَلَى ٱلْغَيْبِ بِضَنِينٍ ۝

25. *Wa maa hu-wa bi-qaw-li shai-taa-nir-ra-jeem.*
25. Nor is it the utterance of a rejected devil,
وَمَا هُوَ بِقَوْلِ شَيْطَٰنٍ رَّجِيمٍ ۝

26. *Fa-ai-na taz-ha-boon,*
26. Now where are you going?
فَأَيْنَ تَذْهَبُونَ ۝

27. *In hu-wa il-laa zik-rul-lil-'aa-la-mee-na*
27. It (the Quran) is nothing but a Message for (all the people of) the worlds,
إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ۝

28. *li-man shãã-a min-kum ainy-yas-ta-qeem.*
28. For him who wills among you to go straight;
لِمَن شَآءَ مِنكُمْ أَن يَسْتَقِيمَ ۝

29. *Wa maa ta-shãã-oo-na il-lãa ainy-yã-shãã-al-laa-hu rab-bul-'aa-la-meen.*
29. And you shall not will, unless Allah, the Lord of the worlds, wills.
وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ۝

CHAPTER 81 AT-TAK-WEER ENDS HERE.

تمت هنا بحمد الله السورة ٨١ ـ التكوير

QURAN MAJEED.

This English Translation of Quran Majeed is being published by [illegible] weekly from 7th June, 1978.

The translation, done by a panel of authors, is the first impression, subject to final revision. For this purpose, scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

Bold, Madd, آ=aa, [illegible], Fine, Madd, آ=aa, [illegible]

RU-KOO' 1 (Contd.) | SECTION 1 (Contd.) | ركوع ١ (متصل)

38. Wu-joo-huiny-yau-ma-i-zim-mus-'fi-ra-tun | 38. Some faces on that day shall be glowing, | وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ۝

39. dha-hi-ka-tum-mus-tab-shi-rah. | 39. Laughing and rejoicing; | ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ۝

40. Wa wu-joo-huiny-yau-ma-i-zin 'a-lai-haa gha-ba-ra-tun | 40. And some faces on that day will have dust over them, | وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ۝

41. tar-ha-qu-haa-qa-ta-rah. | 41. Darkness prevailing upon them— | تَرْهَقُهَا قَتَرَةٌ ۝

42. U-laa-i-ka-hu-mul-ka-fa-ra-tul-fa-ja-rah. | 42. Those are the deniers, and the sinners. | أُولَٰئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ ۝

CHAPTER 80 'A-BA-SA ENDS HERE. | تمت هنا بحمد الله السورة ٨٠ - عبس

SOO-RA-TUT-TAKWEER | SOO-RA-TUT-TAK-WEER | سُورَةُ التَّكْوِيرِ

MAK-KEEY-YAH | REVEALED AT MAKKAH

RUK-KOO-'U-HAA 1 | SECTION 1

AA-YAA-TU-HAA 29 | VERSES 29

Bis-mil-laa-hir-rah-maa-nir-ra-heem. | In the name of Allah, the All Compassionate, the Most Merciful.

RU-KOO' 1 | SECTION 1 | ركوع ١

1. I-zash-sham-su kuw-wi-rat | 1. When the sun is folded up (i.e. is deprived of its light and ceases to shine); | إِذَا الشَّمْسُ كُوِّرَتْ ۝

"ALLAH IS OUR PROTECTOR!"

"I don't need your protection—for me the protection of Allah and His Prophet is enough," was the daring reply of Hazrat Abu Bakr (*Razi Allahu anhu*) to Ibn al-Daghna.

Ibn al-Daghna had threatened not to extend his protection to Hazrat Abu Bakr from the persecution of Quraish if he publicly worshipped Allah.

It were the early days of Islam and every Makkan was the enemy of the followers of the Kind Prophet. The situation then obtaining was very grave and endangered the lives of the faithful.

Hazrat Abu Bakr, a nobleman of Banu Tameem, who commanded the respect of all high and low in Makka for his honesty, generosity and kindness, was the target of most callous and cruel treatment from Quraish simply because he bowed his head before Allah and obeyed His Prophet. But that great devotee of Allah tolerated all that was inflicted on him and his body for the true love adoring his heart. Later, the Quraish tried to interfere in his worship and used all their force to stop him from praying Allah. They made his life unbearable and stood as a great wall between him and his Lord. Having no way out, he decided to abandon his heart and home to take shelter in some other country where he could freely remember his Creator. He was given the permission by the Prophet. With a heavy heart, he set out for Abyssinia. On the outskirts of the city, the famous chief of Qarah tribe, ibn al-Daghna, met him. When he knew that Hazrat Abu Bakr was leaving Makka for persecution at the hands of Quraish, he vowed to protect him from them. Ibn al-Daghna brought Hazrat abu Bakr back to his city and declared his vow among the Makkans so that no one should harm him.

Hazrat Abu Bakr was once again busy in his prayer to Allah in the city of Makka. The Quraish tolerated it for a few days and then their chiefs one day came to Ibn al-Daghna, writhing in anger. They objected to the prayers of Hazrat Abu Bakr and threatened Ibn al-Daghna of grave consequences if he was not stopped from publicly worshipping Allah. Ibn al-Daghna who was once so daring and courageous, was frightened by the hostile attitude of Quraish and said to Hazrat Abu Bakr, "Why are you the enemy of your own life? By calling the name of Allah you are inviting the wrath of the whole of Makka. I am afraid in these circumstances I would not be able to honour my vow."

To this threat Hazrat Abu Bakr immediately retorted in the words which we quoted in the beginning.

The reply of the great companion of the Prophet bears great lesson as well as admonition for us, besides the manifestation of his confidence and trust in Allah which throughout his life served as a guiding force. This encourages us to put our trust in Allah Who Alone is the Protector.

But now many of us believe that in Allah alone vests the power of doing harm or good? And if we do believe so, how many of us act so?

Unfortunately, we miserably lack in this respect because we are today too much embroiled in the worldly affairs. We balance everything in light of economic gain and loss and pay all credit or discredit to the source of gain and loss forgetting the Message contained in Surah Toba, in which Allah addressing the Prophet, clearly said,

> "Say: Never shall (anything) come to us but what Allah has ordained for us. He is our Lord-Protector and upon Allah should the believers rely." (9:51)

People who act according to this *ayat* know what are the worldly advantages for them.

This belief, and deed according to it, plays a very encouraging role in consoling and strengthening the heart of man when he is shrouded in distress and miseries. Some people may undergo such a condition with great difficulty but, knowing that all is from Allah, they will raise their hands before Him and beseech for release from the befallen calamity. This would enhance their love for Allah and if their troubles are ended, they will exercise patience, because "Allah is with those who patiently persevere".

For Muslims, the best course of action has been suggested in the following *Hadees* and it is incumbent on them to follow it for their own good. Hazrat Ibn-i-Abbas (*Razi Allahu anhu*) reported that:

> "I was behind the Messenger of Allah. He said to me 'O lad! I tell you something—remember Allah, He will protect you; remember Allah, you will find Him before (near) you; when you need anything, you ask for it from Allah; when you need any help, seek Allah's Help and put your belief in it that if all the groups unite to do good to you from anything, they cannot do so except what Allah has destined for you and if all the groups unite to do any harm to you from anything they cannot do so except that which Allah has appointed for you."—Tirmizi

May Allah enable all Muslims to reform their belief and deeds in the light of the Quran and *Hadees* quoted above.

ers in the following clear words: "Whatever the Messenger gives you accept it and from whatever he forbids you keep back," (The Quran: 59:7). There may be some difficulty and trouble in following this path of righteousness as generally is in fighting with the evil, but we must endure all that and surmount every hindrance or obstacle that may appear in the way of our endeavour. We must remember that no endeavour can lead to fruitful results unless it is accompanied by endurance. We must console ourselves in the light of instructions and advice conveyed in the following Quranic Verse:

> O you who believe! Be patient, remain steadfast, persevere
>
> and fear Allah,
>
> so that you may be successful. (3:200)

Those who are true lovers of Islam, must face the struggle in this world and devote themselves and their lives for establishing the rule of Allah and His Prophet, i.e. Islam. And also, we must remember, our salvation lies in following the course of Islam. We must pledge that whatever we do we will do it according to the dictates of Islam and abstain from all that is repugnant to it, to prove our claim that we are Muslims and true lovers of Islam.

——————0000000——————

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——————0000000——————

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SALVATION OF MANKIND

Salvation of mankind, both in this world and in the Hereafter lies in submission to Allah and complete obedience to Him and His prophet.

No other way is there for mankind to get rid of the worldly temptations, sinful activities, vices and evils but by following the teachings of Islam. This only can adore his life of the two worlds.

Today, the conditions of man is very pathetic and miserable because he has aimed only economic achievements and that too at any cost. The moral aspect of life has been totally ignored as it hampered the progress of economic activities and the fulfilment of the purpose. It would be no wrong to remark that in economic pursuit man has become blind, the only ray of light is that of wealth. Hence, the every aim of life, to worship Allah, follow His prophet and work for the human welfare, has been ignored.

Religion has been set aside because it did not go side by side with the desire and whims of the people, who are in pursuit of their selfish ends. The result is that materialism has overshadowed them from all sides and spiritualism which inspired the real glow of life, has been made to sleep.

The all round effect of materialism has embroiled people in sins, vices and evils and turned their hearts impervious to truth. Man has forgotten his station and status. He has left no effort in breaking his relations with Allah and degrading himself even below the rank of inhumans.

A great change in pattern of thought has also taken place. Instead of reading Divine Book, the Traditions of the Prophet and other books of great Muslim divines, and life of the great devotees of Allah they take more interest, any prefer, the study of pagan philosophies of West and draw inspiration from them.

But to our great wonder, these people who have read almost [illegible] Books of the Western philosophers [illegible] the Quran and *Ahadith*, speak of Islam and Islamic life and interpret Quranic Verses and *Ahadith* in a way as if they are presenting some foreign philosophy. They always try to colour Islamic teachings in western colour. When people object that Islam is Islam, it is not to be westernised, they boast that Islam is not a narrowminded religion; its laws are highly elastic to suit the various times and ages; the old laws of Islam, according to them, need an overhaul, to make Islam a living religion for this modern age. In this way, they actually try to change the pattern of the religion into a ludicrous stock to serve their own purpose.

People have thus lost all moral and spiritual values and have made themselves a deserving case for Allah's Wrath and Torment. Escape from this is only possible through the Blessing of Allah. If we give up our past deeds, reform our thoughts, offer our repentance and keep the Commands of Allah and His Prophet our guide in every matter, there is hope Allah may shower His Blessings on us and save from destruction. Allah says:

> "Except for him who repents and believes and does good deed:
>
> for them Allah will change their evil deeds into good deeds.
>
> And Allah is Ever-Forgiving, Most Merciful.
>
> And he who repents and does good,
>
> then indeed he turns repentant to Allah." (25:70-71)

——————ooooooo——————

OBEDIENCE TO QURAN AND SUNNAH

Every Muslim is bound to perform his deeds in light of the *Sunnah* of the Prophet as commanded by Allah. At every step, nay at every breath, he shall distinguish between good and evil. Whatever is done in conformity with the commands of Allah and His Prophet is worship and servitude and whatever is against that is a worldly affair which has been condemned and rejected by the Quran and sunnah.

The reason for this attitude is not difficult to understand. Islam, we must know, is a code of life and we have to believe in this as such. It has principles of its own for the guidance of humanity which are binding on the followers. Other religions also have their fundamentals which their followers have to adhere if they calim to be true believers. There are also such things from which abstention has been ordained by Islam like other religions of the world. But Islam, having a definite and perfect code, has extended its instructions to every department of life and enforced its guiding principles in every affair with which man is concerned, both as an individual and a member of the society, during his sojourn in this world. And the followers have been ordained to adore their life with the glorious principles of Islam to the best of their ability and sincere intention. They shall emulate their character on the pattern presented by Islam in the life of the Kind Prophet, and do only those things which have been allowed and abstain from those which have been forbidden.

Those deeds or things which have been ordained are called *"Awamir"* (plural of *'Amr'*) in the term of *Shariat* and those from which forbidden are called *"Nawahi"* (Plural of *'Nihi'*). In fact, the true belief in Islam is an obedience to *"Awamir"* and abstention from *"Nawahi"*. One who is a true Muslim must submit to the Instructions of *Shariat* in this regard. There is no lawful means for escape from them.

Islam demands from its followers that if they are true in their claim for having faith in Islam, they must obey the Commands of Allah and His Prophet in all walks of their life. They must set aside the desires of self, ancestral customs and rites, the community laws, the instructions of other religions and the manners and methods of other nations before the Instructions of Islamic *Shariat*. Except Islam, no other constitution, law or system shall be followed because this religion is complete and perfect and has every thing for its followers. There is no aspect of life which Islam has left without guidance. Therefore, it does not suit at all to Muslims to leave the guidance of their own religion and copy or follow the infidels or polytheists or even Jews and Christians. This must be borne in mind that a Muslim cannot reap the fruits of Islamic life by following the footsteps of non-Muslim nations. Some material gain, progress or freedom may be possible by overlooking the Islamic system, but all that will be in the form of 'nationalism' and purly temporary, and not a true achievement in any field, according to the dictate of Islam. Allah says:

> And whoever desires a way of life other than Islam,
>
> (should know) that it shall never be accepted from him, (3:85)

The Quran in this way brings the Muslims on the Right path by diverting them from un-Islamic ways, and ordains them:

> Follow [illegible] to you from your Lord.
>
> and do not follow other patrons besides Him. (7:3)

Thus, the follower, beleiver or the faithful has been commanded to obey his Creator. The obedience means complete acceptance of His instructions in all matters and abstention from all other ways and principles. We shall introduce the Quranic instructions and *Sunnah* in our practical life to get the full benefit of the Divine Revelations.

After the acceptance of Islam, there remains no chance for the follower to give vent to his own opinions, likes and dislikes or to follow some instructions and leave the others. Such an attitude is not allowed as this amounts to false profession or hypocrisy. About this the Quran says:

> .... Do you then believe in part of the Book
>
> and part of it you reject? (2:85)

Here it may be mentioned that one who claims to beleive in Allah and then adopts this hypocritic attitude, must remember his punishment, which, according to the Commands of Allah, is a wretched and mean life of this world and the severe torment of the Hereafter.

Consequently, if Islam is loved by us, and we faithfully believe that only Islam is the path of peace, prosperity and progress, then we must emulate our lives and dealings according to the instructions of Islamic *Shariah* and weed out unhesitatingly all those evils and vices which have entered into our lives. Our duty should be to base our lives on the principles revealed by Allah to his Kind Prophet i.e., we should make the Quran and *Sunnah* our guiding force in all walks of life. Allah emphatically ordains the follow-

RELIGION AND UNITY [illegible]

In this age of materialism we are so indulged in economic pursuits that our faith in religion has become shaky.

We know that unity among us is possible only by concentrating on the platform of religion but we pay no heed to this fundamental principle. We have developed a new theory of nation and our only aim is to contribute to the national progress, leaving aside the conception of religion, the only means for creating unity and weaving the people of different colour and race into the strong bond of brotherhood.

Our disassociation with religion actually indicates our indifference to Allah and a series of events can be noted in Quran that how severely the people who became indifferent to Allah were dealt with. Hence all disruption, rift, discord etc which are common among us today are primarily the result of our own deeds and dealings, in which we set apart the religion and ignore to seek the Pleasure of Allah.

Allah has commanded us to be ever steadfast in the cause of Islam and remain united in the following words:

"O you who believe! Fear Allah

As He should be feared,

and you should not but die as true Muslims.

And hold fast to Allah's rope and be not divided,

and remember Allah's blessing upon you,

when you were enemies He installed love in your hearts

and by His grace you have now become brethren.

You were on the brink of a pit of fire

and He saved you from it.

Thus Allah explains to you His signs,

so that you may find guidance.

And let there be some people among you

who will call towards doing good deeds,

enjoin the right conduct

and forbid what is wrong

These are the very people who shall be blessed." (3:102-104)

How emphatically Allah has commanded "to hold fast all together by the Rope", which He has stretched out for us but we do not care for it. That is the only way to attain unity.

Unfortunately, today people maliciously level an allegation against *ulema* and scholars, without distinction, that they create disruption among the ranks of Muslims and sow the seed of disunity among the followers of the Kind Prophet. This voice is generally raised by the puppets of Western modernism. These allegations are baseless and without foundation. *Ulema* invite you on the platform of Islam, enjoining what is right and forbidding what is wrong. So what they speak or present is not of their own but from Quran and Sunnah. In fact, they indicate you the true path and platform of religion through which unity can be attained.

Unity is possible only by two methods one is that all, including *ulema*, [illegible] the worshippers [illegible] [illegible] the opposite of it, that the modernists should unite on the platform of *ulema*. The former method is not sound as the [illegible] respects for the religion and the foundation of that unity laid on anything other than religion cannot be strong. The latter method is correct, sound and praise-worthy. The people devoted to western civilisation should give up their wrong version of progress and harmful ideas and join the centre of *ulema*. The standard of unity is Right and people should gather under its banner. Without our devotion to the religion, we can neither claim that we really love Allah and His Prophet nor we can get right Path of unity.

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ISLAM AND MARXISM — II

By Nuzhat Faqir

Islam, it was pointed out earlier, is a divine system. It is a complete way of life. It aims not only at the purification of the soul, but also at building a just and harmonious social order. It guides man not only in the matter of faith, but also in right management of political, economic and International affairs. It does not have one set of principles and values for the private life of man and another quite different set of principles and values for his public life.

"In the economic field Islam wants social justice and equality without smothering individual freedom and initiative. Islamic collectivism strikes a happy medium between the two extremes of *laissez-faire* capitalism which leads to uneven and inequitable distribution of wealth and the totalitarian supremacy of party or state such as would crush individual personality and turn it into a conditioned automation.

In Islam the individual and the society have their rights as well as obligations marked out for them. To God, of course, belongs all that is in the heavens and the earth. He alone is the Absolute Owner of all wealth. While not completely abolishing private property, Islam imposes several limitation on it. The first limitation on the right of ownership over property is that it should have been acquired by legitimate methods. Islam considers all unearned income to be unlawful. "No one eats better food", said the Holy Prophet, "than that which he eats out of the work of his own hands." Among the business practices and forms of income declared illegal are all kinds of cheating in business practices, blackmarketing, inordinate and unjustified rise in prices, speculation in goods and commodities, gambling, usury, interest and monopoly. Islam condemns the exploitation of man by man, depriving a man of the full wages of his labour, and appropriation by one or more men of wealth produced by others.

The second limitation on the right of ownership over property is imposed by the dictum that all property in the hands of man is in the nature of a trust for carrying out God's purposes. As individual men are not the absolute owners of the property (God alone being the Absolute Owner), so it can be taken away from them if they are not observing the limits of God. The third limitation is imposed by the Quranic declaration that in all property owned by individuals there is a definite share of the needy and the less fortunate. An individual has no right to use his lawfully earned wealth on himself till he has given to the needy the share due to them. This takes two forms in Islam: (a) the capital levy on savings called *Zakat*, and (b) voluntary charity and aid given to the deserving to eradicate human want and misery. In fact, according to Islam, a man has the right only to as much as is required to fulfill his needs, Whatever is in excess of his own needs must be spent in the way of God, which, in the terminology of the Quran, means on the welfare of the community as a whole. The fourth limitation is on the manner of spending one's income and wealth. Islam condemns profligate expenditure on the one hand and niggardliness on the other. It wants that all men should live simply and shun luxuries. It is strongly opposed to riotous living and all kinds of unhealthy pleasures and pastimes. In all fields and spheres of life (including the sphere of earning and spending money) a man must observe the moral values and pursue the high ideals prescribed by Islam.

Some properties requiring exploitation in the interests of the community as a whole are recognised as communal property, e.g. air, running waters, mountains, forests, pastures, natural springs, etc. Co-opera[illegible] marketing, consumer stores and co-operative farming can be accepted in as a means of production can also be treated as national or communal properties on payment of adequate compensation to owners of properties involved (if they were honestly and legally acquired by them), if the interests of the community as a whole call for such action. The Islamic State must regulate trade and commerce, industrial enterprises, distribution of income between capital and labour (so as to prevent exploitation) and take steps to establish social justice and bring about equitable distribution of wealth as part of comprehensive economic planning. The Islamic laws are claimed to be valid for all times and all climes and this is ensured by the principle of *Ijtihad* which is the principle of dynamic progress. This takes care of the variables of life and enables Muslims to frame a corpus of subsidiary laws, in the light of and within the limits set by the Quranic principles, so as to retain harmony with the vicissitudes of changes in time and space. The collective functions in the Islamic system are to be discharged by representatives of the people by mutual consultation in a spirit of service and cooperation for the individual and general good. The Islamic State is under a duty to afford equal opportunities for progress, both spiritual and material, to all its citizens. All individuals enjoy freedom of thought and expression. The non-Muslims living in an Islamic state have the same economic rights and opportunities as the Muslims. They have full freedom to profess and practice their respective faiths. Islam postulates equality before law and equality of opportunity for all, for no privileged classes are countenanced within its fold. There are no intermediaries between God and man and there is no official and race-prejudice. It does not believe in narrow nationalism. Islamic brotherhood transcends geographical boundaries and embraces within it as equals men of all races, colours, cultures and nationalities.

ISLAM ALONE CAN GUIDE MAN

Is there a religion which can meet the present needs of humanity and lead man to the glorious end? As we see, all worldly religions have permitted man to be free in his every action and, therefore, they failed to meet the challenge of the day. This wrong and harmful freedom attracts man to those worldly religions.

But there is only one, the only, the last, the final and the complete religion of Islam which has not allowed any human being freedom to cut his own throat. Islam leads man in every walk of life, and never permits him to do anything which is harmful to him, his community, his circle, his society or his nation in any sphere. His every action, if performed according to the way and principle laid down by the Quran and *Sunnah*, is compliance and devotion to the Almighty-Lord

In Islam, man is free from human subjugation. He has only one to whom he has to bow his head and to whom he has to pray and whose instructions he has to follow. He is Allah. The Orders and Commands of Allah have reached us through His kind Prophet—Hazrat Muhammad *(Sallallahu alaihi wa sallam)* The man's responsibility in this respect has been clearly laid down in the few sacred words of *Kalima*__There is no god but Allah and Muhammad is His Messenger.

The credit of true leadership goes to Islam. It leads man in every field on one hand and binds them in a bond of brotherhood on the other. It creates conditions for a modest society, where all are equal irrespective of their caste, creed and colour It has freed man from the subjugatin of man and raised his status among the creations by making him obedient to One and the Only—Allah.

Islam is not a religion in that surrounds only rites in which other religions are generally taken by their followers. All social, economic, political problems etc., are under its jurisdiction and it gives clues for their solution. Man has not been left alone or allowed to use his own free will in solving them. He is incompetent and susceptible to mistakes and sins. Therefore, necessary instructions and orders have been laid down to guide him in arriving at a correct decision.

Religions, other than Islam, are limited to churches, temples, cathedrals or to a few selected rites and customs. Among these religions, some were from Allah but man made alterations in them to suit his free will and thus they became null and void. Others are the pure invention of human mind. That is the reason why they differ from Islam, and, unlike it, fail to show light to man. Islam's success in dealing the prolems of man is because of its orginality and truth. It is the only true religion before Allah. The Book of allah – the Quran Majeed – leads the man in every walk of life. The man never feels himself a destitute so far as he follows the way of Allah, shown to man kind by His Kind Prophet.

We, in the end, invite those who really want the reign of peace and prosperity in this world to study Islam. They should compare it with other gospels without any bias and if they are true seekers of truth and peace, they would find their cherished goal. Islam can end the chaos, turmoil and consternation in which people are surrounded today, show them the light of peace, truth and happiness and bring them together in real bond of brotherhood.

[illegible] the Quaid's [illegible] about the comparative status of honour received by the Quaid-i-Azam and at the same time is warning duly to [illegible] for any negligence on our part to attain what Pakistan is destined for, that is Islamic Order.

On the 118th birth anniversary of the Quaid-i-Azam, let everyone of us re-dedicate himself to Islam and work incessantly to bring about as quickly as possible a complete Islamic Order in Pakistan in fulfilment of our commitment to ourselves and Almighty Allah. Our achievements will certainly be in proportion to our sincerity and reward will be commensurate with our efforts.

> "And that for man is nothing but what he strives for
>
> And that (the reward of) his effort is soon to be shown (to him),
>
> Then he shall be rewarded for it with the full reward." (53.39-41)

Mountbatten who was presiding over the *liquidation of the British Empire in India*, made no secret of his wishful political stratagem: "Divide in order to unite". *Said he*, "Nobody, and particularly, me, wished to have any partition in India." These were the open feelings *of those who had, willy-nilly, to* concede Pakistan.

It was in this hour of our national anxiety and the brutalities let loose against us, that the Quaid-i-Azam warned, "We are going through fire, the sunshine has yet to come." This troubled feeling was soon turned into a vision of certainty and he proclaimed to the world at large, "Pakistan has come to stay." To his own nation, he gave the rousing message, "Nation has given you everything; you have got unlimited resources. The foundation of your State has been laid, and it is now for you to build, and build as quickly and as well as you can."

The Quaid-i-Azam departed laden with long years, laden with rare success, laden with hard work, and laden also with the most onerous responsibility for the establishment of Islamic Order in Pakistan. The search for this Order is still on, even though the task has become more and more cumbersome with the passage of time.

When today we look out upon our national perspective in general, we do see certainly one great menace. We see all around us a spirit of materialism, an undue emphasis put upon worldly possessions, and an inordinate desire nursed to win wealth. In short, the world is too much with us. Now, let us resolve, if we feel as we should that this is a menace, that with all our power and with the spirit of a soldier, we will arouse the conscience of our homeland against the spirit of materialism. Islam does not shun rightful worldly gains, provided that wherever the *flag of Islam flies it shall* fly for spiritual righteousness first and for material prosperity later.

We proclaim that Pakistan is the interest of Islam. It follows therefore *that every citizen of Pakistan is a sol*dier of Islam. What is it that we admire about a soldier? It certainly is not his mere going into battle. *What* really matters about the soldier is that he has the courage of losing his own *life for the life of a larger cause, which* is Islam in our case. That leads to the spirit of courage and to the spirit of self surrender in the way of Allah.

If, in our thoughts, we go back to the Quaid-i-Azam and ask what he would be doing were he bearing our burden as of now, and facing our problems of the moment, his answer will undoubtedly be what he said in his lifetime, that is, "The fitting response to the machinations of our enemies would be a grim determination to get down to the task of building our State on strong and firm foundation. State which should be fit for our children to live in. This requires work, and more work."

The Quaid-i-Azam always received the highest compliments for his unshakeable honesty, even from his worst opponents in the political arena. It is not intended to repeat here the tributes except the one, *for example*, that was paid to him by Sarat Chandra Bose, himself a freedom fighter of the front rank. On the death of the Quaid-i-Azam, he said, *"Mr. Jinnah was great as a lawyer, once great as a Congressman, great as a leader of Muslims, great as a world politician and diplomat, and greatest of all as a man of action. By Mr. Jinnah's passing away, the world has lost one of the greatest statesmen and Pakistan its life-giver, philosopher, and guide."*

The life of the Quaid-i-Azam reminds us of a wise patriotism and a robust Muslim nationhood. *Enforcement of Islamic Order in Pakistan which has been the desire of its people, was also the objective of their Quaid-i-Azam.*

Here it may be stated that the speech of Quaid-i-Azam delivered in the Constituent Assembly on 11th August 1947 is misinterpreted to mean secularism. *His speech is as follows*:

"You are free; you are free to go to your temples, you are free to go to your mosques or to any other places of worship in this *State of Pakistan*. You may belong to any religion or caste or creed that has nothing *to do with* the business of the State. Now, I think that we should keep that in front of us as our ideal and you will find that in the course of time Hindus would cease to be Hindus and Muslims would cease to be Muslims not in the religious sense, because that is the personal faith of each individual, but in the political sense as citizens of the State."

It is in fact a proclamation in an unambiguous term on the part of Quaid-i-Azam, of tolerance for and *equality of all the minorities in* Pakistan. It does not militate against Quaid-i-Azam's commitment to Islam and its political ideology.

No doubt, only patriotism to the land coupled with allegiance to Islam can come to our rescue. It alone can rouse our conscience, a conscience that can worthily serve the cause of Islam in Pakistan. Let us be clear in our mind that the lesson of the Quaid-i-Azam can never be lost so long as we reenforce upon our minds the highest demands of Faith, Unity, and Discipline. Let us be sure that it cannot be lost so long as we ginger up our *sluggish will forward in the direction* of the highest ideals of Islam.

The Quaid-i-Azam was a man of this world, but to him Allah entrusted the task of creating Pakistan to glorify Islam. Quran Majeed says:

"He is the one WHO made you vicegerents on earth
and raised the status of some of you above others,
in order to test you in what HE has given you
Indeed your Lord is swift in retribution
and HE certainly is Most-Forgiving, Ever-Merciful"
(6:165)

yaqeen

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EDITORIAL

In the name of Allah, the All-Compassionate, the Most-Merciful

THE FOUNDER OF PAKISTAN

On the 25th December 1994 falls the 118th anniversary of Quaid-i-Azam Muhammad Ali Jinnah the founder of Pakistan. We deeply feel the singular claim of the occasion for he worked for Pakistan and attained it to promote the cause of Islamic values and principles. We think together, on the birthday of this great leader of Muslims, not only to review his life, but to revive and cherish our own faith, nationhood, and patriotism. The occasion, however, poses a difficult task. In the first instance, we are prone to think that by merely recounting his great deeds and musing upon his unique political achievement, we can live by a reflected glory alone. We take it that the future is secure to us because our past had been so glorious. In the second place, we are apt to fall into believing that we have *ipso facto* inherited the fine qualities of that great man, because we shared with him a common destiny. We feel content that after all we are living in the very territory which he founded for us in the face of tooth and nail opposition by his crafty adversaries and our staunch enemies.

The political ideology of Pakistan had a deeper meaning. The South-Asian Subcontinent was nursed and brought up as a whole by the British in the heyday of their pelf and power. This process only went to strengthen the Hindu belief that the Subcontinent was an indivisible geographical unit which, according to them, had for its base an ancient mythological conception of India's oneness. We are reminded here of the words of the French philosopher and religious historian, Joseph Ernest Renan (1823-92). He said, "Man is enslaved neither by his race, nor by his religion, nor by the course of rivers, nor by the direction of mountain ranges. A great aggregation of men, sane of mind and warm of heart, creates a moral consciousness which is called a nation." In our case, this moral consciousness, or our national awareness, was revived by the sense of our common old history related to the Subcontinent and our everlasting Faith that is Islam.

The path for the search of our lost glory and re-establishment of our identity as Muslim nation, was lighted by the ever shining torch of Islam. Pakistan was demanded, and finally achieved by the grace of Allah, to establish the kingdom of Allah on this God-given territory of ours. Only then could we save and promote our faith, our culture, and our civilization as Muslims. This was *raison d'etre* of Pakistan.

The Quaid-i-Azam lived for hardly fourteen months after the establishment of Pakistan. Those were the days of Pakistan's teething trouble. The Quaid-i-Azam's heart was, however, ever pulsating with the courage of his religio-political conviction. He saw all the best for the future of Pakistan achieved by us to glorify Islam. At that time the British Secretary of State for India, Lord Listowel, was telling the House of Lords, "It is greatly to be hoped that when the disadvantages of separation have become apparent in the light of experience, the two dominions will freely decide to reunite." And the Prime Minister, Clement Attlee, was talking to the House of Commons in the same strain, thus: "For myself, I earnestly hope that this severance may not endure and the two new dominions which we now propose to set up may in the course of time, come together again." Lord

ISSN

AND SURELY IT (QURAN) IS TRUTH OF ASSURED CERTAINTY (69:51)

yaqeen international

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المجلد ٤٣ — ٥ شعبان ١٤١٥هـ الموافق ٧ يناير ١٩٩٥م — العدد ١٧

العبادات الاسلامية واهدافها

— فرض الاسلام الوانا من العبادات بها تبقى العقيدة حية ويبقى الاتزان النفسي متجددا في كيان الانسان .

— ان الصلاة تنهى عن الفحشاء والمنكر .

— الزكاة تطهير وتزكية النفس .

خطبـة فتح بيت المقدس

— لا والله ما النصر الا من عند الله ، ان الله عزيز حكيم .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله

حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد [illegible] .

العبادات الاسلامية واهدافها

الدكتور شوقي ابراهيم

فرض الاسلام الوانا من العبادات بها تبقى العقيدة حية ويبقى الاتزان النفسي متجددا في كيان الانسان .

فلا تلتوى به السبل ولاتتوزع نفسه على مختلف المسالك بل ينبعث سلوكه في شتى جوانب التعامل وفق المنهج المرضى الذى شرعه الله في كتابه وسنة نبيه .

فالعبادات للمسلم مذكر ومنبه توقظ في اعماقه الاحساس اذا غفل وتنبه منه الشعور اذا فتر، وتنمى في الوجدان تطلعه الى الخير والمزيد منه وتسامى به وتحرره من عبودية الشهوات والاهواء .

والعبادات الاسلامية على تنوعها في اتجاهاتها تدور حول هذا المحور وتتكفل له بالتنبيه الدائم والتذكير المستمر .

ان المسلم يستقبل نهاره ويتوسطه ويستقبل الليل بالوقوف بين يدى الله يستهديه في عمله ويستلهمه الرشد فيما يأتى وفيما يدع خمس مرات كل يوم يناجى فيها خالقه ويربط به اسبابه وحرى بهذه الوقفات ان تحول بين المسلم وما يغضب الله فلا تنحصر في ربقة الذاتية ولا انفلات على اغراء شهوة او اشباع نزوة بل يستعلى المسلم على كل تلك النقائص بفيض الخير من ينبوع ضميره ويستخزى الهوى والشيطان امام قوة يقينه وصدق الله العظيم : « ان الصلاة تنهى عن الفحشاء والمنكر .

الصلاة تبعث على الطاعـــة :

فالصلاة اتصال متكرر بالله يعصم المسلم من التردى في مهاوى الفحشاء ويمنعه من استجلاب سخط الله باقتراف المنـــكر .

فالصلاة منذ اقامتها تحرك في الانسان الاحساس بعظمة الله تعالى فالله اكبر من كل شيء وفى هذا تصفية العقيدة من شوائب الشرك حتى يقبل على الله بكليته ويؤمن قلبه بان الصلاة سبب فلاحه وينشرح صدره بتكريمه لملاقاة ربه وتشريف نفسه بالوقوف بين يدى مولاه فيهرع تلبية لندائه واستجابة لامره وولاء لجلاله وهيبته .

ومن هنا ينمو فيه عنصر الطاعة لله والاستجابة له فاذا دخل في الصلاة ورفع يديه بالتكبير كان ذلك اشارة الى ترك الدنيا وراء ظهره واقرار لله بالكبرياء والعظمة ، ومعنى ذلك : ان الله اكبر وما عداه صغير

والله اعظم وما عداه اصغر فالعزة والاستعانة بالله ولاخوف ولا خشية الا من الله .

ومن هنا تأتى العزة وتتحقق الكرامة لانه وقف بين يدى من يعزه ويكرمه .

واذا وقف هذه الوقفة المشرفة فعلى كل عضو من الاعضاء أن يلتزم بآداب الصلاة واخلاقها حتى يكون ذلك تمرينا وتدريبا للاعضاء خارج الصلاة فتمتثل بالآداب والاخلاق التى كانت عليها داخل الصلاة .

فالعين لها مجال فى الصلاة لا تتعداه حيث تنظر فى محل السجود حين الوقوف والى القدمين حين الركوع وهكذا يجب ان تكون بعد الصلاة لا تنظر الى محارم الله .

وكذلك القلب متفكر بالله لا ينشغل بسواه فيجب ان يكون هكذا بعد الصلاة واليد فى الصلاة لها وضع خاص يدل على الادب والتواضع فيجب أن تكون كذلك خارج الصلاة لاتمتد الى حرام ولاتتطاول الى ما يغضب الله .

واللسان فى الصلاة يكون مشغولا بذكر الله فيجب ان يكون كذلك خارج الصلاة لا يكذب ولاينم ولا يسب ولا يلعن وانما هو مشغول دائما بالذكر والصدق والكلام الطيب . وهكذا تنتقل اخلاق الصلاة مع المصلى متجاوزة حدود المسجد الى خارج المسجد مستفيدا من هذا التمرين الروحى والخلق العالى والسلوك المستقيم والآداب الاجتماعية الفاضلة .

الصوم فيه تدريب على الصبر :

والصوم تربية للارادة على المقاومة والصمود وارهاف الحس والمشاعر .

وفيه تدريب على ضبط النفس وتفوق دوافع النفس فى مغالبة الشهوة والانتصار عليها . يوضح كل ذلك فى كلمات موجزة قول الرسول ﷺ فى بيان المنهج الاصيل للصوم فيما رواه الشيخان : « والصيام جنة ، فلا يرفث ولا يجهل ، وان امرؤ قاتله او شاتمه فليقل : انى صائم مرتين . . . »

وهذا الصوم كما نعرف عبادة مفروضة لما تعوده المسلم احد عشر شهرا فهو توجيه عملى ودورى يستطيع المسلم بممارسته ان يتكيف وفق الظروف والملابسات فلا تاسره عادة فى ربقتها ولاتحصره فى حدود لا يستطيع الافلات من ضغوطها .

ومن ذا الذى يستطيع ان ينكر ان تلبية رغبات النفس على وتيرة واستسلامها للعادة تؤدى الى ضعفها وتغليب باعث الشهوة على باعث العقل والضمير ؟

ويسلمنا الحديث عن علاقة الصوم بالارادة الى المال وعلاقته بالنفس فحب المال والحرص عليه والضن به ظاهرة غالبا ما تتحول الى داء مهلك وطريق معبد لكثير من الامراض والانحرافات والعداوات والبغضاء الامر الذى كثيرا ما يؤدى الى تفكك المجتمع ان لم يؤد الى تصدعه ثم انهياره .

الزكاة تطهير وتزكية النفس :

والزكاة التى فرضها الاسلام على المستطيعين فى اموالهم ليست مجرد حل من الحلول لمشكلة الفقر والتخفيف من ضغوطه الاجتماعية ولكنه مع ذلك علاج على بعيد الغاية لضعف النفس وتحصينها من ادواء الشح والاثرة وعبادة المال ومن ثم اعتبر القرآن بذل المال تطهيرا وتزكية فقال : « خذ من اموالهم صدقة تطهرهم وتزكيهم بها » .

وانتشر الشح والضن بالمال حولًا فقال : « وانفقوا في سبيل الله ولاتلقوا بأيديكم الى التهلكة واحسنوا ان الله يحب المحسنين » ، ونحسب ان تركه لاولئك الذين يسخرون من الزكاة ويسمون تشريعها تجمع الصدقات لمزا وغمزا : ان توزيع الثروات وما شاكلها من اساليب في محاولة القضاء على الفقر لم تستطع ان تغطي حاجات المحتاجين . والذين لهم صلات بالنظم الشيوعية يعرفون حق المعرفة انه لايزال بها فقراء يتطلعون الى العطاء ولكنهم لايجدونه ؟ !

والزكاة حسب تشريع الله تعالى لا ينظر اليها على انها تفضل او عطاء وانما هي حق وفرض فرضه الله فاذا نكص الغنى عن تسليم ذلك الحق فعلى ولى الأمر ان يرغمه ويأخذه ويوزعه على المستحقين ، والزكاة بهذا المعنى يتحقق فيها معنى التضامن والتكافل الاجتماعي وحين يتحقق جانب التكافل والتضامن الاجتماعي فلابد من آداب [illegible] الفقير بحيث لاتهدر كرامته ولاتهان قيمته ولاتحقر انسانيته وانما يكون العطاء خالصا لوجه الله تعالى بحيث لاينتظر المقابل ولايمن والله الهادى الى سواء السبيل .

خطبة فتح بيت المقدس

متبع من المقال السابق

للدكتور عدنان زر زور

واشرف عاداتكم ، انصروا الله ينصركم ، احفظوا الله يحفظكم . اذكروا الله يذكركم ، اشكروا الله يزدكم ويشكركم جدوا في حسم الداء ، وقلع شأفة الاعداء ، وطهروا بقية الارض من هذه الانجاس التي اغضبت الله ورسوله ، واقطعوا فروع الكفر واجتثوا اصوله ، فقد نادت الايام يا للثارات الاسلاميه . والملة المحمدية . الله اكبر فتح الله ونصر ، غلب الله وقهر ، اذل الله من كفر . واعلموا رحمكم الله إن هذه فرصة فانتهزوها ، وفريسة فناجزوها ، وغنيمة فحوزوها ، ومهمة فاخرجوا لها هممكم وابرزوها ، وسيروا اليها سرايا عزماتكم وجهزوها ، فالامور باواخرها ، والمكاسب بذخائرها ، فقد أظفركم الله بهذا العدو المخذول ، وهم مثلكم اويزيدون . فكيف وقد اضحى قبالة الواحد منهم منكم عشرون ، وقد قال الله تعالى : « ان يكن منكم عشرون صابرون يغلبوا مائتين وان يكن منكم مائة يغلبوا الفا من الذين كفروا بانهم قوم لايفقهون » اعاننا الله واياكم على اتباع اوامره . والازدجار بزواجره . وايدنا معاشر المسلمين بنصر من عنده « ان ينصركم الله فلا غالب لكم وان يخذلكم فمن ذا الذى ينصركم من بعده . » ؟

« إن اشرف مقال يقال في مقام . وانفذ سهام تمرق عن قسى الكلام وامضى قول تحل به الافهام : كلام الواحد الفرد العزيز العلام ، قال الله تعالى : (واذا قرئ القرآن فاستمعوا له وانصتوا لعلكم ترحمون) اعوذ بالله من الشيطان الرجيم، بسم الله الرحمن الرحيم . وقرأ اول الحشر ، ثم قال : آمركم واياى بما امر الله من حسن الطاعة فاطيعوه ، وانهاكم واياى عما نهاكم عنه من قبح المعصية فلا تعصوه ، واستغفر الله العظيم لى ولكم ولجميع المسلمين فاستغفروه .

« ثم خطب الخطبة الثانية على عادة الخطباء مختصرة ثم دعا للامام الناصر خليفة العصر . ثم قال : اللهم

... عبدك الخاضع لهيبتك ، الشاكر لنعمتك ، المعترف بموهبتك : سيفك القاطع ، وشهابك اللامع ، والمحامى عن دينك المدافع ، والذاب عن حرمك الممانع ، السيد الاجل ، الملك الناصر ، جامع كلمة الايمان ، وقامع عبدة الصلبان ، صلاح الدنيا والدين ، سلطان الاسلام والمسلمين ، مطهر البيت المقدس ابى المظفر يوسف بن ايوب ومحيى دولة امير المؤمنين ، اللهم عم بدولته البسيطة ، واجعل ملائكتك براياته محيطة ، واحسن عن الدين الحنيفى جزاءه ، واشكر عن الملة المحمديه عزمه ومضاءه . اللهم ابق للاسلام مهجته ، ووق للايمان حوزته . وانشر فى المشارق والمغارب دعوته .

اللهم كما فتحت على يديه بيت المقدس بعد ان ظنت الظنون . وابتلى المؤمنون . فافتح على يديه دانى الارض وقاصيها . وملكه صياصى الكفر ونواصيها . فلا تلقاه كتيبة الا مزقها ، ولا جماعة الا فرقها ، ولا طائفة بعد طائفة الا الحقها بمن سبقها . اللهم اشكر عن محمد ﷺ سعيه ، وانفذ فى المشارق والمغارب امره ونهيه . اللهم واصلح به اوساط البلاد ، واطرافها ، وارجاء الممالك واكنافها . اللهم ذلل به معاطس الكفار ، وارغم به انوف الفجار ، وانشر ذوائب ملكه على الامصار . وابثث سرايا جنوده فى سبل الاقطار . اللهم اثبت الملك فيه وفى عقبه الى يوم الدين ، واحفظه فى بنيه وبنى ابيه الملوك الميامين واشدد عضده ببقائهم . واقض باعزاز اوليائه و اوليائهم .

اللهم كما اجريت على يده فى الاسلام هذه الحسنة التى تبقى على الايام ، وتتخلد على مر الشهور والاعوام ، فارزقه الملك الابدى الذى لا ينفد فى دار اليقين ، واجب دعاءه فى قوله : (رب اوزعنى ان اشكر نعمتك التى انعمت على وعلى والدى وان اعمل صالحا ترضاه ، وادخلنى برحمتك فى عبادك الصالحين) .

وصية أم......

روى الأصمعى عن أبان بن تغلب قال :

مررت بامرأة وبين يديها ابن لها يريد سفراً وهى توصيه قائلة :

اجلس أمنحك وصيتى وبالله توفيقك ، وقليل اجدائها عليك أنفع من كثير عقلك :

أياك والنمائم فإنها تزرع الضغائن ، وتجعل نفسك غرضاً للرماة ، فإن الهدف اذا رمى لم يلبث ان ينثلم ، ومثل لنفسك مثالا فما استحسنته من غيرك فاعمل به ، وما كرهته منه فدعه واجتنبه ، ومن كانت مودته بشره كان كالريح فى تصرفها ... إذا هززت فهز كريما ، فإن الكريم يهتز لهزتك ، وإياك واللئيم فإنه صخرة لاينفجر ماؤها والغدر فإنه أقبح ماتعومل به ، وعليك بالوفاء ففيه النماء ، وكن بمالك جوادا وبدينك شحيحاً ... ومن اعطى السخاء والحلم فقد استجاد الحلة : ريطتها وسربالها ، انهض على اسم الله ...

[البيان والتبيين]

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا ... عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ ... لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

27. Wa mi-zaa-ju-hoo min tas-nee-min -	27. And its mixture is from (the water of) TASNEEM,-	وَمِزَاجُهُ مِن تَسْنِيمٍ ۝
28. 'ai-nany-yash-ra-bu bi-hal-mu-qar-ra-boon.	28. A spring from which drink the favoured ones.	عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ۝
29. In-nal-la-zee-na aj-ra-moo kaa-noo mi-nal-la-zee-na aa-ma-noo yad-ha-koo-na.	29. Indeed, those who were guilty, used to laugh at those who believed;	إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ۝
30. wa i-zaa mar-roo-bi-him ya-ta-ghaa-ma-zoon.	30. And when they passed by them (the believers), they (the unbelievers) winked at one another.	وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ۝
31. Wa i-zan-qa-la-boo i-lāa ah-li-hi-mun-qa-la-boo fa-ki-hee-na-	31. And when they (the unbelievers) returned to their families, they returned jestingly;	وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمُ انْقَلَبُوا فَكِهِينَ ۝
32. wa-i-zaa ra-au-hum qaa-loo in-na hāa-u-lāa-i-la-dāal-loon.	32. And when they (the unbelievers) saw them (the believers) they said: Surely, they are those gone astray.	وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ۝
33. Wa māa ur-si-loo 'a-lai-him haa-fi-zeen.	33. And yet (the unbelievers) had not been sent as guardians over them.	وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ ۝
34. Fal-yau-mal-la-zee-na aa-ma-noo mi-nal-kuf-faa-ri yad-ha-koon.	34. Therefore, this day the believers shall laugh at the unbelievers.	فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ۝
35. 'A-lal-a-rāa-i-ki yan-zu-roon.	35. Looking (down upon them) sitting on couches	عَلَى الْأَرَائِكِ يَنْظُرُونَ ۝
36. Hal suw-wi-bal-kuf-faa-ru maa-kaa-noo yaf-'a-loon.	36. Will not the unbelievers be awarded for what they used to do?	هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ ۝

CHAPTER 83 AL-MU-TAF-FI-FEEN ENDS HERE. تمت هنا بحمد الله السورة ٨٣ ـ المطففين.

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

Transliteration	Translation	Arabic
13. I-zaa tut-laa 'a-lai-hi aa-yaa-tu-naa qaa-la a-saa-ṭee-rul-aw-wa-leen.	13. When Our verses are recited to him, he says: (These are) tales of the ancient.	إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلْأَوَّلِينَ ۝
14. Kal-laa bal* raa-na 'a-laa qu-loo-bi-him-maa kaa-noo yak-si-boon. (*To be continued in the same breath but after a short pause)	14. No, indeed, what they had been doing has rusted upon their hearts.	كَلَّا ۖ بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا۟ يَكْسِبُونَ ۝
15. Kal-laa in-na-hum 'ar-rab-bi-him yau-ma-i-zil-la-maḥ-joo-boon.	15. No, indeed, on that day they shall be veiled from their RABB (Guardian-Lord).	كَلَّآ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ ۝
16. Sum-ma in-na-hum la-ṣaa-lul-ja-ḥeem.	16. Then, indeed, they shall enter Hell.	ثُمَّ إِنَّهُمْ لَصَالُوا۟ ٱلْجَحِيمِ ۝
17. Sum-ma yu-qaa-lu haa-zal-la-zee kun-tum bi-hee tu-kaz-zi-boon.	17. Then it shall be said (to them): This is what you used to belie.	ثُمَّ يُقَالُ هَٰذَا ٱلَّذِى كُنتُم بِهِۦ تُكَذِّبُونَ ۝
18. Kal-laa in-na ki-taa-bal-ab-raa-ri la-fee 'il-liy-yeen.	18. No indeed, the record of the virtuous is (preserved) in ILLEEYEEN.	كَلَّآ إِنَّ كِتَٰبَ ٱلْأَبْرَارِ لَفِى عِلِّيِّينَ ۝
19. Wa-maa ad-raa-ka maa 'il-liy-yoon.	19. And what will make you understand what ILLEEYEEN is?	وَمَآ أَدْرَىٰكَ مَا عِلِّيُّونَ ۝
20. Ki-taa-bum-mar-qoo-muny-	20. (It is) a record distinctly written,	كِتَٰبٌ مَّرْقُومٌ ۝
21. yash-ha-du-hul-mu-qar-ra-boon.	21. Which those (Angels) having access to Allah – witness.	يَشْهَدُهُ ٱلْمُقَرَّبُونَ ۝
22. In-nal-ab-raa-ra la-fee na-'ee-mín	22. Surely, the virtuous shall be in (eternal) Bliss,	إِنَّ ٱلْأَبْرَارَ لَفِى نَعِيمٍ ۝
23. 'a-lal-a-raa-i-ki yan-ẓu-roon.	23. Looking around, (seated) on couches,	عَلَى ٱلْأَرَآئِكِ يَنظُرُونَ ۝
24. Ta'-ri-fu fee wu-joo-hi-him naḍ-ra-tan-na-'eem.	24. You shall recognise in their faces the radiance of Bliss.	تَعْرِفُ فِى وُجُوهِهِمْ نَضْرَةَ ٱلنَّعِيمِ ۝
25. Yus-qau-na mir-ra-ḥee-qim-makh-too-mín	25. They shall be made to drink pure, sealed wine.	يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ۝
26. khi-taa-mu-hoo misk. Wa fee zaa-li-ka fal-ya-ta-naa-fa-sil-mu-ta-naa-fi-soon.	26. Its seal will be musk. And let the aspirants aspire for that.	خِتَٰمُهُۥ مِسْكٌ ۚ وَفِى ذَٰلِكَ فَلْيَتَنَافَسِ ٱلْمُتَنَٰفِسُونَ ۝

SOO-RA-TUL-MU-TAF-FI-FEEN — SOO-RA-TU AL-MU-TAF-FI-FEEN — سورة المطففين

MAK-KEEY-YAAH — REVEALED AT MAKKAH

RUK-KOO-'U-HAA 1 — SECTION 1

AA-YA-TU-HAA 36 — VERSES 36

Bis-mil-laa-hir-rah-maa-nir-ra-heem. — In the name of Allah, the All Compassionate, the Most Merciful. — بسم الله الرحمن الرحيم

RU-KOO' 1 — *SECTION 1* — رکوع ۱

1. *Wai-lul-lil-mu-taf-fi-feen.* — 1. Woe to the defrauders (in measure and weight), — ويل للمطففين ۝

2. *Al-la-zee-na i-zak-taa-loo 'a-lan-naa-si yas-tau-foo-na* — 2. Who, when they take by measure from people, take the full, — الذين إذا اكتالوا على الناس يستوفون ۝

3. *wa i-zaa kaa-loo-hum aw-wa-za-noo-hum yukh-si-roon.* — 3. But when they measure or weigh for them, they cause (them) loss. — وإذا كالوهم أو وزنوهم يخسرون ۝

4. *A-laa ya-zun-nu u-lãã-i-ka an-na-hum mab-'oo-goo-na* — 4. Do they not think that they shall be raised again (to life) — ألا يظن أولئك أنهم مبعوثون ۝

5. *li-yau-min 'a-zee-meeny-* — 5. On a Tremendous Day – — ليوم عظيم ۝

6. *yau-ma ya-qoo-mun-naa-su li-rab-bil-'aa-la-meen.* — 6. The Day when (all) mankind shall stand waiting for the Guardian-Lord of the worlds. — يوم يقوم الناس لرب العالمين ۝

7. *Kal-lãa in-na ki-taa-bal-fuj-jaa-ri la-fee sij-jeen.* — 7. No, indeed, the record of the wicked is (preserved) in SIJJEEN, — كلا إن كتاب الفجار لفي سجين ۝

8. *Wa maa ad-raa-ka maa sij-jeen,* — 8. And what shall make you understand what SIJJEEN is? — وما أدراك ما سجين ۝

9. *Ki-taa-bum-mar-qoom.* — 9. (It is) a record distinctly written. — كتاب مرقوم ۝

10. *Wai-luny-yau-ma-i-zil-lil-mu-kaz-zi-been,* — 10. Woe to the beliers, on that day, — ويل يومئذ للمكذبين ۝

11. *Al-la-zee-na yu-kaz-zi-boo-na bi-yau-mid-deen.* — 11. Who belie the Day of Judgement. — الذين يكذبون بيوم الدين ۝

12. *Wa maa-yu-kaz-zi-bu bi-hĩĩ il-laa kul-lu mu'-ta-din a-see-min,* — 12. And none but every transgressor, (and) sinful denies it, — وما يكذب به إلا كل معتد أثيم ۝

QURAN MAJEED

This English Translation of Quran Majeed is being published by [illegible] Limited, serially since 7th June, 1976.

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Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritics as follows:

[illegible]

RU-KOO'1 (Contd)	SECTION 1 (Contd)	رکوع ۱ (متبع)
9. *Kal-laa bal tu-kaz-zi-boo-na bid-dee-ni*	9. No indeed, but you belie the Judgement;	كَلَّا بَلْ تُكَذِّبُونَ بِالدِّينِ ۝
10. *wa in-na 'a-lai-kum la-ḥaa-fi-ẓee-na,*	10. And, surely, over you are guardians (Angels),	وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ۝
11. *ki-raa-man-kaa-ti-bee-na;*	11. Honoured recorders;	كِرَامًا كَاتِبِينَ ۝
12. *ya'-la-moo-na maa taf-'a-loon.*	12. They know what you do.	يَعْلَمُونَ مَا تَفْعَلُونَ ۝
13. *In-nal-ab-raa-ra la-fee na-'eem.*	13. Indeed, the virtuous are in Bliss (Heaven).	إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۝
14. *Wa in-nal-fuj-jaa-ra la-fee ja-ḥeem.*	14. And undoubtedly, the wicked are in Hell (JAHEEM).	وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ۝
15. *Yaṣ-lau-na-haa yau-mad-deen.*	15. They shall enter it on the Day of Judgement.	يَصْلَوْنَهَا يَوْمَ الدِّينِ ۝
16. *Wa maa hum 'an-haa bi-ghaa-i-been.*	16. And they shall not be absent from it.	وَمَا هُمْ عَنْهَا بِغَائِبِينَ ۝
17. *Wa maa ad-raa-ka maa yau-mud-deen,*	17. And what shall make you understand what the Day of Judgement is?	وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ۝
18. *Ṡum-ma maa ad-raa-ka maa yau-mud-deen,*	18. Again, what shall make you understand what the Day of Judgement is?	ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ۝
19 *Yau-ma laa-tam-li-ku naf-sul-li-naf-sin shai-aa.*	19. The day when no soul shall have (any) power over another soul	يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا
Wal-am-ru yau-ma-i-zil-lil-laah.	and all command shall vest in Allah.	وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ۝

CHAPTER 82 AL-IN-FI-ṬAAR ENDS HERE. — تمت هنا بحمد الله السورة ٨٢ ـ الانفطار

The second point on which the Quran draws our attention is that when a nation is bestowed with Allah's Bounties and Blessings, it lives in peace and prosperity. If it misuses Allah's Grants and breaks its relation with the *Almighty*, it is soon exposed to some evil and entangled in a life of fear and chaos. The Quran reminds:

And Allah sets forth a parable : A town

which was secure and well content,

its sustenance coming to it abundantly from every place;

yet it was ungrateful to Allah's favours,

so Allah made it taste the rigours of hunger and fear

on account of what they used to do. (16.112)

In another Verse it has been further clarified that we ourselves are responsible for the calamities and discontentment in our life. Allah says:

And whatever calamity befalls you

is due to what your (own) hands have earned,
but He forgives many (of them). (42:30)

It is high time that we should consider our present miserable life which is far from peace and security and find out whether it is a trial from Allah or the result of our own misdoings. In both the cases, it is our duty to devote our head and heart towards Allah, renew our pledge to His obedience, reform ourselves in the light of Quran and Sunnah and beseech for His forgiveness. May Allah forgive us and grant us a peaceful and prosperous life.

TRUE LOVE OF ALLAH AND HIS PROPHET

We are today so much indulged in earthly ties and comforts, profits and pleasures that we *fail to respond to Allah's cause.* Earthly temptations have entered our hearts and lessened our love of Allah and His Prophet. We love wealth and property, sons and daughters, father and mother, commerce and trade etc. more and our Creator and Guide less. We have so soon forgotten the Message and Warning, which Allah communicated to mankind. Addressing the Kind Prophet, Allah commands him:

"Say: If your father and your sons and your brothers and your wives

and yo[illegible] [illegible]umen and the wealth which yo[illegible] [illegible]ave acquired

and the trade you fear may slacken,

and the dwellings which you are fond of,

are dearer to you than Allah and His Messenger and fighting in his way,

then wait until Allah comes out with His Command.
And Allah does not guide the disobedient. (9·24)

We have certainly made our hearts stained with the greed of purely mortal and unprofitable things. The heart in which we should have adored the love of our Creator and His Prophet is today the store of vices, evils and sins. The result is that our hearts are dead with no emotion and spirit.

If we are to be called true Muslims, we have to come out of this situation and reform ourselves. We have to devote our hearts to the Praise of Allah and act according to His Command. We have to follow the Kind Prophet in all aspects of life. Then and only then we can make our hearts worth adoring the love of Allah and His Prophet, which is indispensable for all Muslims.

According to a tradition reported by Hazrat Anas *(Razi Allahu anhu)*, the kind Prophet said:

"A servant (of Allah) is not on faith unless he loves me more than his family and all other persons." (The Muslim)

This tradition clearly shows the significance of love for the Prophet; and we must remember that the love of the Prophet leads to the love of Allah.

The true love of Allah and His Prophet can also change the lot of a person who has not much contribution in the field of worship. Hazrat Anas reported that once a villager came to the Prophet and enquired when Doomsday would happen. The Prophet enquired from him what he had collected for that Day. The villager replied that he had not collected much in prayer and fast but he loved Allah and His Prophet. The Prophet replied, "(On Doomsday) every man will be with him whom he loves, therefore you will be in my company and (thus also with Allah)".

The secrets of the love of Allah and Prophet are beyond *human* comprehension and we cannot imagine when and where it would come to the rescue of a person who possessed the true love.

If we do not love Allah and His Prophet, we must know that it is not allah's cause which will suffer. Allah's purpose will be accomplished with or without us. In case we respond to His Call, we will adore our life, both of this world and of the Hereafter. Our failure will, no doubt, leave us spiritually poorer, bereft of *grace and guidance*, "for Allah guides not the rebellious."

QURANIC MESSAGE

The present era of the world is considered the best from the point of achievements in the fields of civilisation, progress and culture.

But in this period of so called progress, cultural achievement and noble civilisation, peace, security and tranquillity is sheerly missing from human life—an example a parallel of which can hardly be traced out from the annals of history.

It is highly regretful that the novel inventions, development of knowledge and art, the rise of modern civilisation and culture and scientific achievements could not be beneficial to establish world peace. The desire to hold high status and world leadership by great powers, which the Quran calls "To be proudy on earth," has thrown the world peace and tranquillity in the burning oven. This struggle for power and self has turned the earth into a hunting ground for the ferocious self-seekers.

One country is afraid of another, one nation is trembling with fear from another, one party is suspicious of another—in brief no one has confidence in any one. Mutual co-operation and help with sincere desire is extinct and every moment the dnager of mounting tension has created the feeling of insecurity among the people and ruined their peace ad prosperity of life.

When we consider these state of affairs in the so-called modern highly civilised world, we are reminded of the Quranic Verses in which Allah has enumerated peace, security, and comfort as His main Blessigns and attributed the deprival of these to mankind either the consequence of his misdeeds or a test for him.

In the early days of Islam, the life of Muslims in Makkah was full of pathos and distress. Peace and security were out of question for the faithful. No moment occurred in that span of life in which they could breathe in a comfortable atmosphere. But Allah soon released them from those atrocities and tyranny and recounted this salvation as His Blessing.

> And remember when you were few, deemed weak in the land,
>
> even fearing that people might forcibly snatch you,
>
> then He gave you refuge and strengthened you with His help
>
> and made provision of good things for you so that you may be grateful. (8:26)

Not the Muslims of peace and security met the people of the present era but the people of the past as well crave it. Even the Prophet did pray Allah for this Blessing. Hazrat Ibrahim *(Alaihis salaam)* while building "Ka'ba" in Makkah said, "My Lord! Make this (Makkah) a city of peace" (2:126)

Allah granted his request and Makkah is todays city of peace and security.

Similarly the parents and relatives of Hazrat Yousuf *(alaihis salaam)* were given the tiding of peace and security by him in the following words Enter into Egypt in peace, if Allah so wills. (12:99)

In brief, the above examples show the significance of peace and security and place them as most precious Blessings of Allah. Even today, the nations which are specifically devoid of these Blessings can well realise how miserable their lives are and how insecure and discontented they feel.

Unfortunately, in this age of materialism, everything is measured in terms of tangible and material gains. As such, the lack of peace and security is generally attributed by people to material and economic reasons only. Their explanations may be correct but why these material and worldly causes have come into being, requires consideration. The Quran, as mentioned earlier, invites our attention on two points in this respect.

The first is that Allah tries His servants in different ways. The Qruan says—

> And we test you by evil and good by way of trial....... (21:35)

Famine, starvation, shortage of food-stuffs, destruction of crops, loss of life, flood, calamities, wealth, riches etc., are some of the means through which people are put to trial. Allah sees who remains on the right path in these conditions and who swerves from that path.

> O wives of the Prophet! whoever of you commits manifest lewdness,
>
> the punishment for her shall be doubled
>
> And that is easy for Allah.
>
> O wives of the Prophet! You are not like any other women
>
> If you are God-fearing then do not be soft in speech,
>
> lest in whose heart is a disease may be covetous;
>
> and speak a word of decency
>
> And stay in your homes and do not display (your) charms like the displaying (of charms) in the former (days of) ignorance;....... (33: 30, 32 & 33)

Do these precautionary measures, which Islam has enjoined on every Muslim man and woman, not save them from corruption? Do these injunctions not assure of honour and respect to man and woman on one hand and keep the society safe from corruption on the others?

(To be continued)

THE CRIMES OF SEX

The Crimes of sex are today very common and need serious consideration.

The world has so far failed to arrest the ever rising figures of sexual crimes. In fact, no solution exists with any ideology or religion except Islam and that is because Islam alone, among all other systems, bases its whole moral structure on modesty, chastity, purity, piety, virtue, decency and fear of Allah. Islam has clearly discussed the relation of man and woman and told them each their way. As for other religions or ideologies, they have either led man to monkery and deprived him of his natural and physical demands or sunk him in the deep and ark ocean of materialism, dissociating him from the spiritual side of human life.

But Islam has fully kept in view the physical and natural passions of man. It has not tried to supress them. It has given right means for their satisfaction. To clear the society from sexual evils, it presents a Divine gifted system, which is perfect, natural and practicable. If any government or society is sincerely interested in eradicating lewdness, obscenity, immodesty, rape and other sexual crimes it has to follow the plan given by Islam.

Islam stresses on ethical and moral values. It educates man and trains him as a social being on this line. Islam first adopts a simple, polite and lenient way of preaching, advising, admonishing, counselling and also reprimanding. It describes to man the evils and disadvantages of obscenity, rape, fornication, lewdness and other sexual crimes and then makes him understand their disastrous effect of individual's life and the society. If man understands it and abstains from these crimes so much the better, otherwise it deals with iron hand.

First of all Islam strikes at the root cause of the sexual evils – woman. It orders for observance of *purdah* by women, who have proved highly "inflammatory" in this respect. Her sight attracts man's attention and inflames the sentiments and passions of man. By observance of *purdah*, this is avoided to a great extent. About *purdah*, the Quran says:

> "O Prophet! Tell your wives and your daughters and the women of the believers that they should draw their veils close round them.
>
> This will be easier for them to be recognised and not to be molested. (33:59)

But the veil which a woman wears shall be loose and not attractive. The present practice of shaping the veil so fit that all organs of body, though covered, as visible is condemned by Islam.

To control further the sexual crimes, Islam has ordered women to go out of their house only for genuine needs. They should not move about in the streets for pleasure and enjoyment. Islam enjoins Muslim women that their beauty elegance, self-decorations, dressing, make-up etc., within the limits of *Shariah*, should be for their husbands and not for display to public. It is really very sad that today women do all kinds of make-up, and even wear semi-nude dresses, for display and show to people and receive their applause. This is the extreme height of immodesty to which women are today exposed.

Furthermore, Islam has commanded men and women to lower their gaze and guard their modesty. They should not mix with each other as the chances of sex crimes increase in this case. They have been ordained to observe *purdah* even with their relative except the few whom Quran has exempted.

The Quran sums up the above instructions in the following verses:

> Tell the believing men to lower their gaze
>
> and guard their sexual parts;
>
> That is more decent for them.
>
> Surely Allah is Aware of what they do.
>
> And tell the believing women to lower their gaze
>
> and guard their sexual parts,
>
> and not to display their adornment except that which remains (necessarily) apparent thereof.
>
> and to draw their covering over their bosoms,
>
> and not to expose their adornment except to their husbands,
>
> or their fathers or the fathers of their husbands or their sons
>
> or the sons of their husbands or their brothers or the sons of their sisters
>
> or their female (servants) or (their slaves) whom their right hand possess.
>
> or their male attendants devoid of sexual desire.
>
> or the small boys who are not aware of the secrets of the female body.
>
> and they should not stamp their feet, so that their adornments which they hide may become known.
>
> And O believers, turn you all to Allah,
>
> so that you may succeed (24:30-31)

Also, addressing the wives of the Prophet, the Quran conveys the following injunctions to believers in order to eradicate the evils of unchastity, adultery, lewdness, obscenity etc.:

[illegible]. This [illegible] always inclined to [illegible] to those who have defeated and subjugated them; [illegible] either because the reverence they feel towards their conquerors [illegible] them see perfection in them or because they refuse to admit that their defeat could have been brought about by ordinary causes and hence they suppose that it is due to the perfection of the conquerors. Should this belief persist long, it will change into a profound conviction and will lead to the adoption of all the traits of the victors and the imitation of all their characteristics. This imitation may come about either unconsciously or because of a mistaken belief that the victory of the conquerors was [illegible] to their superior solidarity [illegible] (physical) stength but to the [illegible] of the customs and beliefs [illegible] the conquered. Hence arises the delusion that such an imitation will remove the causes of defeat. In fact in every country which has powerful conquering neighbours tends to imitate those neighbours as we see among the Spanish Muslims who imitate their Christian neighbours in their dress and ornaments even to the extent of having statues and pictures on the walls of their homes and shops. And in this the careful ovserver will mark a sign of inferiority. (*THE MUQADDIMAH* (Prolegamona), Vol. I., p. 266).

Here in this single paragraph, Ibn Khaldum has described with the superb insight of a genius exactly what is wrong with us. If our pride in our faith and its heritage is genuine, it must be expressed by our physical appearance. Certainly we have no right to call ourselves Muslim if we are ashamed to be identified as such.

"Only a very poor psychologist will say that these doings are merely outward and therefore unimportant. Next to a man's body, his clothes and his home are the nearest things to his soul and have an incalculable influence upon it. It was easy for his soul [illegible] pursuits of [illegible] of it is but now for no good reason that God given civilization has been pushed aside; therefore, we find in most so-called Islamic [illegible], men have shaved off their [illegible], [illegible] their turbans and taken to wearing a dress which puts many obstacles in the way of ablution and which makes the movements of prayer look ugly and even ridiculous, and as for their homes, there is nothing in them to make one remember God and much to make one forget Him. One of the outwards tokens of that inward dignity of the Muslim is the turban. The Holy Prophet praised the turban in many of his sayings just as he also enjoined upon men to grow their breards. It can be said that loose, flowing garments such as worn by him and his companions are the only true islamic dress for this is the only kind of dress which conforms to the movements of the prayer. Our Holy Prophet's house in Medina was an extension of his mosque and for more than twelve hundred years, every Islamic house was as an extension of the nearest mosque. Men took off their shoes to enter their homes; the floors were strewn with ritually purified mats or carpets. They sat at home as they would sit in the mosque and the ornaments on their walls were all reminders of God-Divine Names, verses of the Holy Quran, sayings of the Prophet. This is the essence of Islamic civilization and there is absolutely no reason why any of the things I have mentioned here should have been changed or why the Muslim home should not still be as an extension of the mosque. Only in such surroundings as these can Islam truly flourish." (Al Haj Dr. Abu Bakr Siraj-ud-Din-former Dr. Martin Lings - an English convert to Islam as quoted in MUSLIM NEWS INTERNATIONAL, Karachi, January 1963).

[illegible]

While they recognise the sovereignty of [illegible] the supremacy of His Law, [illegible] ically be swept away, [illegible] of *Takbir* [illegible] all forms of tyranny and oppression. There will be no place for racial discrimination or class hatred. Congregational prayer, pilgrimage, fasting and Zakat will create strong bonds of affection, trust and responsibility between man and his fellowman. The prosperous will enjoy their wealth as a bounty from Allah in which the poor have their rightful share. Women will not try to usurp the functions of men nor will the old feel degraded by their age. Since this earthly life will be regarded as a severe test rather than a mere pleasure trip, and only a temporary abode, people will be preoccupied with eternal salvation and shun as evil all that diverts them from remembrance of Allah and Hereafter. Night-clubs, dance-halls, theatres, bars, saloons, gambling casinos, and brothels would soon go bankrupt.

A world dominated by Islam will not be utopia because perfection is not of this world. Some of us will be tempted to break the Law but crime will be limited to isolated individuals instead of a raging epidemic. There will be no confusion in any mind as what is right and what is wrong. Even in an Islamic society it is inevitable that human beings must suffer for sorrow is an inseparable part of this life as are its joys. There will be pain, hunger, sickness and death. But despair, depression and boredom will be absent. Suicides will be unknown. Nobody will doubt the meaning or the purpose of life.

THE ESSENTIALS OF AN ISLAMIC COMMUNITY

By Maryam Jameelah Begum

If we pretend to be Muslims and retain the integrity of our faith, we must vigorously reassert our religious and cultural identity. It is not enough to verbally condemn the atheism and materialism of modern civilization and its institutions as destructive to all we cherish. Instead we must always stress the positive and constructive values of the Islamic way of life and build up practical alternatives to replace them. Only when after these alternatives are provided will it become possible to permanently demolish alien influence. In so doing we shall have to fight tooth and nail with vested interests within our ranks which will spare no effort to frustrate our efforts. They will invariably condemn the course of action suggested here as utterly unmarkable and the product of sheer wishful thinking. They will point out that because of technological progress, all parts of the world have become so dependent upon each other that no people can remain aloof from modern civilization and hope to survive. They say that it is impossible for any government to flourish in the modern world based on a law revealed more than fourteen centuries ago. They insist that the *Shariah* is a fossil and the Caliphate no more than a museum piece.

It is highly questionable if those who put "realism" and "practicality" before all else have ever stopped to ponder that were our Holy Prophet of the same turn of mind, he and his tiny band of followers in Medina would have given up their cause as hopeless, deeming it impossible to fight against the greatest imperialistic powers of the time. Surely the Battle of Badr would never have taken place since the poverty-stricken Muslims were so few in number they could barely muster an army of 300 ill-equipped men on foot against more than 3,000 well-armed Quraish on horseback. Do they forget that it were the "realists" who feared the destruction of the idols in the Kaaba because they were deemed as the source of the prosperity not only of Makkah but of the whole of Arabia.

Indeed, the distinguishing characteristic between the true believer and the unbeliever is that while the unbeliever bases his actions upon opportunism and expediency, the believer does what is right regardless of worldly consequences

We cannot attain an Islamic society until we recognize the supremacy of the *Shariah* Since ruler and ruled are all equal subject to the same Divine Law, tyranny and despotism have no place amongst us. In order to derive full benefit from the *Shariah*, it must always be interpreted in a strict, literal sense and no concessions, no compromises be made to the so-called "changing times"

This immediately raises the question of *Ijtihad* (use of independent judgement in interpreting the *Shariah*) versus *Taqlid* (or the reliance upon the authority of previous jurists).

Now-a-days our modern-educated elites utterly lacking in knowledge or appreciation of Islamic values are claiming the right of "*Ijtihad*" to mutilate the Shariah beyond recognition. This they do by rejecting wholesale the "*Fiqh*" of our classical jurists as no longer appropriate for the present and by casting doubt on authenticity of *Hadees* in order to allow themselves freedom to introduce modern innovations. This is what our reformers today understand as *Ijtihad*.

There is no doubt whatsoever that [illegible] of Islamic [illegible] by [illegible] the Holy Prophet himself. Therefore *Ijtihad* can [illegible] principle [illegible] condemned [illegible] (1) it is applied where there are no specific injunctions of Quran or *Sunnah*; (2) it does not conflict with Quran or *Sunnah*; (3) no sophistry is resorted to obscure the fundamentals of Quran or *Sunnah*. It is glaringly evident how our modernist reformers have violated them all, especially the third. Indeed, scarcely a single example of "*Ijtihad*" in the contemporary history of any Muslim country can be cited which has not involved a radical compromise of Islamic ideals with modern materialism. In other words, so long as modern civilization remains the universally dominant, "*Ijtihad*" cannot but lead us straight down the road of Westernization and the ultimate abandonment of all Islamic values.

This is why only "*Taqlid*" can save us. Until we regain our full self-respect, self-confidence and full intellectual independence, we must limit the use of *Ijtihad* to those questions where our classical jurists are silent. In other words, wherever they have expressed an opinion, it should be recognized as more valid than our own. Despite their human fallibility or any errors they may have made, our classical jurists, theologians and traditionalists were always inspired by the noblest motives. Their character and piety were unquestionably superior. Because they lived at a time when the power of Islamic culture was at its height, they were slaves to no foreign ideology. In so far as submitting to the fact that such traditionalists as Imam Bukhari and Imam Shafei, Imam Malik and Imam Ahmad Ibn Hanbal; such scholars as Imam Ghazzali and Imam Ibn Taimiya understood and interpreted our Holy Quran and *Sunnah* better than is possible for any

Ummah to feel concern on the massacre and suffering of their Muslim brethren and to [illegible] for easing the tension.

A new development, however, was the worry shown by the Summit about the new perception of the West of Islam as a Militant Religion. This was manifest from the banners used and from the speeches delivered at the Summit Meeting. On the banners were displayed the following Quranic Verses:

> "Invite them to the way of your Lord with wisdom and good exhortation.
>
> and argue with them in (ways) that on the best..." (16: 125)
>
> "And in the same way (as We guided you) We made you a balanced (that is just and moderate) people...." (2:143)

In addition, the following verses from the Holy Quran were highlighted in the speeches delivered by Shah Hasan

> "And say, The Truth is from your Lord.
>
> Then whoever so wills, may believe (in it),
>
> and let him who so desires, deny it."..... (18:29)
>
> "There is no compulsion in (choosing) Islam." (2:256)
>
> "Say: O people of the Book, Come (let us agree) on a belief which is common between us—
>
> that we shall not worship anyone except Allah, that we will not associate anything with Him.
>
> and that no one will adopt others as lords other than Allah."...... (3:64)

True, Islam is a Religion of moderation and it teaches peace and harmony. But it is also true that it enjoins upon its followers to rise against tyranny and injustice and to strive sincerely and strenuously to organise their life in accordance with the laws ordained by Almighty Allah. Hence it is not just to disapprove and curb every effort or movement against Western Colonialism of any kind. The correct approach towards the so called fundamentalist is the one put forth by Prime Minister, Benazir Bhutto: In her speech she said:

> "Today there is a world-wide fear about so called fundamentalism or Muslim Extremism. We need to analyse the causes. We need to look into the faces of those who despair.
>
> Extremism have arisen for multifaceted reasons.
>
> Extremism is sometimes a sign of dissent where dissent is not allowed.
>
> Extremism is sometimes a cry against the injustice being perpetrated against Muslims world-wide, be it in Bosnia or Kashmir or elsewhere.
>
> Extremism is sometimes a repudiation of the materialism and consumism spawned by the capitalist or
>
> I am not an extremist and do not believe in the politics of extremism.
>
> For me, Islam is a religion of moderation, tolerance and compassion.
>
> Of truth, justice, Equality and Dignity.
>
> But extremism today is a challenge. A challenge we must collectively seek to understand and overcome. Before it overcomes and have destruction in its wakes." (Cited in *Jang*, The Daily 21.12.1994, p. 3C).

Here it may be added that fundamentalism is of two kinds: one is a genuine desire of and sustained efforts for political and social adjustment with the modern world and another is intolerance and dogmatism of some religious and political leaders who believe in the wholesale elimination of enlightened and tolerant elements of society. As regard the adherence to the essentials of Islam, "We must understand that no Western intellectuals can on any reasonable ground and in their liberal tradition of democratic norms, deny us Muslims the right to have our system of laws enjoined by Divine dispensation. But we must be equipped and prepared to prove and demonstrate that our system is more comprehensive, more welfare minded, more rooted in the consensus approach and more responsive to human nature, its failings, needs and requirement." (Mehdi Ali Siddiqi, "Fundamentalism: A Western *Misconception." Yaqeen International July 22, 1988, p. 70).*

In the summit of the OIC it has been decided with firm determination that it would take all possible measures "to project the correct image of Islam reflecting the spirit of *Ijtihad*. A committee of Eminent Persons has been proposed to achieve the end but their names are still awaited.

Any attempt to remove the Western fear and phobia about Islam is most welcome. But we feel that the end of projecting the correct image of Islam in the modern world can surely and effectively be achieved *if the* Muslim States organise their societies on the true democratic basis which should be freed from all kinds of exploitation, discrimination and injustices.

May Almighty Allah help us to achieve this end. *Aameen.*

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QUR'AN MAJEED:

ARABIC TEXT, ITS TRANSLITERATION AND TRANSLATION INTO ENGLISH,
Part 30, Chapter 82, Verses 9 to 19, Chapter 83, Verses 1 to 36.

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

المجلد ٤٣   ٢٠ شعبان ، ١٤١٥هـ   الموفق ٢٢ يناير ، ١٩٩٥م   العدد ١٨

الـقـرآن

يايها الذين آمنوا كتب عليكم الصيام كما كتب على الذين من قبلكم ....

— الصيام هو الامساك عن الطعام والشراب والوقاع بنية خالصة لله عز و جل ......

— ان الصوم فيه تزكية للبدن وتضييق لمسالك الشيطان ......

الـصـيـام

— الصوم مدرسة للاسلام . فيها يتعلم الانسان قوة العزيمة والارادة .

— ان الصيام سرمن الاسرار الخفية لا يعلم بحالك الا من خلقك .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وعلى آله عدد كل معلوم لك .

القرآن

يا ايها الذين آمنوا كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون . اياما معدودات الى ـ آخر الآية
(البقرة : ١٨٣-١٨٤)

يقول تعالى مخاطبا المؤمنين من هذه الامة وآمرا لهم بالصيام وهو الامساك عن الطعام والشراب والوقاع بنية خالصة لله عزوجل لما فيه من زكاة النفوس وطهارتها وتنقيتها من الاخلاط الرديئة والاخلاق الرذيلة وذكر انه كما اوجبه عليهم فقد اوجبه على من كان قبلهم فلهم فيه أسوة حسنة وليجتهد هولاء فى اداء هذا الفرض اكمل مما فعله اولائك كما قال تعالى (لكل جعلنا منكم شرعة ومنهاجا ولو شاء الله لجعلكم امة واحدة ولكن ليبلوكم فيما آتاكم فاستبقوا الخيرات) الآيه ولهذا قال ههنا (يا ايها الذين آمنوا كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون) لان الصوم فيه تزكية البدن وتضييق لمسالك الشيطان ولهذا ثبت فى الصحيحين ، " يامعشر الشباب من استطاع منكم الباءة فليتزوج ومن لم يستطع فعليه بالصوم فانه له وجاء " ثم بين مقدار الصوم وانه ليس فى كل يوم لئلا يشق على النفوس فتضعف عن حمله وادائه بل فى ايام معدودات .

وقد كان هذا فى ابتداء الاسلام يصومون من كل شهر ثلاثة ايام ثم نسخ ذلك بصوم شهر رمضان كما سيأتي بيانه . وقد روى ان الصيام كان اولا كما كان عليه الامم قبلنا من كل شهر ثلاثة ايام عن معاذ وابن مسعود وابن عباس وعطاء وقتادة والضحاك ابن مزاحم وزاد لم يزل هذا مشروعا من زمان نوح الى ان نسخ الله ذلك بصيام شهر رمضان . وقال عباد بن منصور عن الحسن البصرى (ياايها الذين آمنوا كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون ، اياما معدودات) فقال نعم والله لقد كتب الصيام على كل امة قد خلت كما كتبه علينا شهرا كاملا واياما معدودات عددا معلوما ، وروى عن السدى نحوه . وروى ابن ابى حاتم من حديث ابى عبد الرحمن المقرى حدثنا سعيد بن ابى ايوب حدثنى عبد الله بن الوليد عن ابى الربيع رجل من اهل المدينة عن عبد الله بن عمر قال قال رسول الله ﷺ « صيام رمضان كتبه الله على الامم قبلكم » فى حديث طويل اختصر منه ذلك . وقال ابوجعفر الرازي عن الربيع بن انس عمن حدثه عن ابن عمر قال انزلت (كتب عليكم الصيام كما كتب على الذين من قبلكم) كتب عليهم اذا صلى احدهم العتمة ونام حرم عليه الطعام والشراب والنساء الى مثلها .

قال ابن ابى حاتم وروى عن ابن عباس وابى العاليه وعبد الرحمن بن ابى ليلى ومجاهد وسعيد بن جبير ومقاتل ابن حيان والربيع بن انس وعطاء الخراسانى نحو ذلك : وقال عطاء الخراسانى عن ابن عباس (كما كتب على الذين من قبلكم) يعنى بذلك اهل الكتاب وروى عن الشعبى والسدى وعطاء الخراسانى مثله ثم بين حكم الصيام على ما كان عليه الامر فى ابتداء الاسلام فقال (فمن كان منكم مريضا او على سفر فعدة من ايام أخر) اى المريض والمسافر لا يصومان فى حال المرض والسفر لما فى ذلك من المشقة عليهما بل يفطران ويقضيان بعدة ذلك من ايام أخر وأما الصحيح المقيم الذى يطيق الصيام فقد كان مخيرا بين الصيام وبين الاطعام ان شاء صام وان شاء افطر واطعم عن كل يوم مسكينا فان اطعم اكثر من مسكين عن كل يوم فهو خير و ان صام فهو افضل من الاطعام قاله ابن مسعود و ابن عباس ومجاهد وطاوس ومقاتل بن حيان وغيرهم من السلف ولهذا قال تعالى (وعلى الذين يطيقونه فدية طعام مسكين فمن تطوع خيرا فهو خير له وان تصوموا خيرلكم ان كنتم تعلمون) .

(من تفسير ابن كثير)

الصيام

فضيلة الشيخ منصور الرفاعى عبيد

الصوم مدرسة للاسلام . فيها يتعلم الانسان قوة العزيمة ، ويتدرب على ان يكون صاحب ارادة قوية (يفعل او لا يفعل) . كما انه يتدرب فيها على الصمود والصبر وضبط النفس . والتحكم فى العواطف .

وما احلى الحياة واسعدها باشخاص يكونون اى مجتمع من تلكم النماذج لذلك . كتب الله الصيام علينا كما كتبه على الامم السابقة . وجعله عنوان فلاح . ومنهج صلاح لمن يقوم به عن طواعية واختيار .

ان الصيام سر من الاسرار الخفية . لايعلم مداه الا من خلقك فهو رمز للاخلاص. والاخلاص سر بين العبد وربه . لايطلع عليه احد من عباد الله . . انعم بالانسان المؤمن الذى استيقظ فى غداة السحر و عند شدة وطأة النوم على العيون . تتحرك بنفس رضية من على سريره . وايقظ اهله ولسانه يردد . . الحمد لله الذى احيانى بعد ما اماتنى واليه النشور . . اشهد ان الله يحيى الموتى وان الله على كل شئ قدير ثم اخذ يتناول سحوره ليتقوى به على صيام النهار وطعام السحور بركة . فكان من وراء ذلك ان اضاء قلبه بنور الايمان الذى يقوى النية . ويبدد الشك ويبعد الاوهام عن الانسان فيحيا قوى العزيمة هادئ النفس وضاء الجبين .

ومن عجب ان يلتقى نور الفجر الذى يبدد ظلام الليل بنور ايمان الانسان الذى يبدد ظلام الكفر والشرك والالحاد وما اسعد البشرية بهذين النورين .. نور يضيئ جنبات الارض ونور يوحد الصف ويربط الجمع ويحدد الهدف . . والهدف الذى يسعى اليه كل مؤمن اشرق نور الايمان فى قلبه هو ان يكون رمزخير . وعنوان صلاح . ويطلب ذلك للانسانية كلها لانه ينتمى اليها . وتشده الى ذلك اواصر صلة الرحم وحسن الجوار. « يا ايها الناس اتقوا ربكم الذى خلقكم من نفس واحدة وخلق منها زوجها وبث منها رجالا كثيرا ونساء واتقوا الله الذى تساءلون به والارحام »

تسحروا فان فى السحور بركة :

ان اللحظة التى يتناول فيها الانسان طعام سحوره ،

لحظة قريب يؤانس من الله حيث جاء في الحديث « ينزل ربنا الى السماء الدنيا في الثلث الاخير من الليل ثم ينادى هل من تائب فيتوب عليه ـ هل من داع فاستجيب له ـ هل من مستغفر فاغفر له . هل من سائل فاعطيه » ، من هنا خصص لله الصوم اجرا معينا لم يجعله الله على عبادة من العبادات . فقال في الحديث « كل عمل ابن آدم له الا الصوم فانه لى وانا اجزى به » .

ولما كان الصبر نصف الايمان والصيام نصف الصبر . فقد اخبرنا ربنا عن جزاء الصابرين بقوله سبحانه « انما يوفى الصابرون اجرهم بغير حساب » .

انعم بهذه الفريضة التى تحيى القلب ، وتنير النفس ، وتضىء المسلم جوانب حياته . فيحيا في سعادة وبهجة وسرور . « اومن كان ميتا فاحييناه وجعلنا له نورا يمشى به في الناس كمن مثله في الظلمات ليس بخارج منها » .

ان الصائم يحيا في نعيم لانه يعيش موصول القلب بالله ؛ فان الصوم ايقظ منه الضمير وجعله يراقب ربه اكثر مما يراقب غيره . لذلك نجده لا يغش ولا يخون . ولا يخادع ولا يماطل . لانه يعلم ان الرقيب عليه هو الله الذى لا يخفى عليه شىء في الارض ولا في السماء « ولا يعزب عنه مثقال ذرة » « يابنى انها ان تك مثقال حبة من خردل فتكن في صخرة او في السموات او في الارض يأت بها الله ان الله لطيف خبير » .

لذلك جعل الرسول (ﷺ) الصيام . وقاية النفس وتنقية الوجدان وترقيقا المشاعر . وتهدئة الغرائز وتنظيفا للضمائر من هواجس الهوى وشرور الفتن . فقال في الحديث : « يا معشر الشباب من استطاع منكم الباءة : فليتزوج فانه اغض للبصر واحصن للفرج . ومن لم يستطع فعليه بالصوم فانه له وجاء » .

ما اعده الله للصائمين :

ولما كان الصوم بهذه المنزلة ، وفيه ما فيه من الخير عظيم : حدد الرسول (ﷺ) مكانة الملتزمين به يوم القيامة . وبين ان لهم بابا في الجنة لا يدخل منه غيرهم . فقال في الحديث : « ان في الجنة بابا يقال له الريان لا يدخل منه الا الصائمون . فاذا دخلوا اغلق دونهم فلا يدخل منه احد غيرهم » .

اذا كان هذا اجر الصوم ومنزلة في الآخرة . فانه في الحياة الدنيا وقاية لكثير من الامراض : فالمعدة بيت الداء : وما ملأ ابن آدم وعاء شرا من بطنه . لذلك نرى الرسول (ﷺ) في نصيحته يقول : « بحسب ابن آدم لقيمات يقمن بها صلبه » . والقرآن الكريم وهو مصدر التشريع الاول يرشدنا الى هذا المسلك العظيم فيقول « وكلوا واشربوا ولا تسرفوا » .

ان كثيرا من الاطباء ينصحون مرضاهم بالامتناع عن تناول الطعام والشراب مدة طويلة قد تزيد على عشر ساعات . ويلتزم الشخص بذلك طلبا للصحة التى هى تاج على رؤوس الاصحاء . فلو انهم اضافوا الى ذلك نية الصوم . واتخذوا ذلك وسيلة للتقرب من الله وابتغاء فضله لكان لهم اجر عظيم . علاوة على ما يحققه الصوم من صحة ابدانهم . فالانسان بذلك يجمع بين خير الدنيا وفلاح الآخرة .

ان « غاندى » عند ما قاد ثورة تحرير بلاده من نير الاستعمار الرابض على ارض وطنه : اتخذ من الصوم وسيلة لهز الضمير العالمى ونجح في تحقيق هدفه الذى سعى اليه . . لان الطعام في بلده كان يستورد من ارض الاستعمار .

وصومه الذى شرعه من تلقاء نفسه هو امتناع عن ترويج بضاعة اعداء بلاده وحتى لا يكون ثمن الرصاص الذى يوجه الى ابناء وطنه من جيوبهم فكان صومه لتحقيق غاية هى تحرير بلاده وان كان يخالف ما شرعه الله للمسلمين فقد استطاع بذلك ان يحقق هدفه ويصل الى غايته حيث وقف المجتمع الانسانى معه يؤيده فيما يهدف اليه .

ونحن كمسلمين شرع الله لنا الصوم . وبين الغاية من شرعه وان صوم المسلمين يحقق لهم سعادة الدنيا وفلاح الآخرة ولو ان المسلمين صاموا كما شرع الله لهم لتحققت لهم الغاية التى ارادها الله من هذه الفريضة

الـكبيرة .

فالمسلمون الأول مع رسول الله (ﷺ) صاموا في رمضان . وخاضوا معارك حربية . وانتصروا فيها لانهم قبل ذلك انتصروا على انفسهم ، وان الله سبحانه لايغير ما بقوم حتى يغيروا ما بانفسهم .

لقد جعلهم الصوم ملائكة يمشون على الارض في ثياب بشر . اخلاقهم نابع من منهج السماء . لذلك استظلوا برحمات الله ودانت لهم الدنيا وحكموا العالم بالعدل وطبقوا الحق والمساواة .

شهر رمضان شرفه الله بنزول القرآن :

واذا كنا نتحدث عن الصوم . فلنذكر ان شهر رمضان هو الشهر الذى شرفه الله بنزول القرآن فيه فاستضاءت لياليه بآياته واشرقت الارض بانواره . واهتدت النفوس بضيائه . وحوله التقت القلوب وتآلفت النفوس . والتحمت الصفوف . وصار المسلمون بذلك كالجسد الواحد اذا اشتكى منه عضو تداعى له سائر الجسد بالسهر والحمى . بذلوا المعروف . وانصفوا المظلوم . واعطوا المحروم واطعموا الجائع وكسوا العارى . وآووا الغريب . وقدموا الدواء للمريض . وكانوا عونا على كل ضيسر .

لذلك قال الله فى حقهم « ويؤثرون على انفسهم ولوكان بهم خصاصة » .

فاذا كان شهر رمضان هو شهر القرآن . فعلى المسلمين ان يحيوا لياليه بقراءة القرآن والتدبر فى معانيه . والتمسك بأخلاقه . . فيكظم الفرد غيظه . ويتحكم فى عواطفه . ويصبر على اذى الغير حسبما اشار اليه النبى (ﷺ) : « اذا كان صوم يوم احدكم فلايرفث ولايصخب ولا يجهل . وان سابه احد اوشاتمه فليقل انى صائم مرتين او ثلاثة » .

ان المسلمين اليوم يصومون نهارهم وهم نيام . ويقضون ليالى رمضان فى صخب ولهو بين الاستماع الى اغان ماجنة والنظر الى تمثيليات تافهة تضحك النفوس اللاهية التى غفلت عن اليوم الآخر . وظنت ان الدنيا لها دائمة . وان الموت عنهم غافل . . وكأنهم لم يسمعوا قول رسول الله (ﷺ) « لوتعلمون ما اعلم لضحكتم قليلا . ولبكيتم كثيرا » .

لذلك لم يحقق الصوم لهم نجاحا . فا وطانهم ممزقة واسرهم مشردة . واصبحوا الآن فى انتظار عطف البلاد التى لاتدين بدين الله . . رغم ان بلادهم بلاد خير . وعددهم لا يحصى ومع ذلك هم من العالم الثالث الذى يستحق نظرة عطف واحسان .

اليس ذلك من سخرية الزمن ؟؟ امة هى خير امة وقانونها من السماء الذى استقامت به الارض ردحا من الزمن . يوم ان كانت صائمة عن الدنايا . بعيدة عن فحش القول . وسوء الفعل .

واليوم مع كثرتهم ومع وجود قانون السماء بينهم . فهم فى حاجة الى مدرسة الصوم لتذكرهم بماضى الآباء ومجد الاجداد وعليهم ان يتعلموا منها الدروس فى قوة العزيمة وصحوة الضمير على ان يقترن بذلك قراءة القرآن . وضبط النفس . ومراقبة الله الواحد الديان . . لان الصوم مدرسة من تعلم فيها واستفاد . فانه يفرح بصومه عند فطره . وعند لقاء ربه .

ومع دعائنا الى الله ان يجعل شهر رمضان شهر خير ونصر المسلمين فاننا كذلك ندعو الله ان يوحد صفوفنا وان يجمع على الخير قلوبنا . وان يهدينا جميعا سواء السبيل .

وَفَّقَنَا اللهُ لِمَا يُحِبُّ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا — عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ

هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ — لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحَمِ

22. *Ba-lil-la-zee-na ka-fa-roo yu-kaz-zi-boon.*	22. Rather, they who have disbelieved belie (the Quran).	بَلِ الَّذِينَ كَفَرُوا يُكَذِّبُونَ
23. *Wal-laa-hu a'-la-mu bi-maa yoo-'oon.*	23. And Allah is the Best Knower of what they harbour (in their hearts).	وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ
24. *Fa-bash-shir-hum bi-'a-zaa-bin a-leem.*	24. So give them the tidings of a painful torment,	فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ
25. *Il-lal-la-zee-na aa-ma-noo wa 'a-mi-lus-saa-li-haa-ti*	25. Excepting those who believed and did good deeds;	إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
la-hum aj-run ghai-ru mam-noon.	for them is an unending reward.	لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

SO-RA-TUL-IN-SHI-QAAQ ENDS HERE تمت هنا بحمد الله السورة ٨٤ - الانشقاق

SOO-RA-TUL-BU-ROOJ	SOO-RA-TUL-BU-ROOJ	سُورَةُ الْبُرُوجِ
MAK-KEEY-YAH	REVEALED AT MAKKAH	
RUK-KOO-'U-HAA 1	SECTION 1	
AA-YAA-TU-HAA 22	VERSES 22	
Bis-mil-laa-hir-rah-maa-nir-ra-heem.	In the name of Allah, the All-Compassionate, the Most Merciful.	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
RU-KOO' 1	*SECTION 1*	
1. *Was-sa-maa-i zaa-til-bu-rooj.*	1. (I swear) by the heaven with the BUROOJ (Constellations).	وَالسَّمَاءِ ذَاتِ الْبُرُوجِ
2. *Wal-yau-mil-mau-'ood.*	2. And by the promised Day (the Day of Judgement),	وَالْيَوْمِ الْمَوْعُودِ
3. *Wa shaa-hi-dinw-wa-mash-hood.*	3. And by the witness and the witnessed,	وَشَاهِدٍ وَمَشْهُودٍ

Transliteration	Translation	Arabic
7. Fa-am-maa man oo-ti-ya ki-taa-ba-hoo bi-ya-mee-ni-hee	7. Then whoso is given his record in his right hand,	فَأَمَّا مَنْ أُوتِيَ كِتَٰبَهُۥ بِيَمِينِهِۦ ۝
8. fa-sau-fa yu-ḥaa-sa-bu ḥi-saa-bany-ya-see-raw-	8. He shall be reckoned an easy reckoning,	فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ۝
9. wa-yan-qa-li-bu i-lāa ah-li-hee mas-rōo-raa.	9. And he shall return to his family joyfully.	وَيَنقَلِبُ إِلَىٰٓ أَهْلِهِۦ مَسْرُورًا ۝
10. Wa am-maa man oo-ti-ya ki-taa-ba-hoo wa-rāā-a ẓah-ri-hee	10. And as for him who is given his record from behind his back,	وَأَمَّا مَنْ أُوتِيَ كِتَٰبَهُۥ وَرَآءَ ظَهْرِهِۦ ۝
11. fa-sau-fa yad-'oo ṯu-boo-raw-	11. He shall call for destruction ,	فَسَوْفَ يَدْعُوا۟ ثُبُورًا ۝
12. wa yaṣ-laa sa-'ee-raa.	12. And enter the Blazing Fire.	وَيَصْلَىٰ سَعِيرًا ۝
13. In-na-hoo kaa-na fēe ah-li-hee mas-roo-raa.	13. Surely, he was joyful among his family (in this world).	إِنَّهُۥ كَانَ فِىٓ أَهْلِهِۦ مَسْرُورًا ۝
14. In-na-hoo ẓan-na al-lany-ya-ḥoor,	14. He had thought that he would never return (to Allah).	إِنَّهُۥ ظَنَّ أَن لَّن يَحُورَ ۝
15. Ba-lāa,In-na rab-ba-hoo kaa-na bi-hee ba-ṣee-raa,	15. Why not! His Guardian-Lord was ever watchful over him.	بَلَىٰٓ إِنَّ رَبَّهُۥ كَانَ بِهِۦ بَصِيرًا ۝
16. Fa-lāa uq-si-mu bish-sha-fa-qi	16. But no! I swear by the evening twilight,	فَلَآ أُقْسِمُ بِٱلشَّفَقِ ۝
17. wal-lai-li wa maa wa-sa-qa	17. And by the night, and what it brings together;	وَٱلَّيْلِ وَمَا وَسَقَ ۝
18. wal-qa-ma-ri i-zat-ta-sa-qa	18. And by the moon when it is at its full;	وَٱلْقَمَرِ إِذَا ٱتَّسَقَ ۝
19. la-tar-ka-bun-na ṭa-ba-qan 'an ṭa-baq.	19. Surely, you shall have to mount (pass through) stage to stage.	لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ۝
20. Fa-maa la-hum laa yu'-mi-noo-na	20. So, what is the matter with them that they do not believe;	فَمَا لَهُمْ لَا يُؤْمِنُونَ ۝
21. wa i-zaa qu-ri-a 'a-lai-hi-mul-qur-aa-nu laa yas-ju-doon. (As-saj-dah)	21. And when the Quran is recited to them, they do not prostrate (themselves)?	وَإِذَا قُرِئَ عَلَيْهِمُ ٱلْقُرْءَانُ لَا يَسْجُدُونَ ۩ ۝

(Prostration due here)

QURAN MAJEED

This English Translation of Quran Majeed is being [illegible] by [illegible] (Private) Limited, [illegible] 5th June, 1978.

This translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

[illegible]

Transliteration	Translation	Arabic
SOO-RA-TUL-IN-SHI-QAAQ	SOO-RA-TUL-IN-SHI-QAAQ	سُورَةُ الْانْشِقَاقِ
MAK-KEY-YAH	REVEALED AT MAKKAH	
RUK-KOO-'U-HAA 1	SECTION 1	
AA-YAA-TU-HAA 25	VERSES 25	
Bis-mil-laa-hir-rah-maa-nir-ra-heem.	In the name of Allah, the All-Compassionate, the Most Merciful.	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
Ru-Koo' 1	*SECTION 1*	رکوع ۱
1 *I-zas-sa-maa-un-shaq-qat.*	1. When the heaven shall be rent asunder,	إِذَا السَّمَاءُ انشَقَّتْ ۝
2. *Wa-a-zi-nat li-rab-bi-haa wa huq-qat*	2. And shall hearken to (the command of) its Guardian-Lord; and it is fitly disposed (to the obedience of the command);	وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۝
3. *wa i-zal-ar-du mud-dat,*	3. And when the earth shall be stretched out,	وَإِذَا الْأَرْضُ مُدَّتْ ۝
4. *Wa al-qat maa fee-haa wa ta-khal-lat*	4. And when it shall cast forth what is within it and shall become empty,	وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ۝
5. *wa azi-nat li-rab-bi-haa wa huq-qat,*	5. And shall give ear to (the command of) its Guardian-Lord, and it is fitly disposed (to the obedience of the command),	وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ۝
6. *Yaa ai-yu-hal-in-saa-nu in-na-ka kaa-di-hun i-laa rab-bi-ka kad-han fa-mu-laa-qeeh.*	6. O Man! Surely you have to strive continuously towards your RABB (Guardian Lord) a hard striving—then you shall meet Him.	يَا أَيُّهَا الْإِنسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ ۝

MORAL VALUES

Progress and prosperity of a nation depend upon the moral values possessed and professed by the individuals comprising the nation because the acceptance and acknowledgement of the moral values form the foundation of healthy social structure. A community, decorated with the moral values, flourishes unhindered and spreads its circle with rapidity. History bears testimony to the fact that so long as Muslims sincerely honoured moral values nothing could stand in their way to retard their speed to preach, promulgate and guide the people of various countries honestly, earnestly and enthusiastically. Non-Muslims rushed into the cirlce of Islam to learn moral values add to practise them unde the proper protection and sympathetic shade of the righteous Muslim personalities.

Muslims are really fortunate to have with them ever glittering moral values which, if followed with sincerity, elevate man and give rise to such a society that can be self-sufficient. Besides it would transmit its light all round to enable the dwellers there to happily accept these values, as it happened some fourteen centuries ago when these moral values were demostrated and taught in the best of manner. The traditional moral values as may be called today were not human framed but Heaven revealed.

The blend of the Western values to which the intelligentsia of this age looks with longing desire to follow, has not created healthy platform for the high and the low, nor a society based upon universal brotherhood. If we care to analyse the two values, Islamic moral values and Western moral values, we shall be compelled to believe that the first leads to unity, purity, righteousness and eternity, whereas the second unfolds various [illegible] tight compartments for the people. The latter hardly spares any chance for them to abridge the degenerating differences, and to uplift the human race to a place worthy of him.

Islam's spiritual and ethical history is singularly free from dogmatism. Its principles are in full conformity with the genuine requirements and reasonable needs of the people of all lands, individually and collectively. Allah has revealed in his Great Book, the Quran, what sort of ills, habits and actions can corrupt an individual or a society. It has also gifted man with the means and method for the radical cure of thos obnoxious ills.

As long as man practises Islamic moral values, no harm can come on his person, because he would not dare to create self-made starvation, suffering, destitution and such like evils, rather, he would struggle and strive to provide all possible facilities and shall be vigilant and cautious to fight any want and weakness that may tend to creep into the circle that he serves with love and affection. When there befalls a sudden calamity, he does not lose heart but instead endevours to search remedy for the right assistance of the people engulfed in misfortune. He gives up rest and bids goodbye to comfort and jumps in the field with double the stamina.

Sometimes troubles crop up due to misunderstanding a situation or misconstruing an action. Islam has vouchsafed all absurdities, rejected all impurities and has evaporated hypocrises and treacheries. It has washed the platform removed every hinderance from the path so that man may comfortably tread the path and reach his destination safe and sound.

But if we desire to ignore the Islamic moral values and follow our passions, powers of greed and selfishness, we must [illegible] the culminating consequences. So, our primary responsibility is to adore our people with the traditional moral values which are comprehensive, complete and perfect for our sojourn in this world. Intellectual curiosity should be stimulated, moral values be promoted and healthy habits created afresh among our people. There shall be no crime then. The people will lie happy and strenuously devote their precious life in the worship of the Divine and in the service of the human race as well.

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ALLAH THE GREATEST

The Clay-Liston fight for heavy weight championship has hit the head-lines of the world press. The victory of Clay, rated by experts as a mere lad against the big, burly mountain of muscle and power that was Liston, has stunned his critics like lightening and thunder. Clay's victory has great signiffcance because it reveals once again a great message to the world.

Clay, then the 22 year lad, picked almost unanimously by experts of the game to fall flat on his face from sheer terror within a couple of rounds, fought like a man with a cause. Clay fought and won a victory over one dubbed as "The indestructible man", whose fists were too heavy to withstand and whom no man alive could subdue. Who would have blamed Clay if he had quit after the fifth round. He looked tired and could not see, and Liston chased him all over the ring. But Sonny Liston just could not lay his hands on Clay and even when Liston had him wide open on Clay and even when Liston had him wide open on occasions, he could not land a telling blow. Those heavy fists had become shorn of their lethal touch. Liston had a dozen chances to knock Clay out, but he could not even slow him down.

Such is the view of the critics and experts of the game who have commented upon Clay's performance. But *these critics of Clay, who with belligerence and un-mistakable touch of sarcasm, publicised him as a big-mouthed braggart, now call him brave and big.* Clay, who was thought to have come ready for the mortuary, is being hailed as a real champion more than alive. The un-expected has happened and the stunned experts and critics are asking -- did Liston beat himself out, or was Clay the instrument of Destiny? .. ??

The answer is not far to seek because Liston did not beat himself out and Clay indeed was the instrument of Destiny. Let them believe what they had seen and think seriously of what Clay describes as the reason *of his victory, and admits as the real* force, which brought him victory. Allah was with him and guided him all the way. These are the words of Clay which translated into real life were plainly and visibly in evidence before the world.

All is One; He is indeed Great and Omnipotent and He can, if it pleases Him, grant victory to anyone however weak over anyone however strong; and display His Power and Presence whenever and wherever He pleases.

The religion of Allah's choice, Islam, seeks to establish a fraternity of universal brotherhood and the essence of its teaching, as the name itself suggests, is universal peace and love. The spirit of Islam does not reconcile with hate and Godlessness. The message of Islam is for all, the entire world; be they white or black, high or low, rich and poor, strong or weak. There are white Muslims as well as black Muslims and all are alike in the eyes of Islam and Allah. They are high or low, nearer or farther to goodness, virtue, love, peace and Allah, only according to their deeds. The Kind *Prophet delivered his last Sermon on* the occasion of Hajjatul-Wida, and a part of its being so appropriate and applicable to the subject being quoted here under:-

> "O you men! your God is one and your ancestor is one. All of you are the children of Adam and Adam was created from dust. The [illegible] among you in the sight of god is who is most mindful of his duty to God. There is no superiority for Arabs over non-Arabs except piety."

Islam, the religion of Allah's choice, is not to be forced down unwilling throats. It seeks to establish a world-order wherein is justice and equality for all irrespective of colour, *caste or creed. Islam is a way of life* wherein is guidance for the salvation of mankind, solution of all ills to preserve love and save peace of the world.

The world ought to have a good look at the meaningful fight and pay heed to the eloquent message revealed by the victory of Clay. It is a writing on the wall, and that day is not far distant, when, *Inshallah*, all will have to bow down to the inevitable --the message of Islam.

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monogomists go on defiling the wives, sisters and mothers of other members of the society. The result is that West has a very limited moral life while the field of immoral life is widely extended. "Topless dress" for women has appeared "bottom-less" may follow. This is the moral condition of most civilised West.

And the immoral life has created the problem of illegitimate chidren because chastity has little value there and women generally have sexual relations before their marriage or with more than one man. Illegal births are so enormous that the west is bewildered at the situation. Fatherless children's bringing up, their status in worldly life, maintenance, hospitalisation of unmarried mothers during pregnancy etc. are the problems that are nibbling the minds of western intelligentsia and states. France was so much upset with the problem of fatherless children that she substituted the name of mother in place of father in the identification forms. For, it was impossible for the government in spite of her best efforts to find the fathers of the illegal children because the unmarried girls had sexul relations with many.

The monogomists of West hardly remain faithful to that one women whom they take as wife and generally have extra marital relations with as many women as they please. What happens to those wedlocks and to the children born out of wedlocks, is a miserable and terrible story – a matter of details. We leave it here and close the discussion with the following quotations from one of the famous writings of Dr. Annie Besant.

"There is pretended monogamy in the west, but there is real polygamy without responsibility. The mistress is cast off when the man is weary of her and she sinks gradually to be the woman of the street: for the first lover has no responsibility for her future: and she is a hundred times worse off than a sheltered wife and the mother in the polygamy home. When we see thousands of miserable women who crowd in the streets of the western towns in the night, we must surely feel that it does not lie in the western mouths to reproach Islam for polygamy. It is better for woman, happier for woman, more respectable for woman to be consorted to one man only with the legitimate child in her arms and surrounded with respect, than to be reduced, cast out in the streets perhaps with an illegitimate child, outside the pale of law, unsheltered after night, rendered incapable of motherhood, despised."

(To be continued)

ISLAM AND THE LAST DAY

"I and the Last Day have been sent as close as the two fingers are" said the Last Prophet Muhammad *(Sallallahu alaihi wa-sallam)*. The above saying, which emphasises the closeness of Prophet's descent and the Doomsday, indicates that there exists no other Divine programme lying between the two events. Allah sent out His messengers systematically to guide the humanity and when the last Prophet came to the world, he ended the order of the Prophethood. The message which Allah gave to his last Messenger for the world is complete and final. Now, no other Divine message is needed for the guidance of humanity except the ISLAM, as declared in the Quran Majeed: "..... This day have I perfected your religion for you, completed My Favour upon you, and have chosen for you ISLAM as your religion". (5:4)

So, the finality of the guidance is a blessing of Allah. He has given us every kind of knowledge for this world and the world to come. If anybody is curious to know what is that guidance which the last Book of Allah – the Quran Majeed – contains, he should know that it is to believe in two main things – Allah and the Last Day. No other book on the face of the earth gives us such detailed and entirely correct knowledge and information about them. At present all the religious books have poor, incomplete and, at the same time, very hopeless conception of Allah; and the idea of the Last Day is totally missing out of them. True and correct conception of Allah and the Last Day will be found no where but in ISLAM. Thus there are two corners of ISLAM – at one corner begins the pure faith of Allah and at the other end the sure happening of the Last Day. With this peculiarity, Islam guides humanity in each and every walk of life and enriches the Muslims human life with all sorts of bodily and spiritual purifications; moral and ethical virtues; social and economical values etc.

Islam has given very complete picture of the Last Day. As every student is very anxious for the day on which his result is to be declared, similarly every man who believes in Allah, should be very particular about the Day when he has to meet his Almighty-Lord and give the account of his life.

The main reason which makes the humanity today so dare to indulge in a sinful life, is nothing else but the absence of the conception of the Last Day. It is very common that an inferior person hesitates to go before his superior and trembles to give his account; but it is a pity that humanity has got no care and consideration for his appearance before the Lord of the lords. We are lost to understand how a man is so careless to the Last Day when he knows that his life is temporary and borrowed and he would not live long. And he has to appear before Allah for interogation on the Last Day.

In the end we appeal to the Muslims in particular and the rest in general to be very careful about the Last Day and make preparation for the same. May Allah guide us all on the right path and include among His chosen servants. Aameen!

[illegible] CRIMES OF SEX — II

The next step which Islam has taken towards the solution of sexual crimes is the permission for marrying two, three or four wives.

The anti-Islamic forces have exploited this provision for dirty criticism in their attempt to malign Islam. No wonder, the "modern" Muslims, who know more about other religions than their own, are not behind these dishonest critics in criticising the 'restricted polygamy' permitted by Islam. Some of our educated people, in the face of heavy criticism, have unhesitatingly yielded to say that Islam enjoins equal rights and treatments for all these wives and since this is not possible in these days, therfore, the case of polygamy, although permitted by Islam, does not exist. It is most unfortunate that provision of 'restricted polygamy' which eradicates many sexual and social evils has not been honestly appreciated but made a point of unhealthy controversy.

Man has been bestowed with sexual urge. For the human breeding this is indispensable. As all men do not possess equal physical strength, so all men do not possess equal sexual power. Some have more others less. In that case one having more sexual strength needs also more facilities for its satisfaction.

Also in the case of a diseased wife or wife not fit for sexual intercourse or bearing a child, man needs another wife for satisfaction of his urge and bearing child for him. Suppose polygamy is not allowed then only two courses are open for the husband; first is to divorce the diseased or 'unfit' wife and marry another woman and the second is to keep the diseased or 'unfit' wife to create illegitimate marital relations with other women for the satisfaction of his urge. Is any of these solution sound, respectable and just?

Both the courses are wrong, cruel and immoral. Well, what solution the antagonists of polygamy have for this problem. Truly speaking, they have none to offer but to permit polygamy. If they have a humane heart and a little value for woman as a human being. Ethically, socially and honestly, both the courses are wrong, cruel and immoral. How you feel to discard a woman who is diseased or unfit for conjugal relations? It will definitely be an act of cruelty to discard such a woman and make her destitute and helpless in the society. As for retaining the unfit wife but have extra marital relations with other women is the lowest standard of morality. The marrying of a second wife is the right solution because it will not uproot a woman from a settled life and enable her to retain her home and be maintained in her status as a wife. If the society does not solve such problems in this right and proper way, the result will be disastrous for the humanity. The maggots of sexual vices like fornication, rape, masterbation, sodomy or homo-sexuality and others will begin to breed and throw the society into the pit of immoral life. As such, it is better to have four legalised women than to have illegal sexual relation with one or many and spoil the social life.

There are other problems also where the only humane solution for the good of the individual as well as the society, and also the state, is the adoption of restricted polygamy provided by Islam. The problem of surplus women is one. The monogomous West has strictly adhered to 'Monogamy' but what has happened to women who cannot find husbands. They are left destitute and helpless and at last resort to immoral living.

Again at some place, some time there is a sudden decrease in the number of male population on account of war, epidemic etc., is there any solution with the world in such a case to solve the problems of widows or women of marriageable ages other than polygamy?

During famine or other calamities, the feeding of family members is a gigantic problem. At this time sexual corruption usually creeps up and human beasts never fail to take undue advantage of this situation and compell women sell their modesty for a few coins or a bowl of food. To save the society from corruption of this nature and feed the weaker sex, restricted polygamy is the best solution. Rich persons shall take the destitute and poor under their protection, even as wives instead of leaving them to be forced to immoral life.

We are tempted to quote here from 'The case for polygamy', a famous book of J.E.C. McFarlane. He writes:

"Whether the question is considered socially, ethically or religiously, it can be demonstrated that polygamy is not contrary to the highest standard of civilization. The suggestion offers a practical remedy for the western problems of the destitute and the unwanted female. The alternative is continued and increased prostitution, concubinage and distressing spinsterhood."

Restricted polygamy is not bad but a boon for humanity to solve such problems honestly, respecfully and justly

It will not be irrelevant here to have a glimpse of social life of West, the protagonists of which bitterly criticise polygamy. The monogomists, in the name of monogamy, indulge in vices worse than those which they attribute to polygamy. In West, wherever one turns, he finds sex symbols or sex insinuating material. The caberet shows, the balls and dances, semi-nude dresses, posters showing nude women, kissings in public etc. insinuate men to take advantage of available opportunities in the surroundings in order to satisfy their urge and indulge in sexual crimes. The

[illegible] fi Ayyamis Shinah, Hazrat Sheikh Abdul Haq Muhaddis Dehlavi has said that the vigil on the fifteenth night of Sha'baan is held commendable in sayings of Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*).

Sheikh Abdul Haq Muhaddis Dehlavi has emphasised that, on this night, Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*) visited the graveyard to pray for the salvation of the dead Muslims and to remember the martyrs.

On an inquiry by Hazrat Ayesha (*Razi Allahu 'anha*) in this connection, Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*) is reported to have said that Holy Gabriel (*Hazrat Jibreel alaihis salaam*) came to him and said that today it was the fifteenth of Sha'baan in which Allah forgives His servants in number equal to the hair of the nanny goats of the tribe of Banu Kalb (who possessed a huge herd of livestock), but He is not kind to polytheists, to those who bear malice, to tyrants, to those who misbehave, to those who stride with pride dragging their cloaks on the ground, to those who disobey their parents, and to the drunkards."

> Then he asked, "O Ayesha! Is vigil permitted?"
>
> "Yes, my parents may die for you, by all means," she replied.

At this, Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*) got up and began to offer prayer. During this worship, he prolonged one of his prostrations so much that Hazrat Ayesha got worried. When she went near to sense him, she heard him praying during the prostration:

> "O Allah! For Your forgiveness and [illegible] I seek refuge from Your [illegible]. For Your pleasure I seek refuge from Your displeasure [illegible]

RELIGIOUS EDUCATION

To acquire religious knowledge is essential for every Muslim. The main thing in the field of knowledge is the learning of the Quran Majeed. For Quran Majeed, no interpretation is acceptable unless it is support by *Ahadees*. So *Ahadees* rank next to Quran Majeed. From Quran and the *Ahadees* — or *Sunnah* — whatever propositions or decisions are drawn, they are called "Fiqah" — Jurisprudence. Apart from this, many sciences were originated in order to understand the Quran Majeed which are called theological sciences. Thus, in Islam the knowledge which is acquired directly or [illegible] is the learning of the Quran [illegible].

As the religious knowledge is binding on every adult Muslim, male or female, the knowledge of Quran and *Ahadees* was patronised by the government in a Muslim State. The state managed free education and bore the expenses of lodging, boarding etc. of all the students. Also, different trusts were working side by side for the same purpose, so that the Muslims shall receive religious knowledge, and be free of all worries and anxieties.

This state-supervision of education brought out learned scholars and divines who were the symbol of ethics and knowledge. These scholastic personalities handled the work of *Tabligh* with sincere devotion, which resulted in quick progress and success in the spread of Islam. They also defended Islam from the volleys of objections from all baised and inimical quarters by providing suitable and satisfactory answers and replies.

This learned group of scholars engaged in *Tabligh* work, got every kind of patronage from the state. But when the Muslim rule ended state patronage automatically disappeared. Afterwards Muslim social organisations took over the charge of imparting religious education and for that purpose the started *madrasas*.

The group of scholars produced by these social organisations were not as courageous as the group which received education under the patronage of the state. They had no facility to do research work and think on the current affairs as and when needed.

> "O Allah! By Your Greatness and Glory, I pray for Your protection and such hymn and praise is beyond my strength as You have described in praise of Yourself." (Muslim)

In this auspicous month of Sha'baan and on its blissful fifteenth night, let everyone of us follow the practices and prayers of Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*), in a state of simplicity and devotion, to purify ourselves, to glorify Allah, and to seek our livelihood and salvation through good deeds and to seek the salvation of those of our kindred and brethren in faith who have gone before us.

May Allah bestow on us His Mercy and settle our affairs with kindness. May He prompt us to do good and to fear Him in order to attract His Mercy. Quran Majeed ordains:

> "And do not spread mischief in the world after it is reformed and pray to Him with fear (of His displeasure) and hope (of His Mercy)." (7:56)

"By the Perspicuous Book

Surely, We have sent it down in a blessed night;

Indeed, We are the warner (to mankind)

Wherein is disposed of every wise affair

As a Command from Us.

Surely We are the Senders (of the angel messenger),

As a mercy from your Lord.

Surely He is the All-Hearing, the All-knowing; (44:2-6)

"Some commentators have expressed the opinion that the meaning of sending down the Quran in that night is that its revelation began during that night, and some others think that the whole of the Quran was transferred from *Umm al-Kitab* and entrusted to the bearers of Revelation (angels), and then revealed to the Holy Prophet as and when required and demanded by the occasion and circumstances during 23 years. As to what actually happened Allah alone has the best knowledge." (*The Meaning of the Quran*, Lahore, 1940, Vol. XII, p. 215).

The Night of Power and the Blessed Night, both associated with the revelation of Quran Majeed, might seem to be one and the same. Certain commentators of Quran Majeed have expressed the view that any night on which Allah's Message descends to the benighted world is indeed a blessed night, be it referred as the Night of Power or the Blessed Night.

Certain other scholars have expressed the view that the Night of Power and the Blessed Night are two different nights. As for the descent of Quran Majeed, they surmise that it [illegible] down from the Preserved Tablet to the earth's firmament on the Blessed Night whereas its revelation to Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* commenced on the Night of Power, and it continued for twenty-three years. Quran Majeed says:

> "No, but it is the Glorious Quran preserved in the Guarded Tablet." (85:21-22)

> "Surely, We did send down the Quran upon you by stages." (76:23)

Commenting on the Quranic Charter *Qadr* (The Night of Power), Hazrat Shah Abdul Aziz *(Rahmatullah alaih)* says: "It need be understood that some of the Commentators interpret *Qadr* as Fate. They have opined that on the Night of Power are determined the subsistence, deaths, calamities, ailments, course of actions and other worldly incidents pertaining to the year to follow. Transcripts of these matters are made out from the Preserved Tablet and assigned to the respective scribe angels to put into action during the whole of the year. Preferably, however, it seems that the destinies are so determined on the night of the middle of Sha'baan called the Night of *Barah*. Certain Followers *(Tabi'in)* considered that although these transcriptions began on the Night of Bliss, they are brought to conclusion on the Night of Power." At another place, in the same context, Shah Abdul Aziz says: "The Night of Bliss which is termed by many religious scholars as the Night of *Barah* is the fifteenth of Sha'baan."

Allah knows better. Suffice it to keep in our mind that Quran Majeed is the living reality. It contains the last and ever-lasting guidance provided by Allah for practice by the mankind, through Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)*, the last of His Prophets.

Besides the revelation of Quran Majeed, there are several other virtues associated with the Blessed Night. Hazrat Ekramah *(Razi Allahu anhu)* has elucidated that it is during this Night that events for the succeeding year, such as death and the call to the Pilgrimage, are decided in the Heaven. Imam Ibn Kaseer *(alaihi rahmah)* has said that every thing and event due to occur in the course of the coming twelve months, including details of marriages, births and deaths, are recorded on this Night. Furthermore, on this Night, the concerned Angels are advised of the predetermined course of the coming year's events, including the span of life and the livelihood of every living being.

Almighty Allah ordinarily graces the earth's firmament in the latter third part of the night, that is at the time of *Tahajjud* prayer. It is reported by Hazrat Ali *(Karam Allahu wajhahu)* that Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* said that when the middle night of Sha'baan comes, Almighty Allah graces the earth's heaven right from the sunset up to the dawn, inclined in His Mercy to bestow upon the seekers forgiveness, sustenance, and relief (Mishkaat).

Fifteenth Night: Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* is reported to have said about the fifteenth night of Sha'baan,

"No sooner than the sun sets on this night, Allah turns to the firmament over this world, calling:

> Is there any one desirous of salvation so that I may grant him salvation?

> Is there any one begging for sustenance so that I may grant him sustenance?

> Is there any one in affliction so that I may grant him comfort?

> [illegible] unto the early dawn." [illegible]

yaqeen
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In the name of Allah, the All-Compassionate, the Most-Merciful

SHA'BAAN AND THE BLESSED NIGHT

Sha'baan is the eighth month of the Islamic Calendar. It is a month full of blessings and virtues. Its importance may be judged from the following tradition: "Sha'baan is my month and the Ramazan is the month of Allah." Apart from Ramazan which is the month of fasting Holy Prophet *(Sallallahu alaihi wa sallam)* used to keep more fasts than in any other month of the year (Bukhari). According to Hazrat Ayesha *(Razi Allahu 'anha)* "The Messenger of Allah kept fasts throughout the month of Sha'baan, excepting a few days" (Muslim).

When inquired about this practice of his optional fasting, he elucidated: "Sha'baan is the month which is generally neglected by the people. It falls between the months in which deeds of the people are directly presented before Allah. For this reason, I wish that when my deeds were presented in the Court of Allah, I should be in the state of fasting.

The Holy Quran mentions the following nights to be distinctly sacred and blissful: the Ten Nights *La-yaa-lin 'ashrin*, the Night of Power *(the Lailatul Qadr)* and the Night of Celestial Ascention *(Shab-e-Mi'raaj)* of the Holy Prophet *(Sallallahu alaihi wa sallam)* and the Blessed Night *(Laila-tul-Mubarakah)*.

The Ten Nights are those of the first ten days of the month of Zil-Hijjah. This is the period of pilgrimage for which thousands of believers from all parts of the world assemble at Makkah. "They discard their ordinary dress — representing every kind of costume — to the simple and ordinary *Ihraam*: they refrain from any kind of fighting; they abstain from every kind of luxury and self-indulgence; they hold all life sacred, however humble, except in the way of carefully-regulated sacrifice; and they spend their nights in prayer and meditation."

There is concensus that the Celestial Ascension took place in the twenty-seventh night of the Month of Rajab. It was the night when the Holy Prophet *(Sallallahu alaihi wa sallam)* was transported from the Sacred Mosque (of Makkah) to the Farthest Mosque (of Jerusalem) and he was shown the signs of Almighty Allah and from there, according to some traditions, he was taken to the higher sphere. "At last he reached the Highest Place in the Heaven and was received in audience by Allah."

The Night of Power *(Lailatul Qadr)* is believed to be one of the odd nights of the last ten days of the month of Ramazan. As mentioned in the Quranic verse:

> "Indeed, We have sent it (The Quran) in the Night of Power." (97:1)

The Night of Power is described in the Holy Quran better than one thousand months.

> "In it descend the angels and (the Spirit — Gabriel) by the Will of their RABB (Guardian-Lord), for every (blessed) affair.
>
> It is peace and tranquillity till the dawn." (97:4-5)

The Blessed Night is generally believed to be the fifteenth night of the month of Sha'baan. The Holy Quran mentions this Night thus:

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The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

المجلد ٤٣ ٦ رمضان ، ١٤١٥هـ الموافق ٧ فبراير ، ١٩٩٥م العدد ١٩

القــرآن

انا ارسلناك بالحق بشيرا ونذيرا ولاتسئل عن اصحاب الجحيم .

— قال ﷺ " بشيرا بالجنة ونذيرا من النار "

— كان الرسول ﷺ " لا فظ ولاغليظ ولاسخاب فى الاسواق ولايدفع بالسيئة السيئة ولكن يعفو ويغفر "...

القرآن والانسان

— القرآن هو كتاب الحق الوحيد فى العالم .
— البشرية من غير القرآن بشرية تائهة ضائعة لا تستطيع ان تعرف الحق طريقا .
— الحقيقة الكبرى هى توحيد الله واتباع هداه والكفران بماعداه ...

بسم الله الرحمن الرحيم

بلغ العلى بكماله　　كشف الدجى بجماله

حسنت جميع خصاله　　صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وصحبه بعدد كل معلوم لك .

القرآن

انا ارسلناك بالحق بشيرا ونذيرا ولا تسئل عن اصحاب الجحيم .　　(البقرة : ١١٩)

قال ابن ابى حاتم حدثنا ابى اخبرنا عبد الرحمن بن صالح اخبرنا عبد الرحمن بن محمد بن عبد الله الفزارى عن شيبان النحوى اخبرنى قتادة عن عكرمة عن ابن عباس عن النبى ﷺ قال " انزلت على (انا ارسلناك بالحق بشيرا ونذيرا) قال بشيرا بالجنة ونذيرا من النار " وقوله (ولا تسئل عن اصحاب الجحيم) قراءة اكثرهم ولا تسئل بضم التاء على الخبر وفى قراءة أبى بن كعب وما تسئل وفى قراءة ابن مسعود ولن تسئل عن اصحاب الجحيم نقلها ابن جرير أى لانسألك عن كفر من كفر بك كقوله (فانما عليك البلاغ وعلينا الحساب) وكقوله تعالى (فذكر انما انت مذكر لست عليهم بمسيطر) الآية وقوله تعالى (نحن اعلم بما يقولون وما انت عليهم بجبار فذكر بالقرآن من يخاف وعيد) واشباه ذلك من الآيات ، وقرأ آخرون "ولا تسأل عن اصحاب الجحيم " بفتح التاء على النهى اى لاتسأل عن حالهم كما قال عبدالرزاق اخبرنا الثورى عن موسى بن عبيدة عن محمد بن كعب القرظى قال ، قال : قال رسول الله صلى الله عليه وسلم " ليت شعرى ما فعل ابواى ليت شعرى ما فعل ابواى ليت شعرى ما فعل ابواى ؟ " فنزلت (ولا تسأل عن اصحاب الجحيم) فما ذكرهما حتى توفاه الله عز وجل و رواه ابن جرير عن ابى كريب عن وكيع عن موسى بن عبيدة وقد تكلموا فيه عن محمد ابن كعب بمثله وقد حكاه القرطبى عن ابن عباس ومحمد ابن كعب قال القرطبى : وهذا كما يقال لاتسأل عن فلان اى قد بلغ فوق ما تحسب وقد ذكرنا فى التذكرة ان الله احيا له ابويه حتى آمنا به واجبنا عن قوله " ان ابى واباك فى النار" قلت والحديث المروى فى حياة ابويه عليه السلام ليس فى شئ من الكتب الستة ولا غيرها واسناده ضعيف والله اعلم . ثم قال ابن جرير وحدثنى القاسم اخبرنا الحسين حدثنى حجاج عن ابن جريج اخبرنى داود بن ابى عاصم به ان النبى ﷺ قال ذات يوم " اين ابواى" ؟ فنزلت (انا ارسلناك بالحق بشيرا ونذيرا ولا تسأل عن اصحاب الجحيم) وهذا مرسل كالذى قبله وقد رد ابن جرير هذا القول المروى عن محمد بن كعب وغيره فى ذلك لاستحالة الشك من الرسول ﷺ فى امر ابويه واختار القراءة الاولى وهذا الذى سلكه ههنا فيه نظر لاحتمال ان هذا كان فى حال استغفاره لأبويه قبل ان يعلم أمرهما فلما علم ذلك تبرأ منهما واخبر عنهما انهما من اهل النار كما ثبت هذا فى الصحيح، ولهذا اشباه كثيرة ونظائر ولا يلزم ما ذكره ابن جرير والله اعلم .

وقال الامام احمد اخبرنا موسى بن داود حدثنا فليح

بن سليمان عن هلال بن علي عن عطاء بن يسار قال : لقيت عبد الله بن عمرو بن العاص فقلت : أخبرني عن صفة رسول الله ﷺ في التوراة فقال : أجل والله انه لموصوف في التوراة بصفته في القرآن : يا أيها النبي انا ارسلناك شاهدا ومبشرا ونذيرا وحرزا للاميين ، وانت عبدي ورسولي سميتك المتوكل ، لافظ ولا غليظ ولا سخاب في الاسواق ولايدفع بالسيئة السيئة ولكن يعفو ويغفر ولن يقبضه حتى يقيم به الملة العوجاء بأن يقولوا لا إله الا الله فيفتح به اعينا عميا وآذانا صما وقلوبا غلفا . انفرد باخراجه البخارى فرواه في البيوع عن محمد بن سنان عن فليح به وقال تابعه عبد العزيز بن ابي سلمة عن هلال ، وقال سعيد عن هلال عن عطاء عن عبد الله بن سلام، ورواه في التفسير عن عبد الله عن عبد العزيز بن ابي سلمة عن هلال عن عطاء عن عبد الله بن عمرو بن العاص به فذكر نحوه ، فعبد الله هذا هو ابن صالح كما صرح به كتاب الادب ، وزعم ابن مسعود الدمشقي انه عبد الله بن رجاء ، وقد رواه الحافظ ابو بكر بن مردويه في تفسير هذه الآية من البقرة عن احمد بن الحسن ابن أيوب عن محمد بن احمد بن البراء عن المعافى بن سليمان عن فليح به وزاد : قال عطاء ثم لقيت كعب الاحبار فسألته فما اختلفا في حرف الا ان كعبا قال : بلغته أعينا عمومي وآذانا صمومي وقلوبا غلوفا .

مأخوذ من تفسير ابن كثير

القرآن والانسان

لفضيلة الشيخ محمد الغزالى

هذا القرآن الذى انزله الله على محمد بن عبد الله عليه الصلاة والسلام هوكتاب الحق الوحيد في العالم .

والبشرية التي عاصرها القرآن منذ نزوله وحتى اليوم والى يوم القيامة هي من غير القرآن بشرية تائهة ضالعة لا تستطيع ان تعرف للحق طريقا .

لذا لم يكن مد من انزال هذا القرآن ، وارسال محمد يغرس في الارض أعواده ، ثم ينتصب لحراستها حتى تزدهر وتثمر . . !!

لقد كانت الارض قبل بعثته سجنا كبيرا للحقائق والحقوق . . ، لا تعرف الا الظلام والزمهرير ، فما تصلح لحياة طيبة هانئة . . وشقوة الناس تجئ من طريقين .

اما الجهل بسبل الخير ، وفقدان الوسائل اليها ، كما يفقد الضرير نعمة البصر . . واما معرفة هذه السبل على وجه (نظرى) بحت ، الزهد في تطبيقها لغلبة الاهواء ، وشيوع المظالم . .

وكلا الامرين وحده شر ، فكيف اذا تظاهرا جميعا على لف العالم كله في هذا السواد المضاعف .. !

ان العالم كان قبل نزول القرآن ينوء تحت هذين الثقلين معا . . !

الجهل بالحقائق العليه ، وقيام سدود كثيفة تصد عن الصراط المستقيم . .

وطغيان غرائز الاستعلاء والاثرة والظلم والخنوع مما جعل الالوف المؤلفة من الناس تقضى اعمارها في هذه الدنيا ، كما تقضيها قطعان الحيوان التي تركب حينا وتؤكل حينا آخر . .

ان السعادة الشاملة التي جاءنا الله بالخير ، برسالة محمد ، ونزول كتابه لايقدرها الا الفاقهون الطالبون .

نحن وحدنا الذين نعرف جملة الحقائق التي كشفها القرآن وكانت من قبله مطمورة ، ولسبب الغير التي تناولها لتشغل العالم وما كانت تولاه ، تعرف ونحن وحدنا الذين نعرف حقائق عنه وقيمة الكتاب الكريم الذي انزله الله جل شأنه .

وكم يأخذني العجب وانا اتخيل المعرضين من معرفة الله الواحد الصمد الذي لا والد له ولا ولد ، وهم يضعون الحجب على ضمائر الناس ، ويستغربون صوت ذلك النبي وهو يبين لهم ما جهلوا ، ويكشف عليهم عما تصنع ويصيح فيهم : (قل انما انا منذر ... وما من اله الا الله الواحد القهار ... رب السموات والارض وما بينهما العزيز الغفار) (قل : هو نبأ عظيم انتم عنه معرضون ما كان لي من علم بالملأ الاعلى اذ يختصمون ... ان يوحى الي الا انما انا نذير مبين ...)

فبمثل هذا التعليم الواضح المتواضع السمح ، بدأ الاسلام يهز العقول ، ويقرع الآذان ... وبعده التفت العالم اجمع الى الحقيقة الكبرى التي جهلها او جحدها ، وهي توحيد الله ... واتباع هداه ، والكفران بما عداه ...

ومهما يكن من هذه الرسالة التي جاء بها محمد فان رجال الاديان التي سبقته صدرت ايديهم من الحق ، وبان عجزهم عن اسداء عون للعالم ... كان من الممكن الاستغناء عن نبوة جديدة لو ان الوحي الذي نزل على موسى وعيسى والانبياء الكبار معهما بقي على سلامته ، ونقاوته ، لكن اذا تطرق الباطل اليه ، وغلب الغش عليه ، فكيف يجوز ترك الدواء الفاسد يزيد المرضى علة على علة . !!

ان الاسلام وحده ، وبهذا القرآن الذي بين الحلال والحرام ... وبهذا النبي الذي جسد هذا القرآن في واقع الحياة ... هو ضرورة البشرية لا تقل عن ضرورة الماء والهواء ... وبدون هذا القرآن تفقد البشرية روحها معاني وجودها ، بل تفقد اهليتها للحياة ، ومؤهلاتها للبقاء ... فان هذا يسود به العمى والضلال ليس جديرا بان يتسمى الى كلمة الانسانية او يحيا تحت اسم الانسانية الكريم . .

كيف عالج الاسلام حب المال

ان طغيان المادة على حياة كثير من الناس ، حتى صار همهم اقتناص المتع الحسية ، دون مبالاة بغيرهم ، ولا رعاية لحقوق الغير ، وكانت الانانية ثمرة هذه الحياة المادية ، وشتان بين الانانية والقيم المثالية ، لان القيم الخلقية من محبة وتعاون ومودة ترفع المجتمع وتنمي علاقات افراده ، اما الانانية فانها تقف في طريق تحقيق ذلك بدافع من تقديم المصلحة الخاصة على مصلحة المجتمع .

ان انتشار حب المال يقلب الموازين ، ويغير القيم ، ويحقر من مبادئ الاخلاق التي جاءت الاديان لاحكامها ونشرها لان الاتجاه المادي الدنيوي يقوم الناس على اساس الفقر او الغنى ، او على اساس الثروة الشرائية ، والحرمان من حاجيات الرفاهية .

ان الاسلام ينظر الى الانسان نظرة واقعية تساير فطرته ، وتتوافق مع خصائصه التي يتميز بها عن غيره من الكائنات ، فالاسلام يقر وجود غريزة التملك والاقتناء لدى الانسان ، لكنه يرشده في الوقت ذاته الى الاقتصاد في السعي وراء ذلك ، لان عمره كله ليس في حاجة الى هذا التجمع الضخم الهائل الثروة ، ومن اجل ذلك جاء تعبير القرآن عمن يستكثر من متع الحياة بانه نزع الى الشهوة وكما هو معروف فالشهوة وليدة العاطفة لا العقل وهذا امر غير محمود بحد ذاته . اقرأ قوله تعالى في سورة آل عمران الآية ١٤ « زين للناس حب الشهوات من النساء والبنين والقناطير المقنطرة من الذهب والفضة والخيل المسومة والانعام والحرث ذلك متاع الحياة الدنيا والله عنده حسن المآب » .

Transliteration	Translation	Arabic
6. Sa-nuq-ri-u-ka fa-laa tan-saa.	6. Soon We shall make you recite (the message to restore it into your memory), then you shall not forget (it).	سَنُقۡرِئُكَ فَلَا تَنسَىٰٓ ۝
7. Il-laa maa shaa-al-laah.	7. Except what Allah wills.	إِلَّا مَا شَآءَ ٱللَّهُ
In-na-hoo ya'-la-mul-jah-ra wa maa yakh-faa.	Indeed, He knows the manifest and what is hidden;	إِنَّهُۥ يَعۡلَمُ ٱلۡجَهۡرَ وَمَا يَخۡفَىٰ ۝
8. Wa nu-yas-si-ru-ka lil-yus-raa.	8. And We shall make smooth for you (the path) for ease.	وَنُيَسِّرُكَ لِلۡيُسۡرَىٰ ۝
9. Fa-zak-kir in-na-fa-'a-tiz-zik-raa.	9. So remind (them), if the reminder proves beneficial.	فَذَكِّرۡ إِن نَّفَعَتِ ٱلذِّكۡرَىٰ ۝
10. Sa-yaz-zak-ka-ru mainy-yakh-shaa.	10. He, who fears (Allah), will take lesson,	سَيَذَّكَّرُ مَن يَخۡشَىٰ ۝
11. Wa-ya-ta-jan-na-bu-hal-ash-qaa.	11. And the most wretched will avoid it.	وَيَتَجَنَّبُهَا ٱلۡأَشۡقَى ۝
12. Al-la-zee yas-lan-naa-ral-kub-raa.	12. He shall enter the Greatest Fire,	ٱلَّذِي يَصۡلَى ٱلنَّارَ ٱلۡكُبۡرَىٰ ۝
13. Sum-ma laa-ya-moo-tu fee-haa wa laa yah-yaa.	13. Then he shall neither die therein nor live.	ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحۡيَىٰ ۝
14. Qad af-la-ha man ta-zak-kaa.	14. Surely, prosperous is he who purified (himself).	قَدۡ أَفۡلَحَ مَن تَزَكَّىٰ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

QURAN MAJEED

This English Translation of Quran Majeed is being published by [illegible] since 7th June, 197[illegible].

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks [illegible]

[illegible] Bold, [illegible] Madd, [illegible] ĀĀ, [illegible] ŪŪ, [illegible] ĪĪ, [illegible] Fine, [illegible] Madd, [illegible] ā, [illegible] (Jerk) ū, [illegible] ī

RU-KOO' 1 (Contd) | SECTION 1 (Contd) | ركوع ١ (متبع)

12. In-na bat-sha rab-bi-ka la-sha-deed.

12. Undoubtedly, the grip (punishment) of your RABB (Guardian-Lord) is very severe.

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ۞

13. In-na-hoo hu-wa yub-di- u wa yu-'eed.

13. Surely, it is He Who originates and recreates;

إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ۞

14. Wa-hu-wal-ghafoo-rul-wa-doo-du

14. And He is the All-Forgiving, the All-Loving;

وَهُوَ الْغَفُورُ الْوَدُودُ ۞

15. zul-'ar-shil-ma-jeed.

15. Possessor of the Glorious ARSH;

ذُو الْعَرْشِ الْمَجِيدُ ۞

16. Fa'-'aa-lul-li-maa yu-reed.

16 Doer of whatever He wills.

فَعَّالٌ لِّمَا يُرِيدُ ۞

17. Hal a-taa-ka ha-dee-sul-ju-noo-di

17. Has the story of the hosts reached you,

هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ۞

18. fir-'au-na wa sa-mood.

18. Of FIR-'AUN (Pharaoh) and SAMOOD (Thamud)?

فِرْعَوْنَ وَثَمُودَ ۞

19 Ba-lil-la-zee-na ka-fa-roo fee tak-zee-bim-

19. Yet the disbelievers are given to belying (the Truth)--

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ۞

20. wal-laa-hu mim-wa-rāā-i-him-mu-heet.

20. And Allah is encompassing them on all sides.

وَاللَّهُ مِن وَرَائِهِم مُّحِيطٌ ۞

21. Bal-hu-wa qur-aa-num-ma-jee-dun.

21. No, but it is the Glorious Quran.

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ۞

22. fee lau-him-mah-fooz.

22. Preserved in the Guarded Tablet. (LAUH-I-MAHFOOZ)

فِي لَوْحٍ مَّحْفُوظٍ ۞

CHAPTER 85 AL-BU-ROOJ ENDS HERE — تمت هنا بحمد الله السورة ٨٥ ـ البروج

THE CRIMES OF SEX - III

The last step to curb the sexual crimes and other vices is the exemplary punishment which Islam has sanctioned for sinners. Islam has great regard for the society or the community and, therefore; when the preaching and admonishing fail to check the crime Islam awards exemplary punishment with two aims in view. First aim is to reform the man and the second is to provide a lesson for others from the punishment awarded.

In fact, Islam does not award punishment for punishment's sake only. The noble aim is to punish him for the sin and the punishment should 'heal' the vice of the sinner as the medicine cures the disease. In other words, the law has a reformative aspect in itself so that man may not commit the sin again. But there are certain sins which are irreformable or of so serious a nature that man must be removed from the society or given a 'treat' which may prevent him from the sin of that kind. As in the case of adultery, if the persons involved are married, the two are irreformable and their sin may cause unforeseeable harm to the society. Islam here, without jeopardizing the peace of the society, awards the punishment of death "by stoning". If one of the two involved in the sin is unmarried, he or she will be awarded 100 stirpes and the married one the same 'stoning to death'. If both are unmarried, stripes will be the punishment for both of them. But in case any woman has been raped (forcibly defiled), she will be set free without punishment as she fell a prey to the bestial designs of man and was not willingly involved in that sin. The reason for difference in the nature of punishments to married and unmarried persons is obvious and one cannot help to appreciate this difference.

But the people who call the punishment as 'cruel' do not foresee the after-effects of this crime— the sufferings of many, and the social evil spread among the people. Islam actually nips in the bud the rising evil by awarding a heavy punishment and saves the people and the society from future [illegible]. Is it not wise and appropriate to save the whole community at the cost of one or two individuals?

This charge of cruelty is the result of human compassion though felt at a wrong occasion. But the Quran, while describing the punishment for the unmarried adulterer and adulteress, has emphatically commanded not to yield to compassion for them, in the following words:

> (As for) the adulteress and the adulterer,
>
> flog each one of them (with) a hundred stripes,
>
> and let not Compassion for them hold you back from (enforcing) Allah's Command,
>
> If you believe in Allah and the Last Day,
>
> and let a party of believers witness their punishment. (24:2)

The Kind Prophet himself orders 'stoning to death' or lashing of adulterers and never allowed his Companions to feel compassion or yield any concession in the punishment to the sinners. Hazrat Jabir (razi-al-laa-hu 'an-hu) reported that, "A man and woman committed adultery. The Kind Prophet ordered 100 stripes for each of them. But the Prophet was told that the man was married. Then, he ordered him to be 'stoned to death'. He was stoned to death."

The [illegible] [illegible] is [illegible] deters the [illegible] of [illegible] given in public as per Quranic order. It has a reforming effect on men and women. A single instance of punishment executed in public is enough to instil terror in the minds of persons inclined towards such crimes. In Saudi Arabia the incidents of such crimes is absolutely unheard of due to strict observance of Islamic tenets.

Islam has thus openly condemned adultery, immodesty, obscenity, immorality and sexual corruption and has awarded exemplary punishments for the eradication of these evils. Even penalty of death has been awarded when a man is found irreformable, only to save other people from embroiling in that vice.

Islam has a complete code for reforming the people indulged in sexual vices and only its adoption can eradicate the crimes of sex.

(Concluded)

IN READING LIES WISDOM

[illegible] of the [illegible], for instance, Zakat money cannot be expended on funeral, on payment of the debt of the deceased, or on the construction, equipment and provision of amenities such as water supply of a mosque.

Q: [illegible] person owns a house worth, say, Rs. 1,000 and resides therein or lets it out, but otherwise he is indigent or not well-off. Is he entitled to receive Zakat?

A: He is entitled to recieve it, for the particular house is included among the real necessities of his life or is a source of living. Zakat is due only in the case when a person has wealth in excess of the necessities of his life and the wealth falls within the ambit of *Nisab*.

Q: Zakat money has been given to a person, but later it is found that the recipient is either a Saiyyid or a rich man, or is a direct relation in the ascending or descending order, has the Zakat been disbursed properly?

A: Yes, it has been disbursed and it is not obligatory *(Wajib)* to disburse a second time.

Q: Among whom it is preferable to disburse Zakat?

A: First among one's own relations such as brother, sister, nephews, nieces, uncle and aunt (both on the maternal and paternal side), mother-in-law, father-in-law or son-in-law, provided they are needy and deserving. Such disbursement entails a really great reward in the other world. Next in the order of preference are the neighbours or fellow citizens of the same town or village. The third place in this order of preference is occupied by the students of theology, for this is an aid to religious instruction.

xxxxxxxxxx

[illegible]

Mufti Wali Hasan, the former Head of Jamia Al-Uloom Islamia Binori Town breathed his last in Karachi on the 2nd of February, 1995. *Inna lil-lah-hi wa in-na ilai-hi raa-ji-oon.* He was buried in the premises of Darul Uloom, Korangi, Karachi.

Mufti Wali Hasan was born in 1924 in the princely state of Tonk (India) in a renowned family of religious scholars. His father, Mufti Anwarul Hasan, grand-father Mufti Muhammad Hasan and great grand-father Ahmed Hasan all were muftis and Qazis of the Shariah Court in the State of Tonk.

He took initial lessons from his father and when he was only 11 years of age his father died. He was taken to Nadwatul-Ulema (a religious institution) where he studied for four years. He also studied at Darul Uloom, Deoband, India, another Islamic religious seminary of repute, where he took lessons in Ahadith from Maulana Hussain Ahmad Madani.

After receiving a degree in theology from Deoband, he was appointed to the post of Qazi and Mufti in one of the districts of Tonk.

He migrated to Pakistan and joined the Darul-Uloom Korangi, Karachi of Mufti Muhammad Shafi, where he taught for 10 years. Later he joined Jamia Uloom Islamia, Binori Town, Karachi as Mufti and teacher and gave lessons in Hadith.

In 1984 *Iqra Rauzatul Atfaal* was established and he was made its President and remained in that post until his death.

He was a [illegible] and he will be [illegible] by religious scholars, [illegible] and the [illegible] of religious knowledge in general.

He leaves behind a widow, [illegible] sons and two daughters and thousands of disciples to mourn his death in the country and abroad.

We offer our condolence to the berieved family and pray to Al-Mighty Allah to shower His Blessings upon his soul. Ameen!

REMITTANCES IN POUND STERLING

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Q: [illegible]

A: [illegible] the value of such goods in terms of either gold or silver and determine the *Nisab* and Zakat accordingly.

Q: What is the proper mode of payment?

A: Whatever Zakat is due on the taxable amount should be given to deserving person, making him the owner thereof. It is not permissible to pay Zakat as the wages of a work done or service rendered. However, the purchase of the goods of utility for distribution among the deserving is permitted.

Q: What is the proper time for disbursement?

A: Immediate disbursement at the end of one year of the receipt of such wealth. Delay is not commendable. By the year is meant the lunar year.

Q: If Zakat on the taxable amount is disbursed before the end of the year, is it approved?

A. Yes, it is permissible.

Q: Is *Niyyat* necessary at the time of disbursement?

A: Yes, it is essential to have the due *Niyyat* either at time of disbursement or when a certain portion is set apart for disbursement later. The form should suit the particular occasion. Disbursement of an amount without previous intention is not [illegible] payment.

Q: Is it necessary to tell the recipient that the amount disbursed is Zakat?

A: It is not necessary. Zakat can be given by way of reward or Eid gift to the [illegible].

[illegible] on which Zakat has been paid?

A: Zakat also lapses on that amount of wealth.

Q: If at the end of the year all the wealth is given in charity, what is the Zakat rule?

A: Zakat lapses on the wealth given in charity.

Q: If at the end of the year a portion of the taxable amount is lost or had been given in charity, will Zakat be payable on that portion also?

A: No, Zakat is payable only on the rest of the amount.

Q: If the Zakat of silver is paid in terms of silver, which is the criterion for assessment — weight or value?

A: Only weight is valid. For instance, if a person has to pay two-and-a-half tolas of Zakat on Rs. 100 at the end of the year, he is allowed to pay either Rs. two and fifty paise or silver weighing two and a half tolas in bullion as Zakat. But he cannot pay Rs. 2 just because it is the market value of 21/2 tolas of silver.

Q: What is meant by the term *Masarif-i-Zakat?*

A: *Masarif* is the plural of *Masraf*; so *"Masarif-i-Zakat"* are the persons who are entitled to receive Zakat.

Q: Define the categories of the recipients?

A: The categories are as follows:
(1) *Faqir* i.e. a person whose belongings are less than the *Nisab* (taxable amount). (2) *Miskeen*, i.e. a person who has no [illegible] (3) *Garmim*, [illegible] person in debt whose belongings do not fall within the ambit of Zakat (tax limit); (4) the traveller who is in need of money. Payment to the last category of persons is permissible only to the extent of their need.

Q: Is it lawful to give Zakat money to the Islamic *Madrasahs?*

A: Students can receive such money, and also the managers of such schools so that they should distribute the Zakat money among the students.

Q: Who cannot receive Zakat lawfully?

A: The following are not permitted to receive Zakat: (1) The rich people for whom Zakat is compulsory or who own non-taxable surplus goods equal to the value of the taxable amount for instance, utensils on which Zakat is not levied but the value of which falls within the ambit of *Nisab*(taxable amount); (2) Saiyyid and Bani Hashim, by Bani Hasham is meant the descendants of Hazrat Harith bin Abdul Muttalib, Hazrat Jafar, Hazrat Aqeel, Hazrat Abbas and Hazrat Ali; (3) Mother, Father, paternal grand-father, paternal grand-mother, maternal grand-father and maternal grand-mother and the direct relations above the line; (4) Son, daughter, grand son and grand-daughter, (paternal and maternal) and so on in direct descending line; (5) Husband or wife, as the case may be; (6) *Kafir* (infidel); (7) Minor children of a rich person.

Q: Which purposes are not lawful?

A: The purposes in which the recipient cannot be made, is the owner

ZAKAT — SOME BASIC INFORMATION

We would give below some important information about Zakat by way of questions and answers.

Q: What is Zakat?

A: Zakat is that portion of one's wealth the ownership of which is conferred on the poor and the needy in compliance with the Divine Commands. While *Namaz* and *Saum (Roza)* are acts of worship relating to one's body, Zakat is such an act relating to one's wealth.

Q: Is *Zakat Farz* (compulsorily ordained) or simply *wajib* (obligatory)?

A: Zakat is *Farz* (ordained by Allah). It is compulsory to pay Zakat as proved by the *Ayats* of the Holy Quran and the Traditions of the Holy Prophet. Anyone who denies its compulsoriness is a *Kafir* (infidel) in Islamic land.

Q: What are the conditions under which Zakat payment is compulsory?

A: Zakat is compulsory for a person (1) who is a Muslim, (2) who is free (not slave), (3) who is sane, (4) who is adult, (5) whose income exceeds the exemption limit, (6) who is not indebted and (7) who has a surplus wealth for one year. Thus Zakat is not compulsory for a *Kafir*, a slave and an insane person or a minor. Similarly a person whose earnings are below his family expenditure or a person who is under debt to the extent of *Nisab*, or a person who has not saved anything during the whole year is not obliged to pay Zakat.

Q: On what type of wealth is Zakat legally due?

A: On gold and silver and articles of merchandise.

Q: Does the term "gold and silver" connote only coins or anything else?

A: *Zakat* is *Farz* on any article made of gold or silver, whether they be gold guineas, rupees, jewellery, crockery or silver or gold threads.

Q: Is *Zakat Farz* on precious gems?

A: If they are meant for trade, otherwise not, whatever their value may be. Zakat is also not due on utensils other than of gold and silver, even if such articles are in excess of the daily need or their value is above the exemption limit and formally falls within the ambit of *Nisab*. This provision is also applicable to residential and trading premises even though they may be let out. Similarly furniture and other household goods not meant for trade are exempted.

Q: What is the rule regarding the currency notes?

A: *Zakat* is *Farz* on the currency notes.

Q: If one has both silver and gold but the value of neither, taken separately, falls within the definition of *Nisab*, what is the rule relating to it?

A: In such a situation the value of gold in terms of silver and that of silver in terms of gold be calculated. If the value [illegible] in either form falls within the ambit of *Nisab*, Zakat becomes compulsory [illegible].

Q: If a person has, for instance, [illegible] of gold but its value is equal to or exceeds the Nisab fixed for silver [illegible] [illegible] of coins, jewellery or other article — is Zakat compulsory in such a case?

A: No.

Q: What is meant by articles of merchandise?

A: Articles meant for selling and earning profit thereupon, whether such articles consist of foodgrains, cloth, sugar, shoes, hosiery, etc.

Q: Define *Nisab*.

A: A specific minimum exemption limit is for every kind of goods on which Zakat is due. When the amount of such articles exceeds the prescribed limit, it falls within the ambit of Zakat. The taxable amount falling within the ambit of Zakat is called *Nisab*.

Q: What is the *Nisab* for silver?

A: The *Nisab* for silver is 54 tolas and two mashas (a tola is equal in weight to one Rupee).

Q: What is the Zakat prescribed for 54 tolas and two mashas of silver?

A: One fortieth of the amount, i.e., one tola and four mashas.

Q: What are the *Nisab* and the Zakat for gold?

A: The *Nisab* for gold is 7 tolas and eight [illegible] 7 tolas and [illegible]. The Zakat on it will be [illegible] [illegible] [illegible] of the [illegible]

during its nights as a custom. Whosoever does a supererogatory work in the month, will be rewarded as much as if he does a legally enjoined work in another month, and whoever performs a legally enjoined work in this month, will be rewarded the same as if he had performed seventy such works in any other month. This is the month of patience and the reward of the patience of the month is Paradise. (Abdul Majid Daryabadi, Holy Quran, Taj Co. Ltd., Karachi, 1957, p .55).

FASTING IN ISLAM

Like other virtues, Allah willed to perfect in Islam the institution of fasting too. Piety has been laid down as the basis of fasting in Islam. Quran Majeed ordains:

"Fasting is prescribed for you

as it was prescribed for those who were before you,

so that you may avoid evil." (2:183)

Abstinence from food, drink, or sex constitutes discipline of the body. This much comprises only the physical aspect of fasting. However, the concept of piety goes beyond the negative physical restraints. It also calls for a positive discipline of the soul under a process of self-purification by means of constancy in daily and nightly acts of worship, on top of the physical self-abnegations.

INJUNCTION OF QURAN MAJEED

The limits prescribed by Allah and defined in Quran Majeed in connection with fasting permit approach to one's wife on the night of the fasts. To eat and drink until appearance of the white thread of dawn as distinct from its black thread is also permissible. Then one has to complete his fast till the night appears.

The emphasis is on self-righteousness. The entire extent is such that a normal healthy human being can reasonably withstand. The motto of Quran Majeed is:

"Allah does not impose an obligation on any one except what is within his capacity." (2:286)

Accordingly, although there can be no laxity in so far as the obligation of fasting is concerned, there are facilities provided for one who may be sick or on a journey. Quran Majeed says:

"and he who is sick or on journey

then (he is to fast) for the same number of days.

Allah likes ease for you

And does not like hardship for you,

so that you should complete the number (of days of fasting)

And acclaim the greatness of Allah as He has guided you." (2:185)

DISCOURAGEMENT OF MONASTIC WAYS

Fasting in Islam is intended to keep a person away from indulgence of material pleasure-seeking. Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* is reported to have said:

"If one did not abstain from cant and lies during the fast, Allah has no need for his starvation." (Bukhari) Islam does not, however, enjoin courting of undue hardship by the persons observing fast. Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* did not like monastic ways and therefore discouraged them. The Arabs had long been used to observe fasting for several days without breaks. Certain Companions *(Razi Allahu anhum)* showed inclination of doing the same, but they were sternly forbidden. Hazrat Abdullah bin Umar *(Razi Allahuanhu)* was inclining towards ascetic ways. He made a resolve to fast all day and to pray all night for the whole of his life. Holy Prophet Muhammad *(Sallallahu wa sallam)* admonished him thus: "You owe a duty to your body, to your eyes, and to your wife. Three days fasting each month is quite enough." Abdullah said: "I have strength for more than that." "Well then," suggested Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* "let it be the third day (that is after every two days)." Abdullah said: "I am strong enough to stand more than that." Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* then said, "Here is the limit: Go on fasting on alternate days" (Bukhari)

Hazrat Salman Farsee *(Razi Allahu anhu)* reported: The Messenger of Allah *(Sallallahu alaihi wa sallam)* advised us on the last day of Sha'ban (2 A.H.) He said: O men! verily there has come to you a magnificent month, a blessed month, a month wherein their is a Night which is better than one thousand months. Allah has made its fast obligatory and the standing (in prayer) of its nights optional. whoso comes therein with a good habit, becomes like one who performs an obligatory thing in what is besides it; and whoso performs an obligatory thing becomes like one who performs seventy obligatory duties in what is besides it. And it is a month of patience; and as for patience its reward is Paradise. And (it is) a month of mutual sympathy, and a month wherein the provision of a believer is increased, whoso gives iftar therein to a fasting man, there is for him forgiveness for his sins, and emancipation of his neck from the Fire, and there is for him the like of his reward without anything being diminished from the reward. We asked: O Messenger of Allah *(Sallallahu alaihi wa sallam)* ! No body of us finds what is enough to give iftar of a fasting man. Then he

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In the name of Allah, the All-Compassionate, the Most Merciful

RAMAZAN - FASTING AND ZAKAT

Almighty Allah is most Beneficent and Merciful. Surely, Mercy is the choicest Grace of Allah for man and the universe around him. In Holy Quran there is numerous references to the attribute of Mrecy of Almighty Allah. Out of His choice, bestowed His Mercy upon men, places, or things. His Mercy knows no bounds for sure, the worth of everything that receives his touch is enhanced. In reality, the value of a thing belonging to His creation appreciates only when it is endued by His Mercy. When it descends on a man, he becomes a scholar, a saint, and an Apostle. When it graces a place it turns into a monument, a mosque, or the Holy Ka'ba, when it embraces time, it turns into the month of Fasting, the Day of pilgrimage, or the Night of Power.

"And it is He, Who sends the winds of good news before the arrival of His Mercy.

Eventually, when they come bearing loaded clouds, We drive them to a dead land, then send down rain water from it and thereby bring forth all kinds of fruits. In the same way We shall bring forth the dead perhaps you will pardon (over it)."

Evidently, the importance and the value of the month of Ramazan is because of two things: First Almighty Allah chose the month of Ramazan for the revelation of His Scriptures from time to time. According to Traditionists, Prophet Abraham *(Ibrahim alaihis salaam)* received Scriptures on the 1st or 3rd of Ramazan; Prophet David (Dawood *alaihis salaam)* on the 12th or 18th; Prophet Moses (Musa *alaihi salaam)* on the 6th; and Prophet Jesus *(Isa alaihis salaam)* on the 12th or 13th.

It was in this very month that the sending down of Quran Majeed to Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* commenced and then its gradual revelations continued for twenty-three years. Quran Majeed testifies:

> "The month of Ramazan is that wherein the Quran was revealed,
>
> a guidance for mankind, with clear explanation of guidance and of discrimination (between right or wrong)
>
> So whenever of you witness the month, should fast in it,
>
> and he who is sick or on a journey,
>
> then (he is to fast) for the same number of days..... (2:185)

It is in the month of Ramazan that Almighty Allah has bestowed upon us the Night of Power (Lailatul Qadr) the value of which is with one thousand months. We will dwell on the Night of Power in the next issue of this journal (Insha Allah.).

RAMAZAN

The blessings and glories of Ramazan are manifold. This is the month for the downpour of Allah's bountiful blessings.

Ramazan is the ninth month of the Islamic Calendar. A great value has been ascribed to the month of Ramazan. "Once at the beginning of the holy month the Prophet made a great oration in the course of which he said:

"You men! an exceedingly great moon has now over-shadowed you: The Most High has appointed the fast

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AND SURELY IT (QURAN) IS TRUTH OF ASSURED CERTAINTY (69:51)

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The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

المجلد ٤٣ ٢١ رمضان ، ١٤١٥هـ الموفق ٢٢ فبراير ، ١٩٩٥م العدد ٢٠

الهجـرة النبويـة الشريفـة

— تمام الهجرة فى حد ذاتها فى الظروف التى صاحبتها هو اعجاز فوق كـل اعجاز وخارق فوق الخوارق .

— فى الهجرة النبوية الشريفة درس قيم فى فنون الحرب وهو فن « التمويه » .

— و واقعة الغار تثبت ان الله حقا وصدقا كان بكل قدرته مع سيدنا محمد ﷺ .

— شخصية سيدنا محمد ﷺ بلا جدال او شبهة هى سبيلنا الى الاسلام والايمان بالله .

تطبع آيات القرآن الكريم والأحاديث النبوية المقدسة لفائدة قرائنا ، فنناشدكم ان تؤمنوا حرمتها . من الواجب أن يتم التخلص من الصفحات المطبوعة بها بالطريقـة الإسلامية اللائقة . وشكرا .

بسم الله الرحمن الرحيم

بلغ العلى بكماله   كشف الدجى بجماله
حسنت جميع خصاله   صلوا عليه وآله

اللهم صل على سيدنا محمد وعلى آله وصحبه وسلم عدد كل معلوم لك .

الهجرة النبوية الشريفة

كان المقرر ان تصبح مدينة يثرب قاعدة اسلامية لتشو الاسلام بها ، بحيث لم يبق فيها بيت لم يدخله الاسلام ، وطلب رسول الله ﷺ من المسلمين الاوائل ان يهاجروا اليها ، ففعل الجميع ذلك ، بما فيهم عمر بن الخطاب رضي الله عنه نفسه ، واستأذن ابو بكر رضي الله عنه سيدنا محمدا ﷺ فى ان يهاجر بدوره ، فاستمهله سيدنا محمد عليه الصلاة والسلام قائلا له : انتظر لعل الله يجعل لك صاحبا وكان الامر الالهى لم يصدر بعد لسيدنا محمد ﷺ بالهجرة ، فلما ان كان هذا التآمر لقتل الرسول ، صدر له الامر بالهجرة فى صحبة ابى بكر الصديق رضي الله عنه ، وكان قد اعد راحلتين (ناقتين) فلما صدر الاذن لرسول الله ﷺ بالهجرة ، استخدما الراحلتين الرحلة .

اعجاز الهجرة الخارق :

وتتحدث كتب السيرة عن سلسلة من المعجزات بحيث موضوع الهجرة ، وسوف نشير لها لاننا نؤمن بقدرة الله التى لا حد لها ونؤمن بانه سخر الخوارق لاظهار نبوة سيدنا محمد ﷺ ، ولكننا لا نعلق كثيرا على تفاصيل هذه المعجزات ولا يهمنا ان تكون وقعت بها وتفاصيلها الواردة فى كتب السيرة ، ذلك ان المجرة فى حد ذاته فى الظروف التى صاحبتها هو اعجاز فوق كل اعجاز وامر خارق فوق الخوارق ، لو شعب قد جند كل امكانياته لقتل رجل ، فلما ان افلت من الموت بالطريقة التى اسلفنا شرحها اعلنت قريش انها تعطى « مائة ناقة » لمن يجئ بمحمد ﷺ حيا او ميتا ، ولم يكن محمد ﷺ قد ترك بعد . وكان لايزال امامه قبل ان يصل الى يثرب مئات الكيلومترات فى صحراء مكشوفة يمكن لبعض البدو ان يتعقبوا فيها قطا او فارا أو ما هو دون ذلك ، والحديث يطول عن قدرة العرب عن تتبع الأثر ، بحيث لا يضيع شئ ابدا ، وسوف نرى انهم توصلوا لتعقب آثار سيدنا محمد ﷺ بالفعل ، ولكن لجائزة المائة بعير . تأثيرها الناجع فجعلت بعض الفرسان يلحقون بسيدنا محمد ﷺ مما سوف نشير له فى حينه ، ومع ذلك فقد هاجر رسول الله بالفعل ، وهذا هو الاعجاز والامر الخارق الذى حاول البعض ان يفسره بسلسلة من المعجزات التى قد تكون قد وقعت بالفعل ولكن علم وقوعها لا يقلل من شان المعجزة الكبرى وهى تمام الهجرة بالفعل .

فى غـار ثور :

ماذا فعل سيدنا محمد ﷺ بعد ان غادر بيته رغم الحصار المضروب عليه ، وتذهب بعض الروايات ، الى انه وضع ترابا على راس كل واحد ممن كانوا يتربصون به امعانا فى السخرية ، ولكن المعجزة التى تحققت بالفعل ، وهى انه خرج من البيت رغم الحصار المضروب عليه وكالعادة تختلف الروايات فى تفصيل ما حدث بعد ذلك ،

ولكن المشهد ينتهي بنا الى غار « ثور » اسفل مكة (الى جنوبها) وقد استقر به سيدنا محمد عليه الصلاة والسلام وصاحبه « ابو بكر الصديق رضي الله عنه » في طريقهما الى الهجرة الى المدينة ، والمدينة اى يثرب تقع الى الشمال من مكة ، ومع ذلك مقصد رسول الله ﷺ هذا الغار في جنوب مكة . امعانا في تضليل القوم عن مقصده . فحيث يبحثون عنه في الشمال كما هو المتوقع يكون هو في الجنوب . وهذا المسلك من رسول الله ﷺ هو الدرس الذى يعطيه لأتباعه في فنون الحرب وهو فن « التمويه » ويطلق عليه في العصر الحديث فن « الكاموفلاج » ، وهي الكلمة المرادفة للتمويه على أساس انه فن جديد من مبتكرات القوم . وها انت ترى انه احد الدروس التى قدمها الرسول ﷺ لاتباعه .

على ان قريشا قد اهتدت الى الغار عن طريق تتبعها لأثر النبى صلوات الله عليه ولم يكن ممكنا الا ان تتبعه وتقتفى اثره وهذه هى قدرة العرب على اقتفاء الآثار ووصل المطاردون وقفوا الآثار الى عتبة غار ثور ، حيث سيدنا محمد ﷺ وصاحبه داخل الغار . ولكنهم لم يدخلوه ولو خطوا خطوة واحدة لسقط محمد ﷺ وصاحبه بين ايديهم ولكنهم لم يخطوا هذه الخطوة ، بل تجمدوا وانصرفوا دون أن يعثروا على ضالتهم التى كانت اقرب اليهم من حبل الوريد .

وعلينا ان نتخيل صورة ما حدث لكي نرى انه امر لا يكاد يصدقه العقل ومع ذلك فقد حدث وهذه هى المعجزة الخارقة : اناس يقتفون اثر من يطاردون ويهديهم تتبع الأثر في دروب مكة نفسها ، ويوصلهم الى المكان الذى اختبأ فيه رسول الله ﷺ بالفعل . وبدلا من ان يمدوا ايديهم لاقتطاف الثمرة التى سعوا كل هذا السعي وراءها ، يشعرون بالحسرة وخيبة الامل ويعودون ادراجهم .

تقول كتب السيرة ، انه بمجرد ان دخل رسول الله ﷺ الى الكهف فقد نسجت العنكبوت خيوطها على بابه ، كما باضت حمامة على افريز باب الكهف ، فلما وصل المطاردون الى هذا المكان توقفوا وجزموا انه يستحيل ان يكون محمد ﷺ وصاحبه قد اجتازا عتبة هذا الباب المهجور منذ أمد طويل والا لما سده العنكبوت بخيوطه، ولما عشش الحمام . قصة مشهورة ومتواترة ، ونعوذ بالله أن لا نصدقها بالعقلية المادية الحديثة ولكننا نقول اذا كان ذلك يؤلف معجزة خارقة ، فهى تعلل انصراف القوم ، اما اذا كانت لم تكن فان المعجزة الخارقة تكون اعظم وأضخم ، اذ تبقى عدم دخول الكهف الذى أوصلهم اليه تتبع الاثر ، امرا بغير تعليل ولا يبقى امامنا الا ان الله صرف القوم او اعماهم واضل اسماعهم والمعجزة الخارقة قائمة في كل الاحوال .

ولا ينبغى أن يتشكك متشكك في قصة الغار هذه ، فقد وردت في القرآن :

« الا تنصروه فقد نصره الله اذ اخرجه الذين كفروا ثانى اثنين اذ هما في الغار اذ يقول لصاحبه لا تحزن ان الله معنا » .

(التوبة . ٤٠)

وواقعة الغار تثبت ان الله حقا وصدقا كان بكل قدرته مع سيدنا محمد ﷺ .

وتمضى السيرة المحمدية لتقول لنا أن سيدنا محمدا ﷺ وصاحبه مكثا في الغار ثلاثة ايام حتى خف الطلب عليهما ، وكان بعض اتباع ابى بكر يمدونهما بالغذاء ، وبعد الأيام الثلاثة جئ لهما بالراحلتين اللتين كان ابو بكر قد اعدهما للهجرة ، ومن التفاصيل الجديرة بالذكر في هذا الموطن . ان أسماء ابنة أبى بكر ، وهى تعد الراحلتين لسفر أبيها وسيدنا محمد عليه الصلاة والسلام احتاجت الى الاستعانة بأجزاء من ثوبها ونطاقها فلم تتردد في تمزيقه للانتفاع به فاشتهرت في التاريخ « بذات النطاقين »

ومضى رسول الله ﷺ وصاحبه الى يثرب لا يلويان على شئ ، وكان يقودهما دليل هو احد اتباع ابى بكر رضي الله عنه .

سراقة او المعجزة الأخرى :

ومع تحرك رسول الله ﷺ ، لم تلبث انباء تحركه ان وصلت الى مكة (ولا شئ يخفى فى الصحراء ابدا) وقد تكون هذه الاخبار قد وصلت متأخرة بعض الشئ ، فعادت قريش لما سبق ان اعلنته من انها تعطى « مائة ناقة » لمن يجيئها بمحمد ﷺ حيا او ميتا ، وهنا فكر فارس مقتدر يدعى « سراقة » انه قد يكون بقدرته هو ، دون غيره ، من يستطيع ان يدرك بفرسه الأصيل السريع محمدا ﷺ وصاحبه ، ويتكرر ما حدث عند الغار تماما ، اذ يلحق سراقة برسول الله ﷺ بالفعل ، وبالرغم من فروسيته وقوة عزمه وتصميمه فانه لا يمرد بسيدنا محمد ﷺ بل ويسلم ويتحول من خصم لسيدنا محمد ﷺ الى نصير يدافع عنه ويرجع كل من يحاول اقتفاء اثر سيدنا محمد ﷺ ، بل ان الرجل أسلم واصبح من خيرة المسلمين .

ماذا جرى ؟

لقد سمع سراقة الحديث عن ان محمدا ﷺ وصاحبه شوهدا فى الطريق الى المدينة وسمع الوعد القاطع بجائزة المائة بعير فقرر أن يكون هو دون غيره الفائز بالجائزة فاسرع ليدرك محمدا ﷺ الذى كان يسافر على بعير ، اما هو فيمتطى فرسا سريعا مدربا و ادرك سراقة رسول الله ﷺ ، وشاهده فى متناول اليد . ولكن وهنا تختلف الروايات فاحداها (وهى المشهورة) تقول ان قدمى الفرس الاماميتين « ساخت » اى غاصت فى الارض ولم تعد تستطيع الحركة ، أما الرواية الثانية ، فتقول : ان الفرس قذفت سراقة من فوق ظهرها فسقط على الأرض وهو ما لم تفعله الفرس من قبل ابدا وتكررت المحاولة وتكرر الاخفاق مما جعل سراقة يدرك بالفعل ، انه بصدد امر معجز . وان الله يحمى سيدنا محمدا ﷺ حقا وصدقا ، فاقسم لسيدنا محمد ﷺ ان لا يناله منه الا كل خير ، ان هو سمح له بالاقتراب منه وسمح له الرسول ﷺ فاقترب الرجل وشهد ان محمدا رسول الله ﷺ وعندما رجع الى قومه نفى ان يكون قد عثر على اى اثر لمحمد ﷺ حتى لا يحدث احد نفسه بالمطاردة وعندنا ان هذا الحادث، هو معجزة أخرى بكل المقاييس . سواء ساخت قدم الفرس أم طرحت سراقة على الأرض فها نحن امام فارس مقاتل يعدو خلف رسول الله ﷺ ليلحقه طمعا بالجائزة الكبرى . فلما يلحقه بالفعل يسلم على يديه ويتحول الى نصير يدفع عن رسول الله ﷺ من يرغب فى اللحاق به ، فما هو الاعجاز . وما هو الأمر الخارق الا هذا وهو ان يتحول الاسود الى ابيض فى لحظة وبدون مقدمات وان يحل النور حيث كانت الظلمة . وصدق الله العظيم اذ يقول :

« الا تنصروه فقد نصره الله »

و ماذا على الجانب الآخر :

وبينما كان هذا يجرى فى مكة واطرافها ، مؤامرات، وتربص القتل ومطاردة . كان اهل يثرب قد اصبح اكثرهم مسلمين قد تسامعوا بنبأ خروج سيدنا محمد ﷺ ليصل اليهم ومطاردة قريش له ونستطيع ان نتصور مدى القلق الذى انتابهم والذى لم يكن يخففه الا ايمانهم بان سيدنا محمدا هو رسول الله ﷺ حقا وصدقا وان الله لن يضيعه ابدا ، فكانوا يخرجون كل يوم الى ظاهر المدينة ، يرقبون طريق مكة منذ الفجر المبكر الى ان تغيب الشمس فلما جاء اليوم الموعود كان اول من رأى رسول الله ﷺ وصاحبه رجل يهوديا فاعلم الناس بذلك .

طلع البدر علينا :

ولسنا نريد ان نخوض فى التفاصيل ولكن التاريخ

حفظ لنا نشيد استقبال اهل المدينة لرسول الله ﷺ .

طلع البدر علينا
من ثنيات الوداع
وجب الشكر علينا
ما دعا لله داع
ايها المبعوث فينا
جئت بالأمر المطاع

أما الحقيقة الثانية الجديرة بالتسجيل ، فهي ان وصول سيدنا محمد ﷺ اول ما وصل الى يثرب كان فى « قباء » وصلى بها وأقام بضعة ايام قبل ان يدخل يثرب نفسها وتأسس مسجد قباء حيث صلى الرسول ﷺ وبركت ناقته ، والذاهب الى « المدينة المنورة » اليوم ، يزور مسجد قباء « لمسجد اسس على التقوى من اول يوم .. الآية » والمقصود بها هو مسجد قباء ، وهناك من يقول ان رسول الله ﷺ مكث بقباء ثلاثة ايام ومنهم من يقول اكثر من ذلك ولكن الآراء متفقة على انه لم يصل الجمعة بها وانه جمع مع اصحابه فى الطريق اليها .

اعمال رسول الله ﷺ الأولى فى المدينة :

شخصية سيدنا محمد ﷺ بلا جدال او شبهة ، هى سبيلنا الى الاسلام والايمان بالله الأحد الفرد الصمد ، فنحن بازاء شخص لا يمكن ان تفسر اعماله ، كما تفسر اعمال اى شخص آخر كائنا ما كان . فها نحن بازاء شخص بلغ من العمر نحو ٥٣ سنة اى فى القسم الأخير من حياة الانسان حيث يكون قد تشكل نهائيا واستقرت حياته على اوضاع معينة ، ولكن فى حالة سيدنا محمد ﷺ الداعية فى مكة ، نراه وقد تحول فى يثرب الى رجل دولة كأعظم ما عرفت الدنيا من مؤسسى الدول . فيرسى قواعد مملكة تمتد وتمتد حتى لتصبح بعد حين اقوى دولة فى العالم ، وكلما ضعفت هذه الدولة أو تدهورت ، لا تجد سبيلا للنجاة فضلا عن التقدم الا ان تعود للذات القواعد التى سنها رسول الله ﷺ لقيام اى دولة .

بناء المسجد النبوى :

لم يصدر الأمر الالهى لسيدنا محمد ﷺ بالهجرة الا وكان معه امر صادر بالقتال . ولكن القتال يحتاج الى قاعدة صلبة، ومن هنا فقد قاد الوحى سيدنا محمدا ﷺ لانشاء هذه القاعدة الصلبة وهى : الدولة الاسلامية ، وهكذا نرى انفسنا فجأة امام رجل الدولة الذى يتقاصر امامه سائر الرجال من هذا الطراز . فنراه وقد دخل يثرب ، تكاكأ عليه الأنصار . كل يريد شرف نزوله عنده الكل يهتف تعال هنا يا رسول الله ﷺ نفديك بارواحنا ، والقائلون هم اشراف القوم ورؤساء المجاميع ، ولكن رسول الله ﷺ (الذى يقوده الوحى) يقول : خلوا عن ناقتى انها مامورة (اى ان الله هو الذى يسيرها) ويترك الناقة من تلقاء نفسها (فى مربد) وهو مكان لا يعدو ان يكون (حوشا) مسورا اى له جدران وليس له سقف . وفيه بعض النخل . والقبور القديمة . فسأل سيدنا محمد ﷺ عن مالك المكان فقيل هو لغلامين يتيمين فاشتراه منهما ، وكان ابو ايوب الأنصارى (احد اخوال النبى من بنى النجار) قد اخذ رحل رسول الله ﷺ عندما نزل عن الناقة وادخله الى بيته ، فقال رسول الله ﷺ : المرء مع رحله ونزل فى ضيافة ابى ايوب ولكن بصفة مؤقتة ريثما يفرغ من بناء المسجد ومسكن له . وقطع النخل ونبشت القبور وجمعت عظامها ، واعد المكان ليكون مسجدا واقيمت جدرانه الجديدة على ابعاد مائة متر فى مائة متر بمقاييس العصر . ولما سئل عن السقف اكتفى بان يكون مجرد تعريشة تتألف من سعف النخل مرفوعة على جذوع النخل " وبنى الرسول ﷺ لنفسه مسكنا ملاصقا المسجد او هو جزء منه فله باب يفتح على المسجد وآخر على الشارع ، وهكذا قام اول مسجد .

بشكر مجلة منبر الاسلام

وَفَّقَنَا اللّٰهُ لِمَا يُحِبُّ وَيَرْضىٰ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا ... عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيبُ الَّذِي تُرْجَى شَفَاعَتُهُ ... لِكُلِّ هَوْلٍ مِنَ الْأَهْوَالِ مُقْتَحِمِ

SOO-RA-TUL-FAJR	SOO-RA-TUL-FAJR	سُورَةُ الْفَجْرِ
MAK-KEEY-YAH	REVEALED AT MAKKAH	
RU-KOO-'U-HAA 1	SECTION 1	سورة الفجر مكية
AA-YAA-TU-HAA 30	VERSES 30	
Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem	In the name of Allah, the All-Compassionate, the Most Merciful.	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
1. Wal-faj-ri	1. (I swear) by the dawn,	وَالْفَجْرِ ۝
2. wa la-yaa-lin 'ash-rinw-	2 And by the ten nights,	وَلَيَالٍ عَشْرٍ ۝
3. wash-shaf-'i wal-wat-ri	3 And by the even and the odd;	وَالشَّفْعِ وَالْوَتْرِ ۝
4. wal-lai-li i-zaa yasr	4 And by the night as it passes on;	وَاللَّيْلِ إِذَا يَسْرِ ۝
5 Hal fee zaa-li-ka qa-sa-mul-li-zee ḥijr.	5 Indeed, there is sufficient evidence in these (oaths) for the sensible	هَلْ فِي ذَٰلِكَ قَسَمٌ لِّذِي حِجْرٍ ۝
6 A-lam ta-ra kai-fa fa-'a-la rab-bu-ka bi-'aa-din	6 Did you not see how your RABB (Guardian-Lord) dealt with 'AAD?	أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ۝
7. i-ra-ma zaa-til-'i-maad,	7. (Of) IRAM, of the lofty columns,	إِرَمَ ذَاتِ الْعِمَادِ ۝
8 Al-la-tee lam-yukh-laq mis̱-lu-haa fil-bi-laad,	8 The like of which was not created in the lands,	الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ۝
9 Wa s̱a-moo-dal-la-zee-na jaa-bus-ṣakh-ra bil-waad,	9. And (with) SAMOOD (Thamud), who hewed out rocks in the valley (for houses),	وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ۝
10. Wa fir-'au-na zil-au-taad,	10. And (with) FIR'AUN (Pharaoh) of the stakes,	وَفِرْعَوْنَ ذِي الْأَوْتَادِ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

13 Fee-ha su-ru-rum-mar-foo-'ah.	13. Therein are thrones elevated,	فِيهَا سُرُرٌ مَّرْفُوعَةٌ ۝
14. Wa ak-waa-bum-mau-ḍoo-'ah.	14. And goblets arranged, (nicely)	وَأَكْوَابٌ مَّوْضُوعَةٌ ۝
15. Wa na-maa-ri-qu maṣ-foo-fah.	15. And cushions set in order,	وَنَمَارِقُ مَصْفُوفَةٌ ۝
16 Wa za-raa-bey-yu mab-ṣoo-ṣah.	16. And carpets outspread	وَزَرَابِيُّ مَبْثُوثَةٌ ۝
17. A-fa-laa yan-ẓu-roo-na i-lal-i-bi-li kai-fa khu-li-qat.	17. Do they not look at the camels, how they have been created!	أَفَلَا يَنظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ۝
18. Wa i-las-sa-mää-i kai-fa ru-fi-'at.	18. And at the heaven, how it has been elevated;	وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ۝
19 Wa i-lal-ji-baa-li kai-fa nu-ṣi-bat.	19. And at the mountains, how it has been (firmly) set;	وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ۝
20 Wa i-lal-ar-ḍi kai-fa su-ṭi-ḥat.	20. And at the earth, how it has been spread out!	وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ۝
21 Fa-zak-kir. In-na-maa an-ta mu-zak-kir.	21. Hence remind (them). Indeed, you are (only) to remind (them)	فَذَكِّرْ إِنَّمَا أَنتَ مُذَكِّرٌ ۝
22. Las-ta 'a-lai-hum bi-mu-ṣai-ṭir.	22. You are not a watch-guard over them.	لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ۝
23. Il-laa man ta-wal-laa wa ka-far.	23 But he who turns back and disbelieves,	إِلَّا مَن تَوَلَّىٰ وَكَفَرَ ۝
24 Fa-yu-'az-zi-bu-hul-laa-hul-'a-zaa-bal-ak-bar.	24. Allah will torment him with the greatest torment,	فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ۝
25 In-na i-lai-nää i-yaa-ba-hum.	25 Indeed, to Us is their return	إِنَّ إِلَيْنَا إِيَابَهُمْ ۝
26. Ṣum-ma in-na 'a-lai-naa ḥi-saa-ba-hum.	26 Then surely upon Us is their reckoning (accounts-taking).	ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُم ۝

CHAPTER 88 AL-GHAA-SHI-YAH ENDS HERE تمت هنا بحمد الله السورة ۸۸ ـ الغاشية

SOO-RA-TUL-GHAA-SHI-YAH	SOO-RA-TUL-GHAA-SHI-YAH	سُورَةُ الْغَاشِيَةِ
MAK-KEEY-YAH	REVEALED AT MAKKAH	
RU-KOO-'U-HAA 1	SECTION 1	
AA-YAA-TU-HAA 26	VERSES 26	
Bis-mil-laa-hir-rah-maa-nir-ra-heem	In the name of Allah, the All-Compassionate, the Most Merciful	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
Hal a-taa-ka ha-dee-sul-ghaa-shi-yah.	1. Has the tidings of the Overwhelming Event (the Day of Judgement), reached you?	هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ۞
Wu-joo-huny-yau-ma-i-zin khaa-shi-ah.	2. (Some) faces, on that Day, shall be humiliated,	وُجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ۞
'Aa-mi-la-tun-naa-si-bah.	3. Toil-worn and weary,	عَامِلَةٌ نَاصِبَةٌ ۞
Tas-laa naa-ran haa-mi-yah.	4. (They) shall enter a Blazing Fire,	تَصْلَىٰ نَارًا حَامِيَةً ۞
Tus-qaa min 'ai-nin aa-ni-yah	5. And shall be made to drink from a boiling spring.	تُسْقَىٰ مِنْ عَيْنٍ آنِيَةٍ ۞
Lai-sa la-hum ta-'aa-mun il-laa min da-ree'.	6. No food shall they have but of ZAREE (dried bitter thorn),	لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ۞
Laa yus-mi-nu wa laa yugh-nee min joo'.	7. Which shall neither fatten (them) nor satisfy hunger.	لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ ۞
Wu-joo-huny-yau-ma-i-zin-naa-'i-mah.	8. Faces on that day shall be joyous,	وُجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ ۞
Li-sa'-yi-haa raa-di-yah.	9. Pleased with their endeavours (in this world)	لِسَعْيِهَا رَاضِيَةٌ ۞
Fee jan-na-tin 'aa-li-yah.	10. In a Garden Sublime;	فِي جَنَّةٍ عَالِيَةٍ ۞
Laa tas-ma-'u fee-haa laa-ghi-yah.	11. They shall not hear therein (any) vain talk.	لَا تَسْمَعُ فِيهَا لَاغِيَةً ۞
Fee-haa 'ai-nun jaa-ri-yah.	12. Therein is a spring flowing.	فِيهَا عَيْنٌ جَارِيَةٌ ۞

وقف لازم

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows.

ش=ṣ	ح=ḥ	ز=ẓ	ص=ṣ	ض=ḍ	ط=ṭ	ظ=ẓ	ع='	ء=' (Jerk)	
Bold	Madd	آ=āā	ـٰ=āā	ـٖ=ēē	Fine	Madd	آ=āa	ـُو=ōo	ـِي=ēe

RU-KOO'1 (Contd.)	SECTION 1 (Contd.)	رکوع ۱ (متبع)
15. Wa za-ka-ras-ma rab-bi-hee fa sal-laa.	15. And remembered the name of his RABB (Guardian Lord), then offered prayer	وَذَكَرَ اسْمَ رَبِّهٖ فَصَلّٰى ۞
16 Bal tu'-ṡi-roo-nal-ḥa-yaa-tad-dun-yaa	16 No, but you prefer the worldly life,	بَلْ تُؤْثِرُوْنَ الْحَيٰوةَ الدُّنْيَا ۞
17 Wal-aa-khi-ra-tu khai-runw-wa ab-qaa	17 While the Hereafter is better and everlasting	وَالْاٰخِرَةُ خَيْرٌ وَّاَبْقٰى ۞
18 In-na haa-zaa la-fiṣ-ṣu-ḥu-fil-oo-laa	18 Surely, this is (also inscribed) in the earlier Scriptures,	اِنَّ هٰذَا لَفِى الصُّحُفِ الْاُوْلٰى ۞
19 Ṣu-ḥu-fi ib-raa-hee-ma wa moo-saa.	19 The Scriptures of IBRAHIM (Abraham) and MOOSA (Moses)	صُحُفِ اِبْرٰهِيْمَ وَمُوْسٰى ۞

CHAPTER 87 AL-A'-LAA ENDS HERE تمت هنا بحمد الله السورة ۸۷ ـ الاعلى

another proof of the Divinity of the Quran; it is the fact that it has been preserved intact throughout the ages since the time of its Revelation till the present day... Read and reread by the Muslim world, this book does not rouse in the faithful any weariness; it rather, through repetition, is more loved every day. It gives rise to a profound feeling of awe and respect in one who reads or listens to it... it was, therefore, neither by means of violence of arms, nor through the pressure of obtrusive missionaries, that caused the great and rapid confusion of Islam, but above all, through the fact that this Book, presented by the Muslims to the vanquished with the liberty to accept or reject it, was the Book of God, could show to those in doubt, and those who remain stubborn "

Bosworth Smith opines...

"Therein are to be found some bright spots, easily discernible in the bleak atomosphere of the inconsiderate past. Whereas the crusades afforded the European world the first real glimpses of the real Islam; the modern age has broguht the whole world so close together that the most intimate knoweldge has mutually been brought within the easy reach of everyone; the veils of prejudice necessity, and the humanity obliged by the fatal consequences of the faulty civilisations shall find no other way man made but to give a careful consideration to the light of divinity and consequently to Islam and the Quran; and due to the earnest desire and the sincerity of purpose; misunderstandings one and all shall one by one be cleared and the veils of prejudice shall one by one be cast aside, and the Quran like the dazzling sun shall pour forth its floodlight on the earth of God: the mankind rejoicing."

And Napolean pronounced his profound judgment thus:

"I hope the time is not far off when I shall be able to unite all the wise and educated men of all countries and establish a uniform regime based on the principles of Quran which alone are true and which alone can lead men to happiness."

Surely such a Book as this (Glorious Quran) deserves to the widely read in the West and the world at large more especially in these days when space and time have been almost annihilated by modern invention and when good will and understanding have become a pre-requisite for peace among nations.

The Quran has today after a little over fourteen centureis of its existence on the earth established beyond any doubt its promised eccellence whereas many a Scripture, after an eclipse of only three centureis created by modern materialism, has no hope ever to emerge from that total eclipse, the Quran once more shows the signs of piercing through the curtain which hangs between tis light and humanity!

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FINALITY OF THE PROPHET

(Sallallahu alaihi wa sallam)

The Apostle of God said, "Prophets used to come to direct and instruct Bani Isreal. When ever a prophet passed away another took his place. But there will be no prophet after me. There will be inheritors and they will be many." (Bukhari)

The Apostle of God said, "My example and that of the Prophets before me is like that of a beautiful palace but with a space left out for just one brick. Visitors go round it marvelling at its beauty except for the void. They say why the gap has not been filled in by placing a brick. I am that Brick. I have filled in the void. With me the edifice has been completed and with me the Apostles have ended." (An agreed tradition)

The Apostle of God said, "I have been given eminence over all otehr prophets in six things. I have been blessed with effective and impressive eloquence; I have been endowed with an awe-inspiring fascination; the prize and spoils of war have been made lawful for me; the earth, the whole surface thereof, has been made a prayer ground (a mosque) for me, and the dry earth a means of purification for me. I have been sent to all the creation and with me the prophets have neded." (Muslim, Tirmizi and Ibn-e-Majah)

The Apostle of God said, "I have many names, I am Muhammad, I Ahmed, and I am the Obliterator with whom God will obliterate unbelief, and I am the resurrector, on my feet the people will be resurrected; and I am the last after whom there is no prophet." (An agreed tradition)

The Apostle of God said, "There is no prophet after me and no Ummah after my Ummah." (Behaqui)

The Apostle of God said, "Had there been a prophet after me, it would have been Umar-bin-Al-Khattab". (Trimidhi)

The Apostle of God said, "Indeed Apostlesip and Prophethood have ended with me, so there will be no prophet nor an apostle after me." (Trimidhi)

These authentic traditions and the clear text of the Quran furnish an absolute and crystal clear proof that there will be no prophet after Muhammad *(Sallallahu alaihi wa sallam)*, and anybody who claims to be a prophet after him is a liar, according to the fore-warnings of the prophet *(Sallallahu alaihi wa sallam)*.

****

works belonging to this class of literature, it yields to hardly any in the wonderful effect which it has produced on large masses of men. It has created an all but new phase of human thought and a fresh type of character."

James A. Michener says:-

"The Quran is probably the most often memorised, and possibly the most influential in the daily life of the people who believe in it. Not quite so long as the New Testament, written in an exalted style, it is neither poetry nor ordinary prose, yet it possesses the ability to arouse its hearers to ecstasies of faith."

John Naish states:-

"The Quran in its original Arabic dress has a seductive beauty and charm of its own. Couched in concise and exalted style, its brief pregnant sentences, often rhymed, possess in expressive force and explosive energy *which it is extremely difficult to convey* by literal word for word translation."

"Edward Montest says:-

"All those who are acquainted with the Quran in Arabic agree in praising the beauty of this religious book; its grandeur of form is so sublime that no translation into any European language can allow us to appreciate it."

Professor A.J. Arberry in his introduction to The Quran interpreted, writes:-

"The reader of the Quran, particularly if he has to depend upon a version, however accurate linguistically, is certain to be puzzled and dismayed by the apparently random nature of many *of the Suras. This famous* inconsequence has often been attributed to clumsy patchwork on the part of the first editors. I believe it to be rather of the nature of the Book itself. In many passages it is stated that the Quran had been sent down confirming what was before it; by which was meant the Torah and the Gospel; the contents of the Jewish and Christian Scriptures, excepting such falsifications as had been introduced into them, were therefore taken as true and known. All truth was thus present simultaneously within the Propeht's enraptured soul; all truth however fragmented, revealed itself in his inspired utterance. The reader of Muslim scriptures must strive to attain the same all-embracing apprehension. The sudden fluctuations of theme and mood will then no longer present such difficulties as have bewildered critics, ambitions to measure the ocean of Prophetic eloquence with the thimble of pedestrian analysis Each *Sura* will now be seen to be a unity within itself, and the whole Quran will be recognised as single revelation, self consistent to the highest degree. Though half *a mortal life-time was needed for the* message to be received and communicated, the message itself, being of the eternal, is one message in eternity, however hetrogenous its temporal expression may appear to be."

Professor Philip K. Hitti in the "History of Arabs" remarks.

".... The Qruan is the word of Allah dictated through Gabriel to Muhammad from an archtype preserved in the seventh heaven.

"Though the youngest of the epoch making books, the Quran is the most widely read book ever written, for besides its use in worship, it is the text-book from which practically every Moslem learns to read Arabic .... No small measure of its force lies *in its rhyme and rhetoric and in the cadence and sweep, which cannot be* reproduced in translation without loss. Its length is fourfifths of that of the Arabic New Testament. The religious influence it exercises as the basis of Islam and the final authority in matters spiritual and ethical is only one side of the story. Theology, jurisprudence and science being considered by Muslims as different aspects of one and the same thing, the Quran becomes the scientific manual, the text-book for acquring a liberal education."

"There is probably in the world no other book (Quran) which has remained twelve (now fourteen) centuries with so pure a text."

Sir William Muir says:-

"It (Quran) is among the greatest monuments of mankind. It surely deserves and demands to be more widely known and better comprehended in the West."

George Sale writes:-

"The Quran is universally allowed *to be written with the utmost elegance* and purity of language, in the dialect of the tribe of Quraish, the noble and polite of all Arabians though very rarely of other dialects. It is confessedly the standard of the Arabic tongue, and as the more orthodox believe, and are taught by the book itself inimitable by any human pen ...., and therefore insisted on as permanent miracle."

Guru Nanak, the founder of Shikhism, is reported to have said:

"The age for Vedas and Puranas is gone , Now the Quran is the only Book to guide the world "

Laura Veccia Vaglieri states:

"On the whole we find it a collection of wisdom which can be adopted *by the most intelligent of men, the* greatest of philosophers and the most *skilful of politicians. But there is*

QURAN THE GLORY OF AGES

By (Late) Sheikh Munir Husain

The word "Quran" literally means the book which is recited most, and firstly the Holy Quran is the most read Book in the world. It is a Book which exercises persistent and unmeasurabe influence upon the minds of the faithful to which if they steadily adhere they can never be led astray and will continue to progress and prosper in every sphere of life. The purifying and revitalising power of the Divine Book is so great that those who had accepted its Message had their lives thouroughly changed. the transformation wrought by the Holy Quran is indeed unparalleled in the annals of world history. So marvellous and miraculous was the influence exercised by the techings of the glorious Quran in an unbelievingly short period that no other book in the world could have brought even a fraction of such a momentous change in the lives of people!

Apparently what made the Arab nomads as leaders of world civilisation the ignorants as guides of world population; the savages as reformers, the evil doers as moralists; the patients as doctors and the backward as scientists was the administration of Holy Quran and strict adherence to the teachings of the Ideal world Propeht Muhammad *(Sallallahu alaihi wa Sallam)*

Deutsch rightly remakred -

"The Quran is a book by the aid of which the Arabs conquered a world greater than that of Alexander the Great; greater than that of Rome, in as many tens of years as the latter had wanted hundreds to accomplish her conquests, by the aid of which they came to Europe as kings to hold up the light to humanity, while darkness lay around, to raise up the wisdom and knowledge of Hell as from the death, to teach philosophy, medicine, astronomy, and the golden art of song to the West as to the East, to stand at the cradle of modern science, and to make us late comers for ever to weep over the day when Granada fell."

Commenting on the Holy Quran, De La Vinisette writes:-

"The Quran is the basis on which devolve the affairs of this world and the hereafter, jurisprudence, unity of God, principles of rights and retribution, social systems and codes of justice are all detailed in the Quran. In other words, the Holy Quran is the charter and constitution of Muslim Faith which affords the most adequate means for securing the welfare of men in this world and ensuring their salvation in the next."

Dr. Maurice, a French Scholar says.-

"The Quran may be regarded as an academy of science for the scientists, a grammar book for grammarians, a book of prosody for poets and an encyclopaedia of laws and legislation. Indeed, no other book anterior to the Quran could be held equal to a single chapter thereof."

The great German thinker and philosopher, Goethe, himself remarked after reading the Holy Quran: "If this is Islam, then every thinking man among us is, in fact, a Muslim."

Speaking of the Quran in his West Ostlicher Divan, Von Goethe states:-

"However often we return to it (the Quran), at first disgusting us each time afresh, it soon extracts, astounds and, in the end, endorses our reverence. Its style, in accordance with its contents and aim, is stern, grand, terrible - ever and anon truly sublime Thus this book will go on exercising, through all ages, a most potent influence."

Harry Gaylord Dorman says:-

"It (Quran) is a literal revelation of God, dictated to Muhammad by Gabriel, perfect in every letter. It is an ever present miracle witnessing to itself and to Muhammad, the Prophet of God. Its miraculous quality resides partly in its style, so perfect and lofty that neither men nor jinn could produce a single chapter to compare with its briefest chapter, and partly in its content of teachings, prophecies about the future, and amazingly accurate information such as the illiterate Muhammad could never have gathered of his own accord."

H.A.R. Gibb opines:-

"Well then, if the Quran were his own composition other men could rival it. Let them produce ten verses like it. If they could not (and it is obvious that they could not), then let them accept the Qruan as an outstanding evidential miracle."

Rev. G. Margoliouth, in his introduction to The Quran by Rev. J.M. Rodwell (London) says:-

"The Quran admittedly occupies an important position among the great religious books of the world. Though the youngest of the epoch-making

HOW I EMBRACED ISLAM

Yusuf Ntsane Motloung

I embraced Islam in the year 1989, during autumn season. I came to know about this *DEEN* through a booklet from the I.P.C.I. which I had picked up from the pile of reading material that was deserted in a dumping area. It looked like somebody had received this booklet (IS THE BIBLE GOD'S WORD) through corresponding with the I.P.C.I. office or some other means. The booklet fell into my hands when I was desparately looking for a source of information through which I could come to know more about RELIGION in general.

Among the subjects that I was studying at school were BIBLICAL STUDIES and RELIGIOUS EDUCATION, both of which failed to answer some of the burning questions that I used to entertain in my mind. I could not think of asking my teachers those questions since critical thinking was openly discouraged by both our teachers and by the textbooks themselves.

Even though most of the pages from the bookelet were no more there, I managed to have access to two things: the Durban address of the I.P.C.I. and some loose pieces of information which inspired me to ask for some more. I must point out at this moment that my enthusiasm was made to be even more intense when my Minister happened to see the booklet (pieces) – this was when I was still teaching RELIGIOUS EDUCATION as one of the eight subjects that I was responsible for in a government school – and the (Minister) was very much cross with me for being in possession of something that was a "threat" to the fundamental beliefs of Christianity.

I ignored his warning that Islam "is a polytheistic religion.... they worship the idol called Allah and his prophet known as Muhammad", he said in a convincing manner after his anger had cooled down. I kept on corresponding with the I.P.C.I. office for more booklets; the action which caused me my two most important positions in our church (Luthern Church): that of INTERPRETING and TEACHING in our Sunday School.

The decision to embrace Islam came after I had been advised by a certain Muslim who happened to give me a lift in his car when I was on a trip to one of our teachers' in-service training sessions in the year 1986. I did not do it immediately since there were no Muslims in our town (Harrismith) to go to for further information in connection with being a practical Muslim. I could only entertain the idea of being a Muslim for the whole period of three years (1986-1989). From 1989 to 1992, I was given the necessary Islamic education by the Islamic D'awah Movement through its D'awah Centres around Durban. In the year 1992, I was sent to Ladysmith for a teaching post in the township called EKUVUKENI. I request the duas of my fellow Muslims.

(Courtesy: *Al-Jamiat*)

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and sleep in the mosque or make some essential purchases from outside the mosque if and when there is no one else to do the shopping for him. He can attend, while in the mosque, to his private and professional work which needs his immediate attention. He can also join (or lead) funeral prayers if he had them in mind when making his resolve for *I'tikaaf*.

What Nullifies I'tikaaf

— Coming out of the mosque deliberately, or leaving it for some genuine reason upheld by *Shari'ah* but staying out for an unduly long period.

— Leaving the mosque due to fear or illness.

— Making love.

No *'Qaza'* (Compensatory) *I'tikaaf* is necessary for *I'tikaaf Sunnat-i-Muakkidah* and *I'tikaaf-i-Nafl*, if the same happen to become nullified. But observance of *'Qaza' I'tikaaf* for a nullified *I'tikaaf-i-Waajib*, is essential.

———xxxxxxxxxx———

I'TIKAAF

I'tikaaf is one of the devotional duties pertaining to the month of Ramazan. *I'tikaaf* in this context means: "confining oneself in the House of Allah — a mosque, from the after noon of the 20th of Ramazan (a little before sunset) till the appearance of the Shawwaal moon. The mosque should be one where congregational prayers are regularly held five times a day. One should enter the mosque with the express intention of *I'tikaaf*.

A few of the blessings of *I'tikaaf* are—

1. Full time remembrance of Allah by staying in the seclusion of a mosque.

2. Complete Protection from sinful acts.

3. *Punctual Presence* at congregational prayers, and maximum opportunity to recite Quran Majeed and to offer *'nafl'* (supererogatory) prayers.

4. Honoured status of being a guest of Allah (since a mosque is the House of Allah), for the days and nights of *I'tikaaf*·

I'tikaaf

Allah has promised a great many rewards for a *Mu'takif* (one who observes *I'tikaaf*).

Types of I'tikaaf· *I'tikaaf* is of three types – Waajib (obligatory), *Sunnat-i-Muakkadah* (Prerogatory) and *Mustahab* (Supererogatory).

I'tikaaf-i-Waajib or *I'tikaaf-i-Nazr:* is observed to fulfil a vow made by way of thanks-giving after one's prayer has been granted. If someone offers to observe *I'tikaaf* for a fixed number of days, say three days, *I'tikaaf* for the number of days as resolved, becomes *Waajib*. One should resolve to observe *I'tikaaf Waajib* for at least one full day because fasting is an essential requirement for this type of *I'tikaaf*.

I'tikaaf-i-Sunnat Muakkadah is observed for the last 9/10 days of Ramazan, from the evening of the 20th Ramazan upto the evening of the 29th or 30th when the Shawwal moon is sighted. It is also known as *Sunnat-i-Muakkadah 'alal-Kifaya*, because a few persons from a locality can offer it on behalf of all of its residents.

Mustahab I'tikaaf can be observed for any length of time, fasting is not essential for it. While entering a mosque for day prayers or even otherwise, one can resolve for *I'tikaaf* FOR THE TIME ONE REMAINS IN THE MOSQUE.

Ladies can observe *I'tikaaf* by confining themselves to a corner of the house, after making a firm resolve for it. They can leave their place to answer the calls of nature and/or for an obligatory bath. When the menses start, *I'tikaaf* is to be given up forthwith.

Essentials of I'tikaaf: A *Mu'takif* must be —

— a Muslim,
— a sane person,
— free from *Hadas-i-Akbar*, that is, should be ritually clean from pollution resulting from sexual intercourse or otherwise; a lady *Mu'takif* should also be free from menstruation.

(2) Intention *(Niyyat)* for *I'tikaaf* made either in mind or in words before entering a mosque for the purpose.

The above conditions are common to all types of *I'tikaaf*. Fasting is essential in addition for *I'tikaaf Waajib*, as also for *I'tikaaf Sunnat-i-Muakkadah*.

What is Commendable during *I'tikaaf*:

— *Recitation of Quran Majeed,*
— *Recitation of Durood Shareef (invocation of blessings for the Holy Prophet (Sallallahu alaihi wa sallam).*
— *Studying of and instruction in religious literature,*
— *Performing pious deeds,*
— *Offering good advice or giving sermons to Muslim brethren,*
— *Selection of a mosque for I'tikaaf where Juma' (Friday) prayers are held.*

A *Mu'takif* is not to come out of the mosque during *I'tikaaf* except for some genuine reasons such as:—

— Visiting his house for (a) answering the call of nature, or (b) performing an obligatory bath, if these facilities be not available by the side of the mosque. If a *Mu'takif* owns or has rented two houses, he should go to the house which is nearer to the mosque.

— Going to a *Jami' Masjid* for offering *Juma'* (Friday) prayer if it is not held in the mosque where he is in *I'tikaaf*, and returning without undue delay. He should preferably leave his mosque at *Zawaal* (the time when the sun crosses the Meridian(or soon thereafter to reach the *juma Masjid*, just in time to offer four *rak'ats* of *Sunnah* prayer before the *Juma'* sermon, *Khutbah*.

A *Mu'takif* can follow the normal routine of his life. He can eat and drink (outside the hours of fasting)

vices offered therein.

"In the name of Allah, the All-Compassionate, the Most Merciful

"Indeed We sent it (the Quran) down in the Night of Power *(Al-Qadr)*

And what Allah make you understand what the Night of *Al-Qadr* is?
The Night of *Al-Qadr* is better than a thousand months.

In it descend the Angels and Spirit (Jibrael – Gabriel) by the permission of their Rabb (Guardian-Lord), with every bidding

It is Peace till the break of dawn." (97:1-5)

The whole of Glorious Quran was sent down from *'Lau-hi-Mahfooz'* (the Preserved Tablet) with God in Heaven, to *'Bait-ul-Izzat'* (the House of Reverence) on the sky of the earth. It was then revealed off and on, to the noble Prophet *(Sallallahu alaihi wa sallam)* in 23 years during his life time. The decision in regard to the descent of Glorious Quran from *'Lau-hi-Mahfooz'* in the Heavens, to *'Bait-ul-Izzat*, on the sky of the earth, was taken in the Night of the 15th Sha'baan, that is, the Night following the 14th day of the eighth month of the lunar calendar, as in Qruan Majeed: "Surely We revealed it in a Blessed Night..." (43.3). This fact has also been mentioned in *'Ahaadees'* (Sayings of the Holy Prophet).

During *Laila-tul-Qadr* the angels and the Heavenly Spirit (Hazrat Gibrael – *alaihis salaam)* come to the earth; their presence imparts spiritual lustre to it and comfort the souls and hearts of the believers engaged in acts of devotion during the night. The noble Prophet used to spend the Night in prayer and remembrance of Allah.

Here a word about the importance of remembrance of Allah is desirable. "I am" says Almighty Allah, "With My servants thoughts regarding Me and I am very much near him when he remembers Me in his heart (i.e. in solitude) I, too, think of him in solitude. If he remembers Me in a gathering then, I too, remember him in a gathering better than his (i.e. the angels)".

In another *Hadith* the Holy Prophet is reported to have said: "Should I mention a deed which is the best of deeds? One that is very virtuous according to Allah — are that elevate your position — are that is better than spending gold and silver in Allah's path — are that is better in virtue than fighting your enemy (in *Jihaad*) wherein you kill your enemies and you, yourself became martyred at their hands."

In yet another *Hadith* it was pronounced: "A person who engages in *Zikrullah* is like a person who is alive. One who does not is like a dead person."

Those who spend the Night in prayers and remembrance of Almighty Allah, experience indescribable bliss, profound spiritual pleasure as a result of the heavenly blessings which come down during the Night. One should, therefore, do one's best and offer 'Nafl' (optional) prayers, recite Quran Majeed, seek Allah's forgiveness and pray for the good in this world as well as the Hereafter. In this connection we quote a well known *Hadees*. Hazrat 'Aisha Siddiqah *(Razi Allahu anha)* narrates:

"I asked, 'O Messenger of Allah! Tell me, if I were to find a night to be Esteemed Night, what should I recite therein?' The Holy Prophet said, recite:

"Al-lua-humi-ma in-na-ka 'afuw-wun tu-hib-bul-'afwafa'-fu 'an-nee".

(O Allah! You are forgiving, loves forgiveness, so forgive me).

It is believed that the Esteemed Night should be anticipated during the odd nights of the last decade of Ramazan, that is, the 21st, 23rd, 25th, 27th and 29th night. In majority view the 27th night is taken to be the most probable one.

Let us pray: May Almighty Allah help and guide to avail ourselves of the blessings of *Taraveeh* Prayer and the Night of Power. *(Lai-la-tul-Qadr)* Aameen!

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SALAAT is the pillar of faith. We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. When the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

wal-kib-ri-yaa-i-wal-ja-ba-root.

Sub-haa-nal-ma-li-kil-haiy-yil-la-zee laa ya-naa-mu wa laa ya-moot.
sub-boo-hun qud-doo-sun rab-bu-naa wa rab-bul-ma-laa-i-ka-ti war-rooh.

Al-laa-hum-ma a-jir-naa mi-nal-naa-ri, yaa mu-jee-ru, yaa mu-jee-ru, yaa mu-jeer.

Translation

"Hallowed be the Lord, to Him belong the Kingdom and sovereignty.

Hallowed be He; His is the awe-inspiring dignity and omnipotence and His is the glory supreme and power irresistible.

Hallowed be He, the ever living Lord, Whom sleep and death overtake not.

Hallowed and sanctified is He, the Creator and Nourisher of us all, of the angels and the Spirit (that is Archangel Gabriel).

O Allah, save us from the fire of Hell; O Protector! O Protector! O Protector!

In *Taraveeh* prayers, offered for twentynine or thirty nights, depending on the appearance of the moon (for the next month – Shawwal), the whole of Quran Majeed should preferably be recited. Every day a portion of Quran Majeed should be recited consecutively and in manner that on or before the 28th of Ramazan the recitation of the whole of Quran Majeed is completed. If recitation be completed earlier, it may be started again (and again) with due regard to the convenience of the listners (those attending the congregation). In no case should recitation be prolonged to become tiresome for the congregation as such a practice is deprecated. The *Imaam* should appreciate that those standing behind him may include young persons of tender age, the old and the weak. He should, therefore, recite only as much in each *rak'at* as may be convenient for the different members of congregation.

A *Hafiz* (one who has committed the whole of Quran Majeed to his memory) is required to lead *Taraveeh* prayers. There may at least be one more *Hafiz* amongst the congregation to attentively listen and follow the recitation. If the *Imaam* were to make a mistake or omit a verse(s), the other *Hafiz* should correct him. But where a *hafiz* be not present, *Taraveeh* prayers may be led by an *Imaam*, who should recite the shorter Chapters from the concluding (30th) Para of Quran Majeed. It makes it easy, in such a case, to start recitation from *Soorah Feel* – Chapter No. 105 – "*Alam-ta-ra-kai-fa*" down to the remaining nine *Soorahs* in the first ten *rak'ats* and going over again the same *Soorahs* in the remaining ten *rak'ats* of *Taraveeh*. It is, however, not absolutely necessary to follow this procedure. *Taraveeh* prayers can be offered by reciting *Soorahs* and verses from Quran Majeed. *Taraveeh* prayers, being *Sunnat-i-Muakkadah*, are essential and one who does not offer them commits a sin.

An *Imaam* for *Taraveeh* prayers should not make a demand for or expect any remuneration. It is not commendable to pay his remuneration or for him to receive it for leading *Taraveeh* prayers. It would be much better to offer *Taraveeh* prayers with recitation of shorter Chapters from out of the 30th Part of Quran Majeed, which a Muslim commonly knows by heart, than to engage a *Hafiz* on payment.

A *Hafiz*, who is a minor, according to the rules of *Shari'ah* is not allowed to lead the *Jamaat* of *Taraveeh* prayers. The *Imaam* should, therefore, be an adult.

One who reaches the mosque, after *Taraveeh* prayers have already commenced, should first offer his *farz rak'ats* of *'Isha* prayer and then join the congregation for *Taraveeh*. Without offering the obligatory *'farz' rak'ats* of *'Isha* prayer, it is incorrect to offer *Traveeh* prayers. He shouuld offer the *'Witr'* prayers with the congregation after conclusion of *Taraveeh*, and then offer *rak'ats* of *Taraveeh*, by himself, which he might have missed in the beginning. The notion that one has not offered his *farz rak'ats* of *'Isha* prayers in congregation should not offer *'Witr'* in congregation is not correct. The month fo Ramazan and the *Taraveeh* prayers end on the appearance of the Shawwaal moon.

Laila-tul-Qadr

Lai-la-tul-Qadr, the Esteemed Night or the Night of Power, is the night of spiritual bliss. It is one of the last ten nights of Ramazan. It is better than one thousand months, in terms of blessings it brings reward for good deeds.

This is how the Muslim *Ummah* came to be favoured with this esteemed Night. When Allah revealed to the Holy Prophet *(Sallallahu alaihi wa sallam)* average span of life of the people of his *Ummah* to be 60 or 70 years, the Prophet felt sad at heart because of the *Ummahs* (people) of other prophets had much longer span of average life and thus had greater opportunities for doing good deeds than the people of his own *Ummah*. Allah the Almighty in His kindness and love for the Prophet, revealed to him (vide Chapter 97 of Al-Quran, given below) that He had declared a night for his *Ummah*, to be better than one thousand months in the matter of rewards for devotional ser-

yaqeen

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بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

TARAVEEH PRAYER AND LAILA-TUL-QADR

Prayer *(Salaat)* is a fundamental religious duty of immense importance. It is only next to faith *(Imaan)*. Faith and Prayer have been mentioned together in the Holy Quran at several places. Almighty Allah has created man for the sole purpose of His worship.

> "I have only created Jinns and men, that they may serve Me." (51:56)

And the best form of service to Almighty Allah is Prayer. There are other reasons for giving so much importance to Prayer. It is indeed the surest way to bring oneself closer to Almighty Allah:

> "but prostrate yourself and draw near Allah" (96:19)

In addition, prayer guards man against evil and pave the way for attaining highest perfection

> "... (for) indeed the prayer restrains (one) from indecency and forbidden conduct." (29:45)

It has been rightly observed "Any one who ponders little over the nature of the Prayer will admit that of all the checks and brakes that can be put a man to restrain him from the evils the prayer can be most effective. After all, what check could be more effective than this that man should be called upon five times a day for the remembrance of Allah and made to remind himself again and again that he is not wholly free and independent in this world but is the servant of One God and the god is He Who is aware of his open as well as hidden acts even of the most secret ones and intentions of his heart and a time will come when he will have to account for all his deeds before God." *(The Meaning of Quran Lahore 1992, Vol. IX, p. 164)*

In a *Hadith*, Holy Prophet is reported to have said, Prayer is the spiritual ascent of the believers.

There are many catorgories of Prayer: *Farz*, *Waajib*, *Sunnat-i-Muakkadah*, *Sunnat Ghair Muakkadah* and *Nafl*. Ramzan provides us a golden opportunity for offering *Taraveeh* prayer throughout the month.

Taraveeh

Taraveeh prayer are *Sunnat-i-Muakkadah* (a regular practice enjoined by the Holy Prophet), and are offered in between the *'Isha'* prayers and the *'Witr'* part of the said prayer. They are to be offered throughout the month of Ramazan, starting from the evening, the new moon for Razazan is sighted. There are twenty *rak'ats* of *Taraveeh*, offered in two's. After every four *rak'ats* there is a short break for rest During the period of rest, it is commendable to recite *'Dua-i-Tasbeeh'*, (Supplication consisting of the praises of Almighty Allah) transliteration and translation of which are given below:

Transliteration

Sub-haa-na zil-mul-ki wal-ma-la-koot.

sub-haa-na zil-'iz-za-ti wal-'az-ma-ti wal-hai-ba-ti wal-qud-ra-ti

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المجلد ٤٣ ٥ شوال ، ١٤١٥هـ الموافق ٧ مارس ، ١٩٩٥ م العدد ٢١

سنريهم آياتنا : نظرة فى الكون

— قال تعالى : سنريهم آياتنا فى الآفاق وفى انفسهم حتى يتبين لهم أنه الحق . . .

— هناك قوم يحاربون الإسلام محاربة علمية عقلية .

— من المعروف أن العالم العربى كان دائرة معارف لكل العلوم من الفقه والطب والكيمياء والفلك .

— إن القرآن الكريم قد وجه النفوس إلى الفائدة من علوم الكون .

— ما كان النبى ﷺ أن يخالف القرآن الكريم فى أحاديثه .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

سنريهم آياتنا : نظرة فى الكون

الدكتور عبد الكريم دهينة

كلما مررت فى تلاوتى للقرآن الكريم بقول تعالى (سنريهم آياتنا فى الآفاق وفى انفسهم حتى يتبين لهم انه الحق او لم يكف بربك انه على كل شئ شهيد) تطوف بذهنى ظلال من صدى قراءاتى المتعددة الكونيات باحثا عن آخر ما وصل اليه العقل البشرى من كشف فى مجال العلوم التى تفسر القرآن الكريم اذ يتحدث عن الكون . .

لقد ساءنى « شهد الله » وان يجابهنى احد الطلبة المتدينين فى ندوة عقدتها باحدى الجامعات الاقليمية ، ويقول انه قرا حديثا نبويا شريفا فى تفسير ابن كثير يذكر فيه ان الارض على ظهر حوت يدعى « نون » ولم يكذب صاحبنا فالحوت موجود حقا فى تفسير ابن كثير ، وان كان قد اشير اليه بالضعف لجابهته ان هناك الرا آخر يدعى ان الارض على قرن ثور ، وقد خدعنا بهذه الفكرة حينا من الدهر كنا فيه فى طفولة العلم والجسم ، وكنا نسمع من وعاظ المساجد فى الارياف ، وكنا نطرب لراى آخر ، اذا تحدث الخطيب على منبره وقال : سبحان الذى خلق السماء بلا عمد ، ووضع الارض على ماء جمد ، فا بين هذه الخزعبلات ... وكيف جاءت فى التفاسير كثيرة من اهل الثقة منسوبة الى الرسول ﷺ ، والرسول منها براء (راجع المنار لابن الجوزية) .

ان هذه الاساطير ، التى اساءت للاسلام والمسلمين ومثلها كثير جدا فى الكتب القديمة التفست منى وقفة لابحث هل قال العلماء القدامى من العرب ذلك ، ام هى تفاهات دخيلة من قوم يضمرون للاسلام سوءا ؟ ، قوم يريدون ان يضعوا الرسول ﷺ واحاديثه موضع الخرافة ، فيسئ الناس به الظن : فيحاربون الاسلام محاربة علمية عقلية . .

نظرة الى الوراء

فى القرن التاسع الميلادى ، انتقلت المعارف اليونانية الى المسلمين من طريق الترجمة فقد اهتم خلفاء المسلمين بالحصول على الكتب من « بيزنطة » فترجمت معظم مؤلفات جالينوس ، والافلاطون ، وبقراط ، وارسطو وترجمت مراجع الفلك عامة والطب ورياضة الى اللغة العربية .

وفى القرن الخامس عشر الميلادى . . تتلمذت اوربا على ايدى العرب لتاخذ منهم هذه العلوم مضافة اليها ابحاث سدنة العلوم وقادة الفكر فقد ترجم المدعو

« جوهارد فون كريمونا » من اللغة العربية الى اللاتينية مؤلفات « البطانى » والفارابى ، وخازن . .

ويرجع ما نحن بصدده من الارض الى « البطانى » اذا تكلم عن دورتها ودورات الكوكب الاخرى والشمس والقمر والكواكب السيارة الاخرى قبل ان يتحدث عن ذلك « جاليليو » فى القرن السادس عشر ، ولانجد فى مؤلفات البطانى هذه الخزعبلات المنتشرة التى اذاعها بعض ذوى الاغراض الخبيثة ضد الاسلام وذوى الاسلام : من ان الارض على ماء جمد ، او على قرن ثور ، او على ظهر حوت كما وردت فى التفاسير القديمة وفى كتب القديمة « كابن اياس » فبالرغم من ان هذا الكتاب مرجع تاريخى الدولة العباسية ، لاسيما ما وقع البرامكة مع بنى العباس ، ملوء من الخرافات التى ينسب بعضها الى احاديث الرسول ﷺ ، والرسول منها براء .

وكان الاولى ان تكون فى مؤلفات « الجهابذة الطبائعيين » امثال الفارابى والبطانى ، اللذين تحدثوا — وكانوا فى خدمة المامون — عن هيئة الأفلاك ، فالبتوا خطا نظرية قدماء المصريين ، والنظرية اليونانية . وصلوا الى ما يؤكد ان مواقع الشمس وقطرها يتغيران ، وان كسوف الشمس وخسوف القمر يقعان فى ازمان محددة وقطعوا شوطا كبيرا فى ابحاث الفضاء ، واختراع الزوايا والدوائر وحسابها الذى لا يزال مستعملا فى اوربا حتى الآن . وانؤلفات « اخوان الصفا » القدح المعلى فى الدراسات الفلكية والطبية والاجتماعية فما ترى فيها خرافة من هذه الخرافات ، بل انهم اول من وضعوا الخرائط الجغرافية سنة ٨٥٠ م وعرفوا كثيرا عن الصين والهند وسيلان والفوا مايسمى فتوح البلدان فى القرن التاسع الميلادى ، وفى القرن العاشر قدم محمد المقدسى اهم واشهر مرجع فى الجغرافية العربية ، (والبيرونى ٩٧٣ — ١٠٤٨) شاوه فى هذا الموضوع لاينكره ناكر ، وكذا الكندى والرازى ، ومن المعروف ان العالم العربى كان دائرة معارف لكل العلوم من الفقه والطب والكيمياء والفلك .

وكذلك نرى ان كل نظريات علم النجوم ، اعتمدت فى القرون الوسطى على ابحاث الكندى فى مجال الفضاء ، وقد كتب الكندى عن الاشعاعات الكونيه التى لها تاثير قوى على الكائنات الحية ، ونذكر ان بغداد كانت مركزا للابحاث الفضائية فى هذا العصر . .

ما قصدت بهذه الرجعة الى الزمن القديم الا لابين براءة العرب ورسول العرب ﷺ من تهمة هذه الاحاديث التى يتشدق بخرافاتها ذوو القلوب المريضة من اعداء الدين من الملاحدة والشيوعيين : الذين يدعون ان كتب التفاسير القديمة كابن كثير ، والقرطبى ، والخازن والجلالين وغيرها قد اثبتت عن الرسول ﷺ هذه الاحاديث النبوية ، والرسول برئ منها ، ولا ادرى كيف دست هذه الدسائس الخبيثة ، فان كانت هذه التفاسير مراجع لا بد للباحث الفقيه من الرجوع اليها فى التشريع الاسلامى، فقد اساء من وضع الحديث الخرافى ليطعن فى عدالة هؤلاء العلماء فيظهر هم بمظهر الاسطوريين . .

ونقطة اخرى لا بد لى من البحث حولها

ان القرآن الكريم قد وجه النفوس الى الفائدة من علوم الكون ، وترك تفاصيل ما هيتها العقول البشرية الباحثة ، ترى ذلك جليا فى قوله تعالى (يسالونك عن الاهلة قل هى مواقيت للناس والحج) فانه سبحانه وتعالى لم يجب عن سؤالهم عن الهلال كيف بدا صغيرا ثم بدرا، انما اقتضت ارادته ان يترك ذلك لبحث العقل فلا يركد العقل عما خلق لاجله .

وليس من مهمة الرسل صلوات الله عليهم وسلامه البحث فى الكونيات او التفلسف فى عللها ، واذا تكلموا فى ذلك تكلموا بحكم الفطرة الانسانية لا بحكم التشريع السماوى ، وفى الحديث الشريف « انتم اعلم بامور

دنياكم ، انما مهمة الرسول ﷺ دفع العقول البشرية الى ان هذه المجالات الكونية خاضعة لبارئ هذا الكون ، الذي يجب ان تكون العبادة له خاصة (وما خلقت الجن والانس الا ليعبدون) .

واذا رايت أيها القارئ هذه الخزعبلات في الكتب القديمة — وعلماؤها فضلاء نجباء — فلا تتهم هؤلاء الاجلاء بالخرافة ، فقد كانوا يحتاطون اذا تكلموا في الشريعة، ولا يحتاطون اذا تكلموا في الكونيات فهذه النظريات الخاسئة التي نسبت الى احاديث الرسول ﷺ ظلما ، كانت نظريات مرفوضة قال بها قدماء المصريين فهم الذين ادعوا ان الارض والسموات محمولة على قرن « اله » كالثور يسمى « اطلس » ولا زالت الخرائط الجغرافية للآن تنسب الى هذا الاله الخرافي ، فيقال اطلس ، جغرافي ، وكذلك نظرية الحوت والماء الجمد كلها دخيلة خرافية لم تستسغها عقول المفكرين القدامى في الجغرافيا وغيرها فلم تظهر في كتبهم انما استساغها قوم يضمرون للاسلام شرا ، فاذاعوها فوصفها المفسرون في تفسيراتهم ظنا منهم ان ذلك احتياطا من احتياط العلم او رايا من آراء العلم ومع الاسف الشديد قد نجد ما ينسب الى ابن عباس رضي الله عنه من هذه الخزعبلات الشئ الكثير ، وابن عباس حبر هذه الامة كما جاء في الحديث الشريف ، فهم يظهرونه بمظهر الاسطوري الذي يكذبه العقل وتدمغه الافكار الصحيحة .

بل انى وجدت « حديث » حملة العرش على ملائكة كالاعنز موجودا في الرسالة الحموية لابن تيمية ، وكان معروفا رضي الله عنه أنه لا يستشهد الا بالاحاديث الصحيحة ، وله في ذلك جولات موفقة في العقيدة والتشريع ، وهذا الحديث يقتضي بطلانه ، فما معنى ملائكة كالاعنز تحمل العرش على اكتافها ، ولو كان هذا الحديث صحيحا لاخذ به بعض الصحابة الذين فسروا قوله تعالى (ويحمل عرش ربك فوقهم يومئذ ثمانية) .

واخيرا فان علوم الكون التي قد دعا اليها الاسلام . . هبطت لدينا هبوطا شديدا بعد الحروب الصليبية والتترية ، واستفاد منها غيرنا من الاوربيين كما وضحت بل ان منهم من آمن بربه وبرسوله ، عند ترجمتها ، منهم من اعتصم بباطله ، ولما راى علماؤهم ان المسيحية في القرون الوسطى كانت تحارب حربا لاهوادة فيه البحوث الكونية ، وضعوا المسيحية على الرف ، وقامت الثورة الفرنسية ضد الكنيسة والاشراف في الوقت الذي دعا الاسلام الى النظر في الكونيات (افلم ينظروا الى السماء فوقهم كيف بنيناها وزيناها ومالها من فروج والارض مددناها والقينا فيها من كل زوج بهيج تبصرة وذكرى لكل عبد منيب) .

ودعا الى التنقيب في اصل الكون « قل سيروا في الارض فانظروا كيف بدا الخلق ثم الله ينشئ النشاة الآخرة » .

وما اردت من تقديم ذلك الا لابرهن بما لا يقبل الشك ان الاحاديث التي نسبت الى الرسول ﷺ من حيث وقوف الارض على حوت ، او ثور ، او على ما جمد ، او . . او . . لم تكن هذه الحقائق المزعومة في حسبان علماء الفلك من المسلمين الاوائل وانما دست هذه الاحاديث لتظهر الاسلام بمظهر الخرافة ، ولتعطى اعداء الدين من الغربيين اسلحة فتاكة يحاربون بها المسلمين ، ولاتعجب فان اكثر الذين قدموا العلمانية لامهم ، كانوا يحتجون بالخرافات الدينية المنتشرة في كتب الافاضل من علماء المسلمين . .

وبعد فيا ايها القارئ الفاضل : ما كان النبي ﷺ ان يخالف القرآن الكريم في احاديثه ، والقرآن الكريم قد تناول الاشارة الى علوم الكون بما لا يدع للخرافة مجالا فيها . .

وها هى ذى علوم الكون تتقدم تقدما سريعا لو استخدموا النظر القرآنى الذى حث عليه القرآن الكريم ، والاحاديث النبوية الصحيحة ، والتى وقفت الاديان الأرضية او الديانات السماوية التى حرفت دون التفكير فى الكونيات ، وعدت ذلك نوعا من استجلاء اسرار الله والتدخل فى شئونه الخاصة .

وبفضل هذا التقدم الفكرى الاسلامى ، لقد قرأت وشاهدت . .

شاهدت طبيبا يعرض فى التلفاز المصرى اختراعه قلبا من البلاستيك ، يعمل بدون باعث (حركات لا تلقائية) . .

وآخر زرع مكبرا صوتيا فى احد ضروس الاسنان لمعالجة الصمم وهذا يرسم خريطة لشبكة العين ترسم الامراض داخل الجسم . .

وهذا يزرع اجهزة منمنمة تحت الجلد تقوم بالتقاط الذبذبات الصادرة من الدماغ وتخزينها فى حاسب الكترونى . .

هذا على مستوى الافراد اما على مستوى الامم ، فان المانيا — وقد خرجت مطحونة من حروب هتلر — قد ارسلت سفن فضاء الى الشمس ، واليابان ارسلت صواريخها الى ما بعد الشمس : والروس ، والامريكان ...

هذا فى مجال الفلك ، اما فى مجال التكنولوجيا فحدث بما شئت ان تحدث . . .

والذى يعنينى من هذا البحث ، ان اقول للقارئ ، ان القرآن الكريم قد تحدث قبل ان يتحدثوا لهم ان لم يكونوا مسلمين او لم يقرءوا كتابنا المقدس فقد برهنوا — من حيث لايدرون — عن الحقائق الاسلامية ، التى قد نكون نحن قد تناسيناها ، او وضعناها موضع الخرافة فى كتبنا ، او نسينا احاديثه عن الرسول ﷺ نبطلها ، ونبطل قضية العقلانية ، وهى مناط التكليف قال تعالى فى حق اصحاب النار (وقالوا لو كنا نسمع او نعقل ما كنا فى اصحاب السعير) .

ان مؤتمر السرطان الدولى الذى انعقد فى الولايات المتحدة اختلف اعضاؤها عن مركز العقل فى الانسان ، وقد كان الرجح انه فى المخ ، او الكبد ، او الكلى ، ولكن عند ما ازيل من مقدم المخ الفصان الاماميان مركز التعقل كما يقولون ، وجدوا ان الشخصية الانسانية لاتزال متكاملة الا من بعض الانحرافات .

والقرآن الكريم يوضح مركز العقل فى قوله تعالى (افلم يسيروا فى الارض فتكون لهم قلوب يعقلون بها) ويقول (فانها لاتعمى الابصار ولكن تعمى القلوب التى فى الصدور) والمقصود ليس القلب العضوى انما المقصود — والله اعلم — هذا الاشراق النورانى الذى لايمكن تحليله والذى يضئ للانسان طريق الخير والشر ويشرق الاعضاء جميعها من منبع الحياة فى الانسان وهو القلب المعروف .

اننا فى حاجة ملحة لتنقية الكتب القديمة من خرافاتها ، والتعليق عليها بالحواشى : حتى لاتكون مصدرا من مصادر محاربة اعداء الاسلام للاسلام ونبى الاسلام . .

وفقنا الله لما يحب ويرضى

يا رب صل وسلم دائما ابدا — على حبيبك خير الخلق كلهم

هو الحبيب الذى ترجى شفاعته — لكل هول من الاهوال مقتحم

Transliteration	Translation	Arabic
13. Fak-ku ra-qa-ba-tin	13. (It is) to free a captive,	فَكُّ رَقَبَةٍ ۝
14. au it-'aa-mun fee yau-min zee mas-gha-bah	14. Or to feed on famine stricken days	أَوْ اِطْعٰمٌ فِيْ يَوْمٍ ذِيْ مَسْغَبَةٍ ۝
15. Ya-tee-man zaa maq-ra-ba-tin	15. A relative orphan,	يَّتِيْمًا ذَا مَقْرَبَةٍ ۝
16. au mis-kee-nan za mat-ra-bah,	16. Or a needy man lying in dust,	أَوْ مِسْكِيْنًا ذَا مَتْرَبَةٍ ۝
17. Sum-ma kaa-na mi-nal-la-zee-na aa-ma-noo	17. Then to be of those who believe,	ثُمَّ كَانَ مِنَ الَّذِيْنَ اٰمَنُوْا
wa-ta-waa-sau bis-sab-ri	and counsel one another for patience,	وَتَوَاصَوْا بِالصَّبْرِ
wa-ta-waa-sau bil-mar-ha-mah,	and counsel one another for compassion.	وَتَوَاصَوْا بِالْمَرْحَمَةِ ۝
18. U-lāā-i-ka as-haa-bul-mai-ma-nah.	18. They are the fellows of the right-hand (the Blessed ones).	أُولٰٓئِكَ أَصْحٰبُ الْمَيْمَنَةِ ۝
19. Wal-la-zee-na ka-fa-roo bi-aa-yaa-ti-naa	19. And those who disbelieve in Our signs,	وَالَّذِيْنَ كَفَرُوْا بِاٰيٰتِنَا
hum as-haa-bul-mash-a-mah	they are the fellows of the left-hand (the wretched ones)	هُمْ أَصْحٰبُ الْمَشْئَمَةِ ۝
20. 'A-lai-him naa-rum-mu'-sa-dah	20 Over them shall be vaulted fire.	عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌ ۝

CHAPTER 90 AL-BALAD ENDS HERE

تمت هنا بحمد الله السورة ٩٠ - البلد

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is freed from errors of printing

Mohammed Ismail

Muhammed Ismail,
Maulvi Hafiz Qari Al-Khateeb

SOO-RA-TUL-BA-LAD	*SOO-RA-TUL-BA-LAD*	سُورَةُ الْبَلَدِ
MAK-KEEY-YAH	**REVEALED AT MAKKAH**	
RU-KOO-'U-HAA 1	**SECTION 1**	
AA-YAA-TU-HAA 20	**VERSES 20**	
Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem.	**In the name of Allah, the All-Compassionate, the Most Merciful.**	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ
1 Laa-uq-si-mu bi-haa-zal-ba-lad.	**1. I swear by this city (of Makkah),**	لَآ أُقْسِمُ بِهٰذَا الْبَلَدِ ۝
2. Wa an-ta ḥil-lum-bi-haa-zal ba-lad.	**2. While (O Prophet) one day you shall be free in this city (to do Allah's bidding).**	وَأَنْتَ حِلٌّ بِهٰذَا الْبَلَدِ ۝
3. Wa waa-li-dinw-wa maa wa-lad,	**3. And by the begetter and what he begot (Adam and his offspring),**	وَوَالِدٍ وَّمَا وَلَدَ ۝
4. La-qad kha-laq-nal-in-saa-na fee ka-bad.	**4. Indeed, We have created man into toil and struggle.**	لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ۝
5. A-yaḥ-sa-bu al-lainy yaq-di-ra 'a-lai-hi a-ḥad.	**5. Does he think that none shall have any power over him?**	أَيَحْسَبُ أَنْ لَّنْ يَّقْدِرَ عَلَيْهِ أَحَدٌ ۝
6. Ya-qoo-lu ah-lak-tu maa-lal-lu-ba-daa.	**6. Says he : I have wasted plenty of wealth.**	يَقُولُ أَهْلَكْتُ مَالًا لُّبَدًا ۝
7. A-yaḥ-sa-bu al-lam ya-ra-hoo a-a-haa	**7. Does he think that none has observed him?**	أَيَحْسَبُ أَنْ لَّمْ يَرَهُ أَحَدٌ ۝
8. A-lam naj-'al-la-hoo 'ai-nai-ni	**8. Did We not provide for him two eyes,**	أَلَمْ نَجْعَلْ لَّهُ عَيْنَيْنِ ۝
9. wa-li-saa-nanw-wa sha-fa-tai-ni	**9. And a tongue and two lips,**	وَلِسَانًا وَّشَفَتَيْنِ ۝
10. wa ha-dai-naa-hun-naj-dain.	**10. And show him the two paths (of good and evil)?**	وَهَدَيْنٰهُ النَّجْدَيْنِ ۝
11 Fa-laq-ta-ha-mal-'a-qa-ba-ta	**11. Yet he did not attempt the Steep Path (of virtue and righteousness).**	فَلَا اقْتَحَمَ الْعَقَبَةَ ۝
12. wa-maa ad-raa-ka mal-'a-qa-bah.	**12. And what is that makes you understand what the Steep Path is?**	وَمَآ أَدْرٰىكَ مَا الْعَقَبَةُ ۝

20. Wa tu-ḥib-boo-nal-maa-la ḥub-ban jam-maa.	20. And you love wealth with ardent love.	وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا
21. Kal-lāa i-zaa duk-ka-til-ar-ḍu dak-kan dak-kaa,	21. No, when the earth is crumbled to pieces,	كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا
22. Wa jāa-a rab-bu-ka	22. And (when) your RABB appears (in His splendour),	وَجَاءَ رَبُّكَ
wal-ma-la-ku ṣaf-fan ṣaf-faa,	and the Angels come in ranks upon ranks.	وَالْمَلَكُ صَفًّا صَفًّا
23. Wa jēe-a yau-ma-i-zimb-bi-ja-han-na-ma	23. And Hell on brought out that day,	وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ
yau-ma-i-zeeny-ya-ta-zak-ka-rul-in-saa-nu	the day when the (unbelieving) man shall remember (his evil deeds),	يَوْمَئِذٍ يَتَذَكَّرُ الْإِنسَانُ
wa an-naa la-huz-zik-raa,	but of what avail shall remembrance be for him?	وَأَنَّىٰ لَهُ الذِّكْرَىٰ
24. Ya-qoo-lu yaa-lai-ta-nee qad-dam-tu li-ḥa-yaa-tee.	24. He will say: O! would that I had sent forth (good deeds) for my life.	يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي
25. Fa-yau-ma-i-zil-laa yu-'az-zi-bu 'a-zaa-ba-hōo a-ḥa-dunw-	25. So, on that day, none can inflict a punishment like His punishment,	فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهُ أَحَدٌ
26. wa laa yoo-ṯi-qu wa-ṯaa-qa-hōo a-ḥad.	26. And none shall bind (any one) with bonds like His (bindings).	وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ
27. Yāa-ay-ya-tu-han-naf-sul-muṭ-ma-in-nah,	27 O! contented soul,	يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ
28. Ir-ji-'ee i-laa rab-bi-ki raa-ḍeey-ya-tam-mar-ḍeey-yah,	28. Return to your RABB (Guardian Lord) content and well-pleased;	ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً
29. Fad-khu-lee fee 'i-baa-dee,	29. So join (the party of) My servants.	فَادْخُلِي فِي عِبَادِي
30. Wad-khu-lee jan-na-tee	30. And enter My Paradise.	وَادْخُلِي جَنَّتِي

CHAPTER 89 AL-FAJR ENDS HERE تمت هنا بحمد الله السورة ۸۹ ـ الفجر

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and discritical marks as follows:

s̤=ث Bold | ḥ=ح Madd | z̤=ذ | ṣ=ص | ḍ=ض | ṭ=ط Fine | z̤=ظ Madd | '=ع | gh=غ (Jerk)

آ=āā | ōō=وٓ | ēē=یٰ | ا=āa | و=ōo | ی=ēe

RU-KOO'-1 (Contd.)	SECTION 1 (Contd.)	رکوع ۱ (متع)
11. Al-la-zee-na ṭa-ghau fil-bi-laad,	11. Who had rebelled in the lands,	الَّذِينَ طَغَوْا فِي الْبِلَادِ ۝
12 Fa-ak-s̤a-roo fee-hal-fa-saad,	12. And multiplied therein mischief,	فَأَكْثَرُوا فِيهَا الْفَسَادَ ۝
13 Fa-ṣab-ba 'a-lai-hum rab-bu-ka sau-ṭa 'a-zaab.	13. Therefore, your RABB (Guardian Lord) poured on them the scourge of punishment.	فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ۝
14. In-na rab-ba-ka la-bil-mir-ṣaad.	14. Surely, your RABB (Guardian Lord) is ever Watchful.	إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ۝
15. Fa-am-mal-in-saa-nu i-zaa mab-ta-laa-hu rab-bu-hoo	15. As for man, when his RABB (Guardian Lord) tries him	فَأَمَّا الْإِنسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ
fa-ak-ra-ma-hoo wa na '-'a-ma-hoo,	by honouring and blessing him then he says:	فَأَكْرَمَهُ وَنَعَّمَهُ
fa-ya-qoo-lu rab-bēe ak-ra-man,	"My (RABB) has honoured me;"	فَيَقُولُ رَبِّي أَكْرَمَنِ ۝
16. Wa am-māa i-zaa mab-ta-laa-hu	16. But when He tries him	وَأَمَّا إِذَا مَا ابْتَلَاهُ
fa-qa-da-ra 'a-lai-hi riz-qa-hoo	and strai-tens on him his liveli-hood,	فَقَدَرَ عَلَيْهِ رِزْقَهُ
fa-ya-qoo-lu rab-bēe a-haa-nan.	then he says. My RABB has humiliated me.	فَيَقُولُ رَبِّي أَهَانَنِ ۝
17. Kal-laa bal-laa tuk-ri-moo-nal-ya-teem,	17. No, indeed, but you do not honour the orphan,	كَلَّا بَل لَّا تُكْرِمُونَ الْيَتِيمَ ۝
18. Wa laa ta-ḥāaḍ-ḍoo-na 'a-laa ṭa-'aa-mil-mis-keen,	18. Nor do you urge one another to feed the needy,	وَلَا تَحَاضُّونَ عَلَىٰ طَعَامِ الْمِسْكِينِ ۝
19. Wa ta'-ku-loo-nat-tu-raa-s̤a ak-lal-lam-maa.	19. And you devour the heritage with intense greed.	وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَّمًّا ۝

MODERN DRESS

One may accept it or not, the modern, or more truly, the western civilization has little to offer to a true, respectful and successful life. Wherever it spread its branches, it lured away the people of their own simple and pious life and embroiled them in vices fatal to their culture and civilization.

Muslims too could not restrict its penetration in their own life and culture and they today are in most degraded state.

It is the result of Western civilization that we find today young girls and boys walking in the streets in dresses which display every portion of their body in its shape. The girls are obscenely dressed and the portions which Islam has called privy parts and instructed us to hide are made visibly marked to attract the attention of other sex for prominence in bazaars, societies, clubs and other public places. Wearing of tightly fit dresses, generally termed as 'teddyism', both among girls and boys, is so common that those who criticise it are ridiculed and termed as conservative by the supporters of westernism.

But for this nudity, immodesty, indecency etc., which Muslim girls and boys display, who is to be made responsible. Primarily, the responsibility for this undue freedom is on their parents, who do not have control on them. When these girls come before them in their tight or semi-nude dresses, they are not ashamed of the privy parts of body bulging out of the incomplete dresses. And some of them even feel pride in introducing their young daughters to youth and friends and carry them at public places so that people may praise the glamorous beauty and upkeep of their daughters. In other words, they arrange exhibition of their body. Unfortunately, they never feel shame in this act. What is the result of that is known to every one of them but they do not care for it.

Similarly their sons are in no way less than vagabonds. Young boys too wear so tight dresses that their free movement is checked and they look like cartoonic caricatures. The parents do not care their company and society in which they move and do not have check on their activities. They think, any curb on their 'freedom' would check their mental and physical growth. This is what we have received from West. Thus the young boys develop bad habits on one hand and resort to wrong and dangerous activities on the other. But who cares for that.

The secondary responsibility for this obscenity, indecency and immodesty is that of the government. Radio programmes, cinema films, dance and music, co-education in schools etc. play a very fatal role in destroying the moral and cultural values of a Muslim. And these activities rise and progress under the patronage of governments of the country. Radio stations broadcast most obnoxious and obscene programmes, including music, which adversely affect the ethical values of listeners. Cinema houses show films which are lewd, low and obscene from all ethical standard. Love, elopement, robbery etc. are the themes of the films which spoil the character of young boys and girls. Dance and music are injurious to our society and have been called satanic arts which swerve people from the right path. Co-education presents an opportunity for contact between boys and girls and has always resulted in problems of unmarried mothers besides many other vices and ills. Even in our schools, the teachers and teacheress are themselves the slaves of western civilization, both mentally and physically. Their dresses, their living, their ways and methods of conducting classes etc. are generally western. The students follow suit. The books, prescribed in the schools also, teach more about material life and living than Islam and its culture.

The governments can check these vicious sources which do more harm than good. But they appear to be disinterested in the welfare of their people in the right sense and promulgation of the rule of Islam.

Islam has condemned all such things which disturb or disintegrates the society. Obscene and tight-dresses for women have been declared *'Haraam'* in *Shariat*. Privy parts of men and women have been fixed. If any portion of that part is open or so tightly covered that the shape of the portion is visible, that will amount to nakedness or nudity. So women have been strongly instructed to wear lose clothes. Even their clothes from which the body is visible are *'Haraam'*. The Kind Prophet had said: "Some women dressed themselves nominally and actually they were naked. Such women would neither be entered in Paradise nor be allowed to smell its perfume."

In wearing modern dresses, one of the purpose is also show, pomp and praise. About it, the Kind Prophet said that one who wore clothes in this world for fame and show, Allah would dress him in mean clothes and ignite it with the fire of the Hell.

Above all, the modern dress are not the dresses of Muslims. Muslims now cut and prepare them on the western style. This is sheer copy of the dress and culture of other nations. About this the Prophet says:

> "One who adopts the resemblance (in dress, manners, living etc.) of a nation, he belongs to it." (Ahmed/Abu Daud)

The teachings of Islam on dress, clothes, etc. are clear from the above quoted Traditions of the Prophet. Now it is upto the people and the governments to seek guidance from Allah and His Prophet and try to reform the society according to the Quran and *Sunnah*. It will be in the interest of the state as well as to the people to follow the Right Path. *May Allah* enable all of us to reform ourselves and follow the Quran and *Sunnah* in all matters. *Ameen.*

cleansed and purified the Grace of Allah begins to enlighten it and responsive qualities germinate. The Truth begins to shine obviously and adorns the heart with glories of Almighty Allah. This provides complete satisfaction.

Now we can well understand the role of heart in achieving the very aim of life. Charity begins at home, the famous proverb can well apply here in the sense that before reforming other actions and vices in which a man is embroiled, it is incumbent on him to devote first and foremost attention to his heart where the intention germinates. The intention for a Muslim is everything as on it depends the whole structure of his deeds. If a man spends all his life for the good of people and obeys the Commands of Allah but with a wrong intention, none of his deeds would count before Allah. He would remain as he was at the time of starting his 'deeds'-

We Muslims are required to devote ourselves to the purification of the heart. That is the seat of love and once the Light is set therein, all the deeds of man, guided from there, would be correct and in conformity with Allah's Commands.

We must, therefore, for our own good clean our hearts from various vices and make it worth the light. An enlightened heart only can help us in attaining salvation in the Hereafter.

SALAAT is the pillar of faith We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. When the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

WE NEED INTELLECTUAL REVOLUTION

Muslims in the countries ruled over by European powers had been subjected to a slow process of subversion through education, and the loaves and fishes of office. Emancipation from political bondage might have been expected to bring about an intellectual and cultural reaction; but it did not. on the other hand independence gave a new impetus to westernisation, and blindly aping the West became the order of the day.

The West was only too glad to take advantage of our readiness to surrender our traditions, our ideologies and our morals and manners to Western norms. While we took pride in 'marching with the Times' and meeting the new challenges, the West lured us with its superior technology and mundane science and philosophy. Universities in France, West Germany, England and America opened their gates for students from developing countries and they flocked to these centres of learning in thousands only to return with a new outlook on life, materialistic and agnostic. While thus we have been continuously importing an element sentimentally foreign to our national heritage, the educational system at home, modelled after the Western pattern, have been turning out an equally de-Muslimised generation.

The Orientalists, who have been, in recent years, feverishly active, have dealt another blow to undermine faith and lead us into a welter of scepticism.

For instance in America there is hardly a University where Islam is not being studied, with a biased mind of course, and hardly a year passes without some scholarly work seeing the light. The Orientalist is never tired of making us believe that Revelation was mere fancy, that Islam was the product of he Prophet's mind and that the Prophet himself was a creation of the times and the environment.

Thus it happened that governments in the emancipated Muslim States were usually manned by a class of administrators who believed like Dr. Tusha of Egypt that 'we should do every thing exactly as the Europeans [illegible] anybody who advises a different course is deceiving us or he is self-deceived.' These leaders in the post-war period accelerated our subversion to western modes of thought and action with the result that the indifferent attitude towards Islamic ideals began to infiltrate to the popular level with a far greater speed that it had formerly done.

Independence, therefore did not mean for us a freedom from ideological slavery. On the other hand it witnessed a thoughtless drive in the direction of the alien culture. We hailed with a greater avidity everything the West had to offer - its economics and social philosophies, its nationalism and Godless politics, its taste for sensuous pleasures, its fads of fashion, its dance drink and nudity.

Where does then the remedy lie? It lies in an Intellectual, Social and Spiritual Revolution oriented towards Islam. It is the duty of those who can bring about such a Revolution by example and precept. And it is a duty they owe to Allah to the Muslim world, and to Humanity at large. For the West is heading towards an abyss from which there is no escape and,what is more, is insisting on our company. Hence if we save ourselves we save mankind

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REWARDS EARNED AFTER DEATH

The Messenger of Allah *(Sallallahu alaihi wa Sallam)* said:

> "When a man dies his actions are cut off from him except three, ever-recurring charity, knowledge *from which benefit is derived,* a virtuous son praying for him." — (Mishkat, Muslim)

Ever-recurring charity refers to charitable expenditure on institutions that continue to benefit people even *after the death of the donor, such as mosques, wells, caravan sarais,* schools, hospitals; and many other similar foundations. Knowledge from which benefit is derived has a still larger scope for true knowledge of any kind should always be beneficial to posterity. Of all the categories of knowledge religious knowledge should, of course, occupy the highest *place, because it is the Knowledge of* highest truth and provides right direction to the pursuit of knowledge in the other fields. It is this knowledge that leads to a study of the facts of existence *and to control over the forces of nature in order that man may better be* able to serve his God and his fellowmen Knowledge that has not this end in view is likely to be disastrous and bring more mischeif than good — a fact amply illustrated by modern inventions and discoveries. Hence the well known saying of the blessed Prophet, "Seek knowledge even if found in China (i.e. farthest parts of the world) has been taken by the learned to refer to religious knowledge which the designate as compulsory or *Farz Ain.* As opposed to it is the *Farz Kifayah* knowledge which includes all other learning except the forbidden categories like sorcery, astrology, etc. It should be noted that *kifayah* duties if neglected by all render the entire community answerable for the neglect. It is not an unsafe generalisation to say that decadence in Muslim society set in with a general neglect of this *kifayah* duty. They are trying to make up the loss now and hundreds of young Muslims are seeking knowledge in various branches at the Universities of advanced countries. But the motivating purpose, the ideal of serving Allah and his creation, is not always present at the back of their effort, which therefore lacks the altruistic spirit. Given that, it might be an act of worship, for actions shall be judged by Motives.

Lastly the tradition names the virtuous son praying for parents. It need not be pointed out that in such context the masculine stands for a common gender. A 'virtuous son' or a 'virtuous daughter' is the best legacy a man or woman may leave behind for the coming generation. *It is only through individuals that society can be uplifted, it is the individual activities of the virtuous* that constitute the forces of good to combat the forces of evil. Both virtue and vice are transmitted by contact. Hence a single virtuous character *is like a candle shedding its light on the immediate neighbourhood.* The more does this unhappy world abound in such characters, the happier place will it be inspite of its statesmen. The saying of the blessed Prophet persuades parents to do their best to keep mankind supplied with virtuous souls — a perennial source of peace and goodness. *It is but natural that virtue should feel well pleased with itself* and consequently indebted to the educative influence that have bred it. The surviving son or dauther cannot show his other gratitude for the parental up-bringing but through prayers for the departed souls.

Thus charities with lasting service, and knowledge with ever-emanating benefits have been equated with a virtuous son as sources of ever *recurring* grace to man even after death, and Allah in His mercy rewards the departed soul with his favour just as He would if the man were living and *earning his favours by his acts of* virtue.

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INNER PURITY

For access to the worldly courts, outwardly adornment and decoration is needed but for access to the Divine Court only inner purity counts.

The sight of the worldly people is *limited and falls only on what is apparent. Hence their decisions* and propositions in any matter are based on their experience in the outwardly appearance. They have no concern with the inward. Since the standard for gaining nearness or entrance to the Court of Allah is purity of innerself— a purity free from vices, a purity the glass of which is safe from dust or fog of sins—therefore, Allah Almighty observes and examines the innerself and not the outward appearance and grants His Nearness to man in that ratio. The brightness of the innerself of a man depends on the standard of purity which he has attained and the Nearness of Allah is granted irrespective of his outward adornment and decoration. If the inward condition is not sound and the clouds of sins have shadowed his innerself the ray of the splendid Light cannot be illumined therein.

For a face, a well-glistened glass is required for observing the grace, symmetry, radiance etc. which form the features of beauty. The looking glass, which is covered with dust and fog, cannot be selected for the observance of beauty as it will fail to reflect the features. Similarly for the reflection of Divine Beauties, a well-glistened and clean heart, which must be pious, is required. Only such a heart can absorb *the love of Allah and attain His* Nearness. No sooner than the heart is

God and to their fellow-beings long before puberty. Observance of all these duties should be accompanied by a simple and clear explanation of their significance, according to the age and intellectual capacity of the child. She should entertain her young children with the thrilling deeds of the great Muslims past and present and inspire them with the desire to emulate these virtues. When the child is old enough to read, the mother should make freely available around the house, Islamic books and booklets appealing to children and encourage him to read these for himself. Older children and adolescents should not only be told not to go to the cinema or listen to cinema songs but what is wrong with them. If the mother owns a radio, she should restrict her programmes to news bulletins, *Tilawat* good poetry recitations like that of Iqbal or Qazi Nazrul Islam, and healthy educational programmes. Under no circumstances should she permit cinema songs to be heard in the house because this is the worst moral influence on the immature, impressionable minds of her children and adolescents. If ever the children start singing these vulgar songs they have heard and learned from the neighbour's radios and television sets, she should hush them and tell them how ashamed they should be to be heard singing such dirt!

In this country, the Muslim mother is faced with the painful dilemma of sending her children to one of the three types of schools - the English-medium Chistian missionary convents where children are totally alienated from their national and Islamic heritage, the Government schools where the scholastic standards and discipline are often very poor; or the traditional *Madrassahs* which fail to impart a knowledge of Islam in relation to modern needs. The intelligent Muslim mother who realizes the necessity for preparing her children for the world as it is, has no alternative but to send them to the national school which is far from a happy solution. She must supplement this extremely inadequate teaching with private instruction in Arabic, Quran and Hadith from tutors at home if she can afford it or in the mosque if she cannot, and with such Islamic training as she herself can give. She should carefully read all her children's school text-books and point out to her sons and daughters that not all that is taught to them in school is correct or even true and whatever is un-Islamic, she should explain WHY.

The Muslim mother should try to make her home within her means an attractive place. Most Pakistani homes of the traditional-type, even of middle-class people, are dingy and dirty. Too many Pakistani women I have known have the dirty habit of continually littering the floors of their houses, particularly the courtyards and kitchens, with garbage and rubbish. They would rather live in filth than sweep it up themselves! Islamic education should teach girls cleanliness and orderliness. Women should not be ashamed to clean and sweep the house themselves. They should not depend upon the sweeper or servants always to do it for them. The Muslim woman should not only try to keep her home clean and orderly but nicely arrange the furniture in her rooms and decorate them in pleasing colours. This need not necessarily involve any extra expenditure but only requires resourcefulness and good taste. On the other hand, even if she is prosperous, the Muslim housewife should avoid any ostentation or wasteful spending on the house. Expensive furnishings like Western-type sofas, upholstered chairs, dressing tables and useless knick-knocks should be avoided. Artistic calligraphy from Quran and Hadith and the walls of her rooms should serve the double purpose of decoration and above all, the reminder that this is an Islamic home!

Photographs of family or friends should not be framed and displayed, since showing these pictures is contrary to the Islamic teachings. An Islamic education should teach girls at least the rudiments of hygeine, first-aid and good nutrition as well as how to prepare tasty *"Halal"* meals. Most Pakistani women are so ignorant about the rules of good nutrition that they do not know how to feed their children adequately, even when the proper kinds of foods are easily available and they can afford them!

A genuine Islamic education must train the rising generation of wives and mothers, the necessity for learning and doing all these things.

An illiterate and apathetic woman cannot possibly counteract the anti-Islamic influences which are harming her children day and night. Only an intelligent, educated and enthusiastic Muslim Womanhood can prove equal to the tasks which confront her now.

SOME DUTIES OF THE MODERN MUSLIM MOTHERS

By Maryam Jameelah

Massage to the Jamiyat al Muslimat, Gujrat, West Pakistan.

Assalam alaikum wa rahmatullah wa barakatuh.

It is indeed heartening to learn about your worthy organization which aims to persuade its members to abide by the teachings of our Holy Quran and Hadith. Many are the Muslim women here in Pakistan who devoutly recite Holy Quran in Arabic each morning without the slightest comprehension of its meaning! Many are the more religiously-inclined girls in this country, especially those who have enjoyed a modern education, who read Quran, Hadith and other Islamic literature as if these were merely some noble, abstract philosophy. Not for a moment would it occur to them to change such wrong habits as habitually attending dirty films at the cinema, listening to vulgar cinema songs over the radio and then singing them (sometimes even in sleep) almost automaticlly, or going out to mixed parties in tight, immodest dress.

Muslim mothers should tell their adolescent daughters that just because all their friends at school or college are doing these things, doesn't make them right! Muslim women must read Holy Quran and Hadith as instructions to be practically implemented in their everyday lives. Too many Muslim households keep their copy of Holy Quran wrapped in beautiful silken cover on a high shelf merely to gather dust. How these hundreds of thousands of idle Qurans must be making their silent plea, "Oh take me out! Read me! OBEY me!"

Modern mothers read in the Westernised women's magazines, even in their Urdu versions, that they must simply accept the violent rebellion of their young against long-established moral and religious values, their foolish obnoxious behaviour, their irresistible attraction for the trivial and frivolity, their utter impatience for revolutionary "change" - that is Western style atheism and materialism, as a kind of inherent biological fact of modern adolescence and youth and that nothing can be done about it except abjectly resigning oneself to the prevailing trends. This is utterly fallacious. There is nothing inevitable about all this; much less are all efforts to resist so absolutely hopeless as mdoern propaganda would have us believe. The modern youth are naturally reacting to what they have been taught in their homes, in their schools and colleges and what they read, hear and see in the mass media. If these are taught in the Islamic way of life instead of the Western way, they would think and behave entirely differently. In creating this essential transformation, the woman as the decisive influence upon her growing child, can perform the crucial role.

Islamic teachings on *PURDAH* demand that the woman live in privacy and dignity and spend most of her time at home, only going out when compelled by necessity or perhaps occasional visits to relatives or female friends. The best influence a mother can exert on her growing children is to set a good personal example. A mother who is always diligent in her household tasks, caring for, supervising and disciplining her children, who keeps busy with her *Namaz*, Quran readings and other virtuous works, provides the most favourable Islamic atmosphere for the young child which will greatly help offset the multitudes of undesirable influences he will encounter outside the home as he grows up. Mothers should start Islamic education for their children at the earliest age. no doubt you have read stories of children of the *'Sahabah'* who were reciting Holy Quran even before they were weaned. As soon as baby begins to speak, he should be taught the *Kalimah, Shahadat, Bismillah, Alhamdulillah, Allahu kbar, Inshallah, Mashaallah*, etc., and as soon as he is able to stand and walk, he should be encouraged to imitate her (as all toddlers love to do) when she is saying her *Namaz*. When children reach the age of seven, mothers should insist they begin to say the *Namaz* regularly and punish them after the ge of ten if they fail to do so. Thus children should get accustomed to performing their Islamic duties to

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and comfortable. Always before them is Allah and His Consent, so fascinating and contenting that all the early things have little value for them.

The true servants of Allah are intoxicated with the spirit of servitude and entreat for the Pleasure of Allah both from their words and acts. They are happy in whatever condition they are kept by Allah. This is true worship and true obedience.

May Allah hold the Muslims to obey Allah and His Prophet and achieve the true happiness of life, both here and in the Hereafter.

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Quantum

Sadaqa-tul-Fitr may be given in cash or in kind. If wheat or its flour or ground parched wheat is given, its *weight should be 1.67 kilo, or to be* on the safe side 2 kilos. If barley or its flour is given, it should be double of what is prescribed for wheat.

If it is proposed to give *Sadaqa-tul-Fitr* in cash, it should be equivalent of the value of the prescribed quantity of foodgrain converted at its ruling market price.

If any foodgrain other than wheat or barley is proposed to be given, its value should be equated to that of the quantity prescribed for wheat or barley.

Distribution

Those entitled to receive *Zakat* are eligible to take *Sadaqa-tul- Fitr* also. *Sadaqa-tul-Fitr* from one payer can be given to any one eligible person or distributed among several such persons. Conversely, that from several persons can be given to a single eligible person.

These questions have been dealt with in the light of *Hanafite Fiqh*

'ID-UL-FITR GREETINGS

Darut Tasnif (Pvt.) Ltd and Yaqeen International wish to offer their heartiest *'Id-ul-Fitr* greetings to their esteemed Readers and to the Muslims of the world, and pray for unity in their ranks and for recovery of their past glory and greatness among the comity of nations.

IN READING LIES WISDOM

It is said that in reading lies knowledge; and in knowledge lies wisdom. Take the first step towards wisdom and subscribe for Yaqeen.

OBEDIENCE TO ALLAH

Allah demands unconditional bobedience from mankind. The obedience which is guided by man's own likes and dislikes is not obedience to Allah but obedience to his own 'self'.

As such, the spirit of sincerity in deeds can only be achieved and taste can only be developed when the servant prefers the Consent of Allah to his own Preference to his own liking would mean the consideration of his personality on equal footing with Allah. In other words, where there is a conflict of 'my consent' and 'His Consent', the weakness and selfish nature of man would lead him to follow 'my consent' as the last word. This action would create the sense of pride, resulting first in disobedience to his Lord and then self-destruction. Way should one follow his own cosnent when the very purpose of man's creation is to worship and obey Allah? In the Quran, Allah clearly lays down, "I have created *Jinns* and mankind that they should worship Me".

The obedience which is guided by 'self' or where 'self' is allowed to play free role and not directed by the Divine Will, is not acceptable to Allah. Acceptance is confined to the obedience which is subordinated to the Divine Consent. Other-wise it results in the deprival of His Blessings. There is much more danger indicated in the following Verse of Quran

Did you see him who took his (own) desire for his god,

and Allah let him go astray in spite of (his) knowledge,

and sealed upon his hearing and his heart,

and draw a covering over his sight.

So, who [illegible] guide him after Allah ([illegible])?

What! Do you not then heed (45:23)

By signifying his own 'self' before the Lord's Will or preferring his own consent to Divine Consent, one cannot claim himself a true worshipper or an obedient servant to Allah Almighty. If he insists on his consent, the inevitable consequence will be the withdrawal of Allah's grace and guidance. All his faculties will then be debased and there will be nothing to guide him, unless he turns in repentance again to Allah. We are expected to take admonition from this warning.

When the Will of Allah is made to prevail on all matters and every aspect of man's life, he is bestowed with the 'Pleasure' of Allah. Every Divine Command whether favourable or unfavourable to his own liking is not only tolerated but is acceptable to him. Therefore, the true comfort and satisfaction are not in obeying one's self but in obedience to Allah. The slave of his self can never enjoy real happiness or satisfaction, even with all comforts and luxuries at his command. His wants would follow one after the other and will never end. If any of his want is not met, he loses his reckoning and overlooks the bounteous gifts of *Allah* that made his existence possible on the earth. He fails to pay his gratitude to the Almighty Lord and instead bewails for non-fulfilment of his want.

The servants of 'His Consent' never show the signs of discontentment, sadness or confusion. Temptation and greed are not entertained by them. Their heart is peaceful

your earthly life, I shall grant it if advisable; so long as you attend upon Me, I shall cover up your shortcomings; and I shall not put you to disgrace before sinful defaulters. Now go back (home), absolved and forgiven; you have pleased Me and I am pleased with you "

The angels become exceedingly jubilant and they rejoice at the rewards bestowed by God upon the *Ummah* of Holy Prophet Muhammad *(Sallallahu 'alaihi wa sallam)* at the end of the holy month of Ramazan.

Prayer

'Id-ul-Fitr prayer comprises two congregational *Waajib* (essential) *rakaa't*. The intent *(Niyyat)* is to be made accordingly before the Imam calls *Takbeer-e-Tahreemah.*

There is no Call *(Azaan)* or *Iqamah* to this prayer The Tradition says. "There is neither *Azaan* on the day of *Fitr* when the *Imam* is coming out, or after he has come out, nor *Iqamah*, nor Call, nor anything There is no *Azaan* and no *Iqamah* at that time " (Muslim)

The method of this prayer has only one departure from an ordinary two *Raka'at* congregational prayer. It has six additional *Takbeeraat*, three in each *Raka'at.* (For details, refer to a guide book on Prayer).

Sermons

'Id prayer includes two sermons. Compared to Friday sermons (Khutbaat), 'Id sermons have two differences. First, 'Id sermons are delivered after the prayer, whereas Friday sermons precede the prayer. Secondly, 'Id sermons are *Sunnah* whereas Friday sermons are obligatory *(Wajib)* The listening of 'Id sermons is regarded essential.

It is reported that Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* was presented with a box on 'Id day and then he delivered the sermon on the box.

We give below a specimen of one of these sermons:

"In the name of God, the Compassionate, the Merciful.

"Holy is God Who has opened the door of mercy for those who fast, and in mercy and kindness has granted them the right of entrance into heaven. God is greater than all. There is no god save Him. God is great! God is great! and worthy of praise. It is of His grace and favour that He rewards those who keep the fast. He has said: 'I will give in the future world houses and palaces, and many excellent blessings to those who fast. God is great! God is great! Holy is He Who certainly sent the Quran to our Prophet in the month of Ramazan, and who sends angels to grant peace to all these believers. God is great and worthy of all praise. We praise and thank Him for the *'Id-ul-Fitr,* that great blessing; the Magnificent, the Kind, the Nourisher, the Merciful, the Clement " (T.P Hughes, *Dictionary of Islam,* Lahore, n d , p 195)

Sunnah Before Prayer

After getting up early in the morning on the day of *'Id-ul-Fitr,* it is commendable to take bath, to use tooth stick *(Miswaak)* to cleanse the teeth, to put on new or the best dress that one may afford, to apply perfume, and to take breakfast before proceeding to offer *'Id-ul-Fitr* Prayer

Takbeer Recitation

The following *Takbeer* is to be recited in murmur on way to *'Id-ul-Fitr* prayer and on the way back after the prayer·

Transliteration.

Al-laa-hu Ak-bar Al-laa-hu-Akbar Laa i-laa-ha il-lal-laa-hu wal- laa-hu Ak-bar Al-laa-hu Ak-bar wa lil-laah-hil-hamd.

Translation.

Allah is Most-Great. Allah is Most-Great; there is no god save Allah, and Allah is Most-Great, Allah is Most-Great, and all praise is for Allah.

Sadaqa-tul-Fitr

Like other institutions in Islam the 'Id day has also social significance. It is enjoined by Islam on its followers to celebrate 'Id festival not only by remembering Almighty Allah but also remembering their brethren who are poor and the needy. With this end in view it has been made binding upon all Muslims who fulfil the conditions of *Nisab* to give *Sadaqa-tul-Fitr.*

'Id-ul-Fitr literally means "feast of alms or charity". It is an occasion for alms-giving. "Bring out your alms", said Ibn 'Abbas *(Razi Allahu 'anhu), "for the Messenger of God* has ordained this as a divine institution." (Mishkaat)

Sadaqa-tul-Fitr is the alms or charity that becomes due at pre- sunrise *(Fajr)* prayer on the day of *'Id-ul-Fitr.* It is preferable to discharge this charity before proceeding for *'Id- ul-Fitr* prayer Failing this, it can be as well be disbursed afterwards to discharge the act of charity which is essential

Upon Whom Due

Sadaqa-tul-Fitr is due on a Muslim on whom Zakat is due. It is also payable by one from whom Zakat might not have yet become due but who nevertheless possesses goods in excess of his needs that will, in course of time, be liable to Zakat, whether full one year has passed on it or not.

Sadaqa-tul-Fitr is not due from one who himself is eligible to receive Zakat or *Sadaqa-tul-Fitr*

If someone posseses property in excess of his needs but is at the same time indebted, then *Sadaqa-tul-Fitr* becomes due only if after offsetting the liability of debt, so much is left as will attract payment of *Zakat,* otherwise not.

If one pays *Sadaqa-tul-Fitr* during the month of Ramazan, he is not required to pay it again on 'Id-ul-Fitr day.

Sadaqa-tul-Fitr is due for self as well as on behalf of each of one's minor children. However, if a minor child is himself in possession of property which attracts *Sadaqa-tul-Fitr,* it can be paid out of it. Major children are required to pay on their own behalf.

Sadaqa-tul-Fitr is essential even if one did not observe Ramazan fasting for any reason.

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بسم الله الرحمن الرحيم

In the name of Allah, the All-compassionate, the Most-Merciful

'ID-UL-FITR

'Id means 'recurring happiness' and it has been derived from *'aud* meaning to return.

In Islam there are two festivals, namely 'Id-ul-Fitr and 'Id-ul- Azha. These festivals have religious sanctions. Festivals are common among all communities but Islam differs from most of them in its concept and the manner in which it is celebrated. Unlike many communities which have festivals as occasions for merry- making for the sake of sensual pleasure or body's rapture The sole aim of Islamic festivities is Remembrance of Almighty Allah and seeking His pleasure

Among pre-Islamic Arabs, equinox of the spring and that of the autumn when the sun crosses the equator and the day and the night are of equal duration, were the two days of the year when festivals were held by them When the Holy Prophet of Islam *(Sallallahu alaihi wa sallam)* had emigrated to Madinah, he was told that the people of Madinah had two days which they would pass in frolics and pleasantries. He inquired, "Which are these two days?" They replied, "We used to make merry on such and such days in the Times of Ignorance." Upon this the Messenger of God said, "God has changed for you things better than these two; they are the *'Day of Sacrifice'* and the *'Day of Fitr'* (Abu Daud).

The appearance of the new moon of Shawwal, the tenth month of the Islamic calendar, brings to close the month-long *Ramazan* fasting and its concomitant prolonged nightly *Taraveeh* payer. It heralds the celebration of *'Id-ul-Fitr* on the following day

A tradition of the Holy Prophet has it that a caravan came to him testifying that they had sighted the new moon in the evening. He ordered them to discontinue fasting and come back after the dawn to their places of prayer. (Abu Daud)

The first of Shawwal is, so to say, the thanks-giving day for Muslims on the completion of Ramazan fasting and its other ancillary acts of worship. Special early forenoon congregational prayer of 'Id-ul-Fitr is offered on this day and charity is extended to the poor and the needy It is a day of feast and rejoicing in the name of God and to seek His pleasure. It is by way of gratitude for His bestowing on the Faithful the month-long multifarious blessings of Ramazan.

Night of Reward

The night of *'Id-ul-Fitr* is called the Night of Reward It is said that in the morning of this day, God sends down to earth His angels to take position at street corners, calling out:

"O *Ummah* of Muhammad (*Sallallahu alaihi wa sallam*)! Proceed towards the Bountiful Cherisher Who showers His blessings in the greatest measure, and forgives sins"

God asks His angels as to what ought to be the reward of the worker who has performed his duty well. The angels reply

"O our Lord and our Master' The return is that they be paid in full measure"

Upon this God declares

"O My angels! Bear witness with Me that I have bestowed upon them, in return for their Fasts and *Taraveeh* during the month of Ramazan, My pleasure and forgiveness."

And to the believers, He says:

"O My servants' Beg of Me Upon My honour and might, in your present congregation today, whatever you would pray for the Hereafter, I shall bestow upon you; and whatever you would beg for

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The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

المجلد ٤٣ — ٢٠ شوال ، ١٤١٥هـ الموفق ٢٢ مارس ، ١٩٩٥ م — العدد ٢٢

مولد الهدى والنور

— شاء الله تعالى ان يختتم سلسلة الرسالات السماوية بخاتم الأنبياء والمرسلين ﷺ .

— توج الله وصفه فى القرآن الكريم بقوله : وانك لعلى خلق عظيم

— دعانا الرسول ﷺ الى الله لنوحده ونعبده ونخلع ماكنا نعبد نحن وآباؤنا من دونه .

— ان مولد الرسول ﷺ كان مولدا للنور والرحمة ولهداية الإنسان

تطبع آيات القرآن الكريم والأحاديث النبوية المقدسة لفائدة قرائنا ، فنناشدكم ان تؤمنوا حرمتها . من الواجب أن يتم التخلص من الصفحات المطبوعة بها بالطريقة الإسلامية اللائقة . وشكرا .

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله
حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد دائما وعدد يوم بعدد كل معلوم لك

مولد الهدى والنور

دكتور الحسينى هاشم

إن مولد رسول الله ﷺ هو مولد النور والهداية ، شاءت إرادة الله تبارك وتعالى ان ينقذ البشرية من الضلال ، ويوجهها إلى الخير وشاء الله ان يختم سلسلة الرسالات السماوية بخاتم الانبياء والمرسلين ، فكان مولد رسول الله ﷺ وكانت الرسالة ولقد اعده الله قبل الرسالة فادبه ربه فاحسن تاديبه وفطره على الخلق العظيم وابعده عن كل رجس وكله بالطهر فكان سلوكه قبل البعثة كسلوكه بعد البعثة فهو خير على الانسانية صادق مع نفسه وأسرته وجيرانه وكل من يتعامل معهم ، لذا كانت حياته قبل البعثة دليلا وبرهانا على صدقه عندما وقف ليعلن الرسالة على جبل الصفا فقالت قريش محمد على الصفا يهتف فاقبلوا فقالوا مالك يا محمد ؟ قال ارايتكم لو اخبرتكم ان خيلا بسفح هذا الجبل اكنتم مصدقى ؟ قالوا نعم انت عندنا خير متهم وما جربنا عليك كذبا ، قال فانى نذير لكم بين يدى عذاب شديد يا بنى عبد المطلب ، يا بنى عبد مناف ، يا بنى زهرة ، حتى عدد الافخاذ من قريش « إن الله امرنى ان انذر عشيرتى الاقربين وانى لا املك لكم من الدنيا منفعة ولا من الآخرة نصيبا إلا ان تقولوا لا إله إلا الله » .

ففى هذه الدعوة الصادقة قدم الرسول ﷺ حياته كلها بطولها وعرضها قبل البعثة كدليل على صدق رسالته واعلن ذلك وهو مطمئن لنقاء سلوكه وفعلا شهد له الملا بأنه خير متهم وانهم ما جربوا عليه كذبا مطلقا وما ذلك إلا لان الله أعده واصطفاه وفطره على النبل والعفاف والصدق والفطانة ، انه وصل إلى ذروة الأخلاق فتوج الله وصفه فى القرآن الكريم بقوله « وانك لعلى خلق عظيم » نعم إن افعاله ﷺ واقواله يصدق بعضها بعضا وكلها سمو وإتمام لمكارم (انما بعثت لاتمم مكارم الاخلاق) ولمكارم الاخلاق اهميتها فى العقيدة ، ولمكارم الاخلاق اهميتها فى العبادات ، ولمكارم الاخلاق اهميتها فى السلوك فى حياة الاقتصاد ، والسياسة والحياة الاجتماعية عامة إنه يجملها ويرشدها ويصلحها الخلق الكريم ولقد شهدت الدنيا بأن تعاليم رسول الاسلام فى مجالات الحياة جميعها إنما هى ذروة مكارم الاخلاق إن اكثم بن صيفى من كبار حكماء العرب يقول لما ظهر النبى محمد ﷺ بمكة ودعا إلى الاسلام بعثت إليه بابنى حبيشا فاتانى بخبره فجمعت بنى تميم وقلت لهم « إن

ابنى شاله هذا الرجل فسألهم واتانى بخبره وكتابه ، يامر بالمعروف وينهى عن المنكر وياخذ لهم بمحاسن الاخلاق ويدعو الى توحيد الله تعالى ، وخلع الاوثان وترك الحلف بالنيران ، ولقد عرف ذوو الراى منكم ان الفضل فيما يدعو إليه ، وان الراى ترك ما ينهى عنه ، ويقول الذى يدعو اليه محمد لو لم يكن دينا لكان فى اخلاق الناس حسنا . فلقد فطن اكثم بن صيفى بان رسالة النبى ﷺ رسالة خير وبركة ، ورسالة محاسن الاخلاق وان الفضل والرشاد فى اتباع كل ما جاء به ، وهذا من القول البليغ الصادق فى وصف رسالة الاسلام ومنهج رسول الله ﷺ وكذلك من قول البليغ فى وصف الرسالة قول جعفر ابن ابى طالب للنجاشى مبينا عظمة ما يدعو إليه الرسول ﷺ قال له : ايها الملك كنا قوما اهل جاهلية نعبد الاصنام ، ونأكل الميتة ونأتى الفواحش ، ونقطع الارحام ، ، ونسئ الجوار ، ويأكل القوى منا الضعيف . فكنا على ذلك حتى بعث الله إلينا رسولا منا نعرف نسبه ، وصدقه وامانته ، وعفافه ، فدعانا الى الله لنوحده ونعبده ، ونخلع ما كنا نعبد نحن وآباؤنا من دونه : من الحجارة والاوثان . وامرنا بصدق الحديث ، واداء الامانة ، وصلة الرحم ، وحسن الجوار والكف عن المحارم والدماء

ونهانا عن الفواحش ، وقول الزور ، واكل مال اليتيم ، وقذف المحصنة ، وامرنا ان نعبد الله وحده ، لانشرك به شيئا وامرنا بالصلاة والزكاة والصيام — وعدد عليه امور الاسلام — فصدقناه وامنا به ، واتبعناه على ما جاء به من الله . فعبدنا الله وحده ولم نشرك به شيئا ، وحرمنا ما حرم علينا ، واحللنا ما احل لنا ، فعدا علينا قومنا ، فعذبونا ، ففتنونا عن ديننا ليردونا إلى عبادة الاوثان عن عبادة الله تعالى ، وان نستحل ما كنا نستحل من الخبائث ، فلما قهرونا ، وظلمونا ، وضيقوا علينا ، وحالوا بيننا وبين ديننا خرجنا إلى بلادك . ولما قرا عليه صدرا من سورة مريم بكى النجاشى ، ثم قال : ان هذا ، والذى جاء به عيسى ليخرج من مشكاة واحدة .

لقد علم النجاشى من عرض سيدنا جعفر بن ابى طالب لرسالة الاسلام ومحاسنها بانه صادق ، وبان رسالة الاسلام رسالة خير على الانسانية ، وبأنها لايمكن ان تكون إلا من عند الله تبارك وتعالى مرسل الرسل لاصلاح البشرية وهذا حق فان الله اصطفى سيدنا محمد ﷺ واعده إعدادا كاملا ليتحمل أسمى رسالة يعطر تاريخها الدنيا تزكية النفوس ، تطهيرا القلوب ، وتثبيتا للعقيدة الصحيحة وسيرا نحو الفوز فى الطريق المستقيم فى ميدان العقيدة والشريعة فأنزل على نبيه ﷺ كتابا لاياتيه الباطل من بين يديه ولامن خلفه ، ذلك الكتاب لاريب فيه هدى للمتقين ، وأشرق ذلك الكتاب المبين يحمل فى نفسه دليل صدقه وهو الدليل الخالد على صدق الرسول ﷺ فى كل ما جاء به ، وكان المعجزة الكبرى ، وبه تحدى الانس والجن « قل لئن اجتمعت الانس والجن على ان ياتوا بمثل هذا القرآن لا ياتون بمثله ولوكان بعضهم لبعض ظهيرا » وعرف ارباب الفصاحة والبلاغة حلاوته وطلاوته وبلاغته وفصاحته وايقنوا انه ليس من كلام البشر وان الذى جاء به انما هو رسول رب العالمين وحمل القرآن الأسس الكاملة للرسالة العامة الخالدة . « قل يا ايها الناس إنى رسول الله إليكم جميعا » وامره الله تبليغه .

« يا ايها الرسول بلغ ما أنزل إليك من ربك وإن لم تفعل فما بلغت رسالته والله يعصمك من الناس إن الله لايهدى القوم الكافرين » ولكن هل كل العقول مستعدة لفهم كل ما جاء به القرآن وإذا فهمته فهل من سبيل الى

تفصيل إجماله وبيان إبهامه ؟ إذن لابد من البيان والتفصيل والتوضيح » .

فامر الله نبيه في كتابه أن يبين للناس ما نزل إليهم بسنته قال تعالى : « وانزلنا إليك الذكر لتبين للناس مانزل إليهم ولعلهم يتفكرون » .

« وما انزلنا عليك الكتاب إلا لتبين لهم الذى اختلفوا فيه وهدى ورحمة لقوم يؤمنون » . وتكفل الله بعصمة الرسول وامداده بالوحي وعصمته عن الخطا والهوى في كل ما يأتى به من قرآن وسنة فيها بيان القرآن او تشريع مستقل .

« وما ينطق عن الهوى إن هو إلا وحى يوحى علمه شديد القوى » « فاذا قرأناه فاتبع قرآنه ثم إن علينا بيانه » .

ومهد له الطريق وعبده لتذليل مهمته فامر الناس بطاعة الرسول ، ونص في قرآنه على انها طاعة لله كما نص على انه لاخيرة في الامر بعد كلام الرسول ﷺ قال تعالى « من يطع الرسول فقد اطاع الله ومن تولى فما ارسلناك عليهم حفيظا » وقال تعالى : « يا ايها الذين آمنوا اطيعوا الله ورسوله ولاتولوا عنه وانتم تسمعون » وقال تعالى « فلا وربك لايؤمنون حتى يحكموك فيما شجر بينهم ثم لايجدوا في انفسهم حرجا مما قضيت ويسلموا تسليما » قال ابن القيم « اقسم الله سبحانه وتعالى على نفى الايمان عن العباد حتى يحكموا رسوله في كل ما شجر بينهم من الدقيق والجلى ، ولم يكتف في ايمانهم بهذا التحكيم بمجرده بل حتى ينتفى عن صدورهم الحرج والضيق عن قضائه وحكمه ولم يكتف منهم ايضا بذلك حتى يسلموا تسليما وينقادوا انقيادا » .

وقال الامام الشافعي : نزلت هذه الآية فيما بلغنا والله أعلم في رجل خاصم الزبير في ارض فقضى النبي ﷺ بها الزبير ، وهذا القضاء سنة من رسول الله ﷺ لاحكم منصوص في القرآن .

فكل ماجاء به الرسول واثرعنه من السنة فاتباعه إنما هو واجب لصريح امر الله في قرآنه باتباعه وهو بالتالى اتباع لله ولقرآنه ، وهذا صريح فيما تقدم وفي قوله تعالى « وما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا » واخبر تعالى ان الرسول اوتى القرآن والحكمة وهما مصدر التشريع فقال : لقد من الله على المؤمنين إذ بعث فيهم رسولا من انفسهم يتلو عليهم آياته ويزكيهم ويعلمهم الكتاب والحكمة وإن كانوا من قبل لفى ضلال مبين » .

وذهب جمهور العلماء والمحققين بأن الحكمة هى السنة وجزم بهذا الامام الشافعي لتغايرهما بالعطف وهما في مقام المنة ولم يوجب علينا إلا إتباع الرسول فلا يمكن ان تكون شيئا غير السنة « ومن يطع الرسول فقد اطاع الله » .

وحبب الله في إتباع الرسول وسنته « قل إن كنتم تحبون الله فاتبعوني يحببكم الله ويغفر لكم ذنوبكم فالقرآن هو الاصل الاول في الدين الداعي إلى السنة ، والسنة هي الاصل الثاني في الدين وهي المبينة للقرآن المفصلة لاجماله ، والمستقلة بالتشريع فيها يعرف مثلا اوقات الصلاة وعدد ركعاتها وسجداتها وما يقيمها ، اويبطلها مما لم يفصلها القرآن بل اجمله في الامر بالصلاة ، كما انفردت السنة ببعض الاحكام ممالم يذكره القرآن مثل تحريم نكاح المرأة على عمتها او خالتها ، وتحريم الحمر الأهلية ، وكل ذى ناب من السباع او مخلب من الطير إلا ان مثل هذا الامور يمكن ان يقال بانها ليست مستقلة استقلالا تاما عن القرآن حيث أن الاخذ بها مندرج تحت امر القرآن باتباع الرسول وسنة .

واخرج ابو داود والترمذي عن المقدام بن معد يكرب قال : قال رسول الله ﷺ يوشك رجل منكم متكئا على أريكته يحدث بحديث عني فيقول بيننا وبينكم كتاب الله فما وجدنا فيه من حلال استحللناه وما وجدنا فيه من حرام حرمناه الا وإن ما حرم رسول الله مثل ما حرم الله . زاد ابو داود . إلا اني اوتيت الكتاب ومثله معه . والمماثلة للكتاب هي السنة ، ولقد احتفل المسلمون فارخوا باعظم الاحداث في الاسلام فارخوا ايامهم بتاريخ هجرة الرسول ﷺ .

ولقد احتفل الله تبارك وتعالى بيوم تتويج الرسول بالرسالة بيوم نزول القرآن فجعله ليلة قدر و شرف ومما لاشك فيه ان مولد رسول الله ﷺ كان مولدا للنور والرحمة . ولهداية الانسان . صلوات الله وسلامه عليه وعلى المسلمين ان يحبوا احب رسول الله ﷺ باتباع ما انزل عليه من قرآن وما تركه من سنة شريفة مباركة .

سبر الاخوان

قال بعض الادباء : لاتثق بالصديق قبل الخبرة ولاتقع بالعدو قبل القدرة . وقال بعض البلغاء : مصارمة قبل اختبار افضل من مؤاخاة على اغترار . وقال بعض الحكماء : من لم يقدم الامتحان قبل الثقة ، والثقة قبل الأنس ، أثمرت مودته ندما . وقال بعض الشعراء :

لاتحمدن امرأ حتى تجربة
ولا تذمنه من غير تجريب
فحمدك المرء مالم تبله خطأ
وذمه بعد حمد شر تكذيب

ادب الدنيا و الدين

من هدى رسول الله ﷺ

روى البيهقي في سننه عن ابي هريرة رضي الله عنه ، ان رسول الله ﷺ قال : اذا كان يوم القيامة أمر الله مناديا ينادي : ألا إني جعلت نسبا ، فجعلت اكرمكم اتقكم . فابيتم الا ان تقولوا : فلان بن فلان خير من فلان ، فاليوم أرفع نسبي ، واضع نسبكم ، اين المتقون ؟ "

وفقنا الله لما يحب ويرضى

يارب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم
هو الحبيب الذي ترجى شفاعته لكل هول من الاهوال مقتحم

13 Wa in-na la-naa lal-aa-khi-ra-ta wal-oo-laa.	13 And surely, to Us belongs the Last (the Hereafter) and the first (this world).	وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ ۝
14. Fa-an-zar-tu-kum naa-ran ta-laz-zaa	14. So, I warn you of a Blazing Fire,	فَأَنذَرْتُكُمْ نَارًا تَلَظَّىٰ ۝
15. Laa yas-laa-haa il-lal-ash-qaa.	15. Which none shall enter but the most wretched,	لَا يَصْلَاهَا إِلَّا الْأَشْقَى ۝
16. Al-la-zee kaz-za-ba wa ta-wal-laa.	16. Who belied (the message) and turned away.	الَّذِي كَذَّبَ وَتَوَلَّىٰ ۝
17 Wa sa-yu-jan-na-bu-hal-at-qal-	17. And the God-fearing one will be saved from it	وَسَيُجَنَّبُهَا الْأَتْقَى ۝
18 la-zee yu'-tee maa-la-hoo ya-ta-zak-kaa.	18. Who gives away his wealth to purify himself,	الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ ۝
19. Wa maa li-a-ha-din 'in-da-hoo min-ni'-ma-tin tuj-zaa,	19 And none has with Him any favour to be awarded with,	وَمَا لِأَحَدٍ عِندَهُ مِن نِّعْمَةٍ تُجْزَىٰ ۝
20. Il-lab-ti-ghaa-a waj-hi rab-bi-hil-a'-laa,	20 But only to seek the pleasure of his RABB (Guardian-Lord), the Most High,	إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ۝
21. Wa la-sau-fa yar-daa.	21. And indeed, he shall soon be pleased.	وَلَسَوْفَ يَرْضَىٰ ۝

CHAPTER 92 AL-LAIL ENDS HERE

تمت هنا بحمد الله السورة ٩٢ - الیل

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

SOO-RA-TUL-LAIL	SOO-RA-TUL-LAIL	سُوْرَةُ الَّيْلِ
MAK-KEEY-YAH	REVEALED AT MAKKAH	
RU-KOO-'U-HAA 1	RUKOO' 1	
AA-YAA-TU-HAA 21	VERSES 21	
Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem.	In the name of Allah, the All-Compassionate, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
1 Wal-lai-li i-zaa yagh-shaa	1 By the night when it darkens,	وَالَّيْلِ إِذَا يَغْشٰى ۝
2 Wan-na-haa-ri i-zaa ta-jal-laa	2 And by the day when it brightens,	وَالنَّهَارِ إِذَا تَجَلّٰى ۝
3. Wa maa kha-la-qaz-za-ka-ra wal-un-ṡaa.	3 And by that for which He created, the Male and Female,	وَمَا خَلَقَ الذَّكَرَ وَالْأُنْثٰى ۝
4. In-na sa'-ya-kum la-shat-taa	4 Surely, your striving is for diverse ends	إِنَّ سَعْيَكُمْ لَشَتّٰى ۝
5 Fa am-maa man a'-ṭaa wat-ta-qaa,	5 So, he, who gave (alms) and feared (Allah),	فَأَمَّا مَنْ أَعْطٰى وَاتَّقٰى ۝
6 Wa ṣad-da-qa bil-ḥus-naa,	6 And testified to the Virtue (of the Faith-Laa-ilaa-ha il-lal-laah),	وَصَدَّقَ بِالْحُسْنٰى ۝
7. Fa-sa-nu-yas-si-ru-hoo lil-yus-raa.	7 So, soon shall We make smooth for him the path towards ease	فَسَنُيَسِّرُهُ لِلْيُسْرٰى ۝
8. Wa am-maa mam-ba-khi-la was-tagh-naa,	8 As for him, who was miserly and who became indifferent (to Allah's fear),	وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنٰى ۝
9 Wa kaz-za-ba bil-ḥus-naa	9. And belied the Virtues	وَكَذَّبَ بِالْحُسْنٰى ۝
10 fa-sa-nu-yas-si-ru hoo lil-'us-raa	10 So, soon We shall make smooth for him the path towards hardship	فَسَنُيَسِّرُهُ لِلْعُسْرٰى ۝
11. Wa maa yugh-nee 'an-hu maa-lu-hoo i-zaa ta-rad-daa	11 And his wealth shall not avail him when he perishes.	وَمَا يُغْنِيْ عَنْهُ مَالُهُ إِذَا تَرَدّٰى ۝
12. In-na 'a-lai-naa lal-hu-daa,	12 Surely, it is for Us to guide (men).	إِنَّ عَلَيْنَا لَلْهُدٰى ۝

Transliteration	Translation	Arabic
8. *Fa-al-ha-ma-haa fu-joo-ra-haa wa taq-waa-haa.*	8. Then He inspired it (the Nafs) with (the sense of) its wickedness and its piety.	فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۝
9. *Qad-af-la-ha man zak-kaa-haa*	9. Surely, prosperous is he who purified (himself),	قَدْ أَفْلَحَ مَن زَكَّاهَا ۝
10. *Wa qad khaa-ba man das-saa-haa.*	10. And truly, he failed who corrupted it (the Nafs)	وَقَدْ خَابَ مَن دَسَّاهَا ۝
11. *Kaz-za-bat ṣa-moo-du bi-ṭagh-waa-haa,*	11. SAMOOD (Thamud) belied him (Prophet Salih) in their rebellious pride,	كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ۝
12 *I-zinb-ba-'a-ṣa ash-qaa-haa,*	12 When the most wretched of them rose up.	إِذِ انبَعَثَ أَشْقَاهَا ۝
13. *Fa-qaa-la la-hum ra-soo-lul-laa-hi*	13. And the Messenger of Allah then said to them	فَقَالَ لَهُمْ رَسُولُ اللَّهِ
naa-qa-tal-laa-hi wa suq-yaa-haa.	(This is) the she-camel of Allah, leave her free to her watering turn.	نَاقَةَ اللَّهِ وَسُقْيَاهَا ۝
14. *Fa-kaz-za-boo-hu fa-'a-qa-roo-haa;*	14. But they belied him (the Prophet) and cut her veins (of the feet);	فَكَذَّبُوهُ فَعَقَرُوهَا ۝
Fa-dam-da-ma 'a-lai-him rab-bu-hum bi-zanb-bi-him	then their RABB (Guardian Lord) crushed them for their sins,	فَدَمْدَمَ عَلَيْهِمْ رَبُّهُم بِذَنبِهِمْ
fa-saw-waa-haa	and levelled them (all with the earth)	فَسَوَّاهَا ۝
15. *Wa laa ya-khaa-fu 'uq-baa-haa.*	15. And He (Allah) does not fear its consequences	وَلَا يَخَافُ عُقْبَاهَا ۝

CHAPTER 91 ASH-SHAMS ENDS HERE

تمت هنا بحمد الله السورة ٩١ - الشمس

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ṡ=ث   ḥ=ح   ż=ذ   ṣ=ص   ḍ=ض   ṭ=ط   ẓ=ظ   '=ع   ـْ=ـ (Jerk)

Bold Madd   آ=ãã   ُوٓ=õõ   ِىٓ=ëë   Fine Madd   آ=ãa   ُو=õo   ِى=ëe

SOO-RA-TUSH-SHAMS	SOO-RA-TUSH-SHAMS	سُوْرَةُ الشَّمْسِ
MAK-KEEY-YAH	REVEALED AT MAKKAH	
RU-KOO-'U-HAA 1	SECTION 1	
AA-YAA-TU-HAA 15	VERSES 15	
Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem	In the name of Allah, the All-compassionate, the Most Merciful	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
1 Wash-sham-si wa ḍu-ḥaa-haa,	1 (I swear) by the Sun and its rising radiance,	وَالشَّمْسِ وَضُحٰىهَا
2 Wal-qa-ma-ri i-żaa ta-laa-haa,	2 And by the Moon when it follows it (i.e. the Sun)	وَالْقَمَرِ اِذَا تَلٰىهَا
3 Wan-na-haa-ri i-żaa jal-laa-haa,	3. And by the day when it reveals the splendour of it (the Sun),	وَالنَّهَارِ اِذَا جَلّٰىهَا
4 Wal-lai-li i-żaa yagh-shaa-haa,	4 And by the night when it envelops it (the Sun),	وَالَّيْلِ اِذَا يَغْشٰىهَا
5 Was-sa-mãã-i wa maa ba-naa-haa,	5. And by the heaven, and as (He) built it,	وَالسَّمَآءِ وَمَا بَنٰىهَا
6 Wal-ar-ḍi wa maa ṭa-ḥaa-haa,	6. And by the earth, and as (He) spread it,	وَالْاَرْضِ وَمَا طَحٰىهَا
7. Wa naf-sinw-wa maa saw-waa-haa,	7. And by the NAFS (man), and as (He) proportioned it,	وَنَفْسٍ وَّمَا سَوّٰىهَا

SALVATION OF MANKIND

Salvation of mankind, both in this world and in the Hereafter lies in submission to Allah and complete obedience to Him and His prophet.

No other way is there for mankind to get rid of the worldly temptations, sinful activities, vices and evils but by following the teachings of Islam. This only can adore his life of the two worlds.

Today, the conditions of man is very pathetic and miserable because he has aimed only economic achievements and that too at any cost The moral aspect of life has been totally ignored as it hampered the progress of economic activities and the fulfilment of the purpose. It would be no wrong to remark that in economic pursuit man has become blind, the only ray of light is that of wealth Hence, the every aim of life, to worship Allah, follow His prophet and work for the human welfare, has been ignored

Religion has been set aside because it did not go side by side with the desire and whims of the people, who are in pursuit of their selfish ends The result is that materialism has overshadowed them from all sides and spiritualism which inspired the real glow of life, has been made to sleep.

The all round effet of materialism has embroiled people in sins, vices and evils and turned their hearts impervious to truth. Man has forgotten his station and status He has left no effort in breaking his relations with Allah and degrading himself even below the rank of inhumans.

A great change in pattern of thought has also taken place. Instead of reading Divine Book, the Traditions of the Prophet and other books of great Muslim divines, and life of the great devotees of Allah they take more interest, nay prefer, the study of pagan philosopies of West and draw inspiration from them.

But to our great wonder, these people who have read almost all the Books of the Western philosphers but the Quran and *Hadees*, speak of Islam and Islamic life and intepret Quranic Versess and *Ahadees* in a way as if they are presenting some foreign philosophy They always try to colour Islamic teachings in western colour When people object that Islam is Islam, it is not to be westernised, they boast that Islam is not a narrowminded religion, its laws are highly elastic to suit the various times and ages, the old laws of Islam, according to them, need an overhaul, to make Islam a living religion for this modern age In this way, they actually try to change the pattern of the religion into a ludicrous stock to serve their own purpose

People have thus lost all moral and spiritual values and have made themselves a deserving case for Allah's Wrath and Torment Escape from this is only possible through the Blessing of Allah If we give up our past deeds, reform our thoughts, offer our repentance and keep the Commands of Allah and His Prophet our guide in every matter, there is hope Allah may shower His Blessings on us and save from destruction Allah says

> "Except for him who repents and believes and does good deed,
>
> for them Allah will change their evil deeds into good deeds,
>
> And Allah is Ever-Forgiving, Most Merciful
>
> And he who repents and does good,
>
> then indeed he turns repentant to Allah" (25 70-71)

AL-HADIS

HYPOCRISY

God does not accept the words of a wise person, but his intentions and motives

(Darmi, Mishka

MUSLIM CONFERENCE IN PHILIPPINES

An Islamic convention held in Mindanao, Philippines, urged Western media and governments to stop linking Muslims to terrorism "The Western propaganda machinery is intensive," said a religious leader at the convention "We appeal to the media that the word 'Muslim' and 'Islam' should be used carefully in their news reports."

(Courtesy D'AWAH)

Allah surely succeed. Those who go astray live not in peace."

The above noble message, although for a son, serves as a good piece of advice for all the people of the world.

In his words, first of all the Caliph mentioned power and wealth, the forces under his command and the highly qualified famous physicians in his attendance. But, as he emphasised, all had failed to help him save from the angel of death. Thus, he had shown his indigence and helplessness. In other words, this ephemeral world, in spite of all amenities, high status, wealth, etc , made available to man, is of little value None of them shall be of any help to him to adore his 'future' life.

The real 'Monarch' is Allah, Who is Omnipotent and Supreme and commands the universe as He wishes man has no other way but to submit to Him and obey His Commands. Those who beleive in Him, carry out His Orders, and perfrom good deeds will receive His blessigns and benedictions He is all-Compassionate and the Most Merciful

In the end, the Caliph clearly emphasises that success lies in our obedience to Him and those who do not obey Him are not only losers but they also not live in peace

There is great lesson and admonition for us in the advice of Caliph *Harun al-Rashid* which he gave to his son

———0000000———

YAQEEN INTERNATIONAL

The gift of good reading the whole year through.

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RECOGNIZE YOUR 'SELF'

"One who recognised his 'self', recognised his Sustainer," said that the Kind Prophet.

By recognition of this 'self' only, a man is a man We deserve to be called a man only when we find out the fact that what we are, from where and why we have come and where we have to go.

Man is today in pursuit of material progress and has overlooked the progress of his own self While he is developing and improving everything around him, he pays no attention to his own 'self' to recognise his Creator

This inattention or negligence on the part of man from his 'self' beyond doubt embroiled him in vices and evils and swerved him from the right path While man is covering stages after stages of progress in the material world, he himself is suffering at his own hands

The greatest harm out of our negligence to develop the 'self' is the loss of the sense by which we distinguish between good and evil, right and wrong, fact and force etc Today we take everything as a fascination or a new experience without caring to judge that by the yardstick of our betterment. We give less attention to the outcome of our efforts and investigations and go after 'achievements' whether it opens doors of peace and prosperity for humanity or drags it further in chaos, disruption and gloom

Had man the sense to recognise his good, his each step forward would have been for the prosperity and welfare of humanity He would have shed away the evil forces that led him to worng way and created embarassment for his weak soul. Naturally, by this sense, he would have warded off the wounds of the material world and contributed to human welfare by following and encouraging other people on the path of Truth and Constancy. He would have neglected his sentiments to fix the boundry between good and evil and instead searched for a Divine guidance. He would have realised that man is weak enough to draw a demarcation between the [illegible] would also have revealed upon him that the true civilization and progress are not what the so-called advanced nations have achieved but that is in fact something else For, in spite of their so heavy achievements the mind and heart of the people are troubled, and their cry for peace is ever-growing The condition prevalent in those areas and the incidents that take place there clearly speak of fear, confusion and distress These facts also substantiate the doubts that the progress after which man is running today is not the real progress To this progress and its repercussions, Allah says,

> By the passing time
>
> Surely, Man is indeed in (great) loss
>
> Excepting those who believed and did virtuous deeds and Counselled one another for right path, and counselled one another for forbearance (103 1-3)

Faith, doing of righteous deeds and mutual teaching of truth mentioned in the above quoted Verses, are to be adopted and followed in order to attain the pleasure and peace of real progress And this is possible only when a man has a sense to distinguish between good and evil.

The position of 'self' in this world is like that of a cultivator The way a cultivator raises a crop for future consumption, similarly the 'self' has to earn good deeds for the Hereafter Allah says

> *And whoever becomes purified he becomes purified for (the good of) his own self (35,18)*
>
> "Whoever works righteousness benefits his own soul." (41 46)

———000000000———

MUSLIM BROTHERHOOD

Muslim botherhood is a very common term used in Muslim countries and all propagating matrial emanating from there is decorated with it. The term is clear in its meaning and for what it stands is also known. It has arther become a slogan of the time in the so-called campaign to unite the Muslims of the world on one platform.

But, whatever may be the value of this slogan on paper, it has so long proved ineffective and forceless in its practical operation. Like most of the political slogans, this is a hollow call and scares the Islamic countries, who consider it nothing more than a political stunt of selfish countries. And for this reason, in spite of all efforts from many quarters, the campaign of Muslim brotherhood has not really gained any ground even on the soils where Muslims and only Muslims live

Brotherhood relates to something spiritual, connected with heart and not with material world Since to every Muslim the Faith is the *sine qua non* of his life and dearest to everthing, the Faith can unite the Muslims in the bond of brotherhood and create the spirit of sacrifice for each other Consequently, as much strong the Faith these brothers shall possess, the closer will be their relations and the truer their brotherhood. The greatest social ideal of Islam is Muslim brotherhood but the Quran has laid its foundations on the Faith as we learn from the following Verse

> "The Believers are but a single brotherhood " (49 10)

Therefore, to make the campaign of brotherhood a success one has not only to come forward with sincere and honest intention but has also to keep Islam – the Faith – in the forefront as the guiding force to engineer the cause of this campaign.

Again, the basis of brotherhood on material grounds opens the chance of exploitation, which creates chaos and disruption, killing the very purpose of Muslim brotherhood We need a spirit of sacrifice among ourselves to avoid the evil of opportunism to poison our hearts and minds For that we have to base our programme on Quran and *Sunnah*

The material gain, although very improtant, occupies a secondary role If we begin with it, our campaign can never be effective in establishing the bond of brotherhood between the Muslim countries But, once the Muslim countires join themselves on Islam and follow the Quran and Sunnah as their principles of guidance, naturally the political, economic, commercial and social cooperation will grow and each of them will benefit from that without allowing any chance of illegal exploitation to the parties

The Kind Prophet has said that, "The whole Muslim *Ummah* is like a man and the individuals of that are the organs of his body If there is pain in the eyes of that man, the whole body of his is in anguish; and if there is headache, his whole body suffers from that ache, In the same way the Muslims should live among themselves If a single individual of a Muslim Ummah is suffering from some troubles, the whole *Ummah* shall feel it and try to remove it jointly and severally" This saying has presented a complete picutre of Muslim brotherhood and its working If we really want it, we have to feel as advised in it

It would not be out of place to mention here that the unity and strength of the followers of Islam shattered to pieces in the past by anti-Muslim forces Among the various means they adopted to create disruption, injection of "Nationhood" in the mind of Muslims, instead of brotherhood, as ordained by Islam, was one As such, in the campaign to unite Muslims, the sponsors shall also be careful of this way of misguiding the following of Islam ———

A GOOD ADVICE

Some people, while dying, leave such messages, bequests, advices to their heirs or followers which serve as beacon light to the following generations for guidance in this worldly life In fact, these people possessed a keen sense of observation and lived a life full of events and adventures Thus, they had a life-long experience of the ephemeral world, which they, at the time of their death, translated into brief and precise wordings These messages are generally worth writing in gold

A message of this kind – acqually an advice to his son by the Caliph Harun al-Rashid from his death bed – is of significant educative value and useful for guidance in this world. The Caliph said to his son

> "Most of the land of this earth has been under my sway. There is no dearth of wealth. Thousands of people are at my back and call and ready to obey my command without any loss of time Even today there are experienced and specialist physicians in my court But there is none that may be able to avoid my death and keep away the angel of death who is approaching to take away my life"

Man is quite helpless All power rests with Allah So, my son, I advise you to have full faith in Allah and not to care for anything else The universe has been created by Him, Allah is the source of all blessings and benedictions. It is only Allah who is kind to His creation. When man sincerely repents for all his sins and faults and becomes Allah's true worshipper He forgives him.

N.ver stand against Allah's

The propaganda campaign for women's "emancipation" waged by the press, radio, television and cinema, belittles the role of woman as wife and mother and describes those who spend their time maintaining their homes and raising their children as an unpardonable waste of energy and economic loss of half the nation's manpower. These champions of feminism are insisting that every girl be prepared in school and college to compete with men for jobs in offices and factories. Yet at the same time, they assert that the emancipated woman's primary duty is still her home! In other words, this means that the mdoern woman must bear a double burden; in addition to earning her own living in full-time employment outside the home, she must at the same time somehow perform the near impossible task of the fulfilling all her obligations to her husband and children and keep house single-handed! Is this justice!

Have our new family laws really improved the position of our women? The Ordinance is very careful indeed to specify a minimum age for marriage but forgets to place any restrictions whatsoever upon illicit affairs between young girls and boys who are prohibited to marry by this Law! The Ordinance severely restricts polygamy by forbiding what our *Shariah* allows and allowing what our sacred Law forbids, without ever posing the question whether it is better for a woman to share her husband's love with another woman who is also his legitimate wife and maintain her right to remain under the protection of his roof, receive his support and her children have the love and care of a father or would she rather see her husband forced into clandestine illicit affairs because the law of the land prohibits him from marrying again until he divorces her first and throws her and her children out? Is it not far better for the woman who is not getting on well with her husband to be divorced by him in private so that the miserable couple, can part in peace, each free to marry again, or should the case be decided by a Court and the husband, to be rid of the marriage tie, be compelled to falsely charge his wife with immoral conduct in order to convince the thrid party of the "necessity" for the divorce, resulting in public scandal and the poor woman's reputation ruined for life?

Actually, the champions of female emancipation" are not at all interested in the personal happiness and welfare of the women concerned. At the Symposium, one of the speakers, herself a leader of APWA, frankly admitted that though the Western woman are blessed with plenty of material and enjoy social freedom and equality they are not necessarily happy. If peace of mind is the aim, she confessed, then the path of the so-called emancipation may not be the answer. This movement is nothing but a malignant conspiracy to destroy the home and family and eventually wreck our entire society. The cheap slogans of "women's rights", "emancipation" and "progress" only serve as a smoke screen to obscure its real intentions. Once the woman leaves the home, there is no home and the movement for female emancipation here cannot but lead to the same catastrophe which has already happened elsewhere - universal indulgence in illicit contacts with the sexual behaviour of the humans involved so degraded as would shock the wild beasts in the jungle, and as an inevitable result of the destruction of the home and family and indeed the whole moral framework of our community, an epidemic of juvenile delinquency, crime and an atmosphere saturated with violence, unrest and unlawfulness in general. The history of the civilizations of the past is sufficient proof that when vice and immorality run rampant, no society can long survive.

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ISLAM PRESENTS THE TRUTH

(Continued from Page 159)

Against that, Islam presents the Message of Truth which appeals all. It has a complete code of life which suits man's nature and makes him realise his station in this world. It enjoins man to worship none but Allah, fear none but Allah and live for none but for Allah. It has universal principles, to be followed by all without any discrimination of caste, colour or country. It is highly realistic, teaches and trains man to develop his faculties in the right direction and enhances his sense of right and wrong as revealed by the Almighty Lord. Islam has great value for worldly life and ordains man to live in this world a pious and dignified life as the future permanent life of the Hereafter depends on the life of this very world. Islam teaches universal brotherhood, toleration, compassion etc., and commands the faithful to help their brothers, spend money on poors and always have in view the rights of other people on him and then his own rights on others. Because of these teachings, Islam appeals to seek truth. Islam will prevail over all religions for its Truth.

SALAAT is the pillar of faith. We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. When the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

IN READING LIES WISDOM

It is said that in reading lies knowledge, and in knowledge lies wisdom. Take the first step towards wisdom and subscribe for Yaqeen.

ISLAM AND THE EMANCIPATION OF THE MUSLIM WOMAN

By Maryam Jameelah

The *symposium* held in Lahore organised by the Pakistan Council for National Integration on Female Emancipation and Progress in the Two Decades of Pakistan's Existence is an outstanding exmaple of the current propaganda campaign in this country against *Purdah*

If we calim to be Muslim and insist that Islam is the foundation of the ideology of our country, is it not our duty to know what our faith teaches us on the subject? Regarding the notion of female "equality", verse 34 in *Surah an—Nisa* tells us that men are in charge of women beause God has made the former to excel the latter and because they spend their property for the support of women. This meas that no Muslim woman should be obliged to earn her livelihood unless she possesses no property, has lost her husband through divorce or death and has no other male relative to provide her. The Holy Quran teaches us that the husband is both master and friend to the wife; his duty is to treat her with justice, love and kindness and in turn the wife must be loayl and obedient. Our Holy Quran describes the husband as a degree above the wife not to make him a cruel tyrant but for the preservation of the family In families where the wife is economically independent, the husband automatically loses his role as head of the household Consequently when the mother dominates, the children lose all respect for the father.

Surah an-Nur, verses 30-31, forbid Muslim men to look at strange women or Muslim women at strange men and commands men and women to cast their gaze down. Women must wear head-veils and draw them over their bosoms and not display their beauty to anyone except their husbands and close family relations within the prohibited degrees of marriage. This verse by implication bans painting the face with cosmetics or any kind of dress designed for sex-appeal The *Hadith* tell us that when Asma, the sister of Ayesha, once appeared wearing transparent clothes, the Holy Prophet said that once a woman attains puberty, nothing of her should be exposed except her face, hands and feet In *Surah al-Ahzab* God admonishes the wives of the Holy Prophet to stay in their homes and forbade Muslim women to go out for pleasure adorned in finery and dress and behave in public in any manner that attracts attention to themselves They can converse freely only with close family relations within the prohibited decress, their husbands, their servants or slaves (verse 55) Verse 53 orders the believers to show due respect for the wives of the Prophet by requesting from them behind a curtain Verse 59 says that when Muslim women find it necessary to go out, they should wear an outer-garment enveloping the entire body so that they may be recognised as virtuous followers of Islam and not annoyed The *Hadith* forbid Msulim woman to be alone with any man not her husband or within the prohibited degrees of marriage, to live alone apart from her family or to undertake any long journey without escort by her colse male relations If the most authentic *Hadith* strongly discourage woman from participating even in the public congregational prayers in the privacy of her own room as most pleasing in the sight of God, by simple analogy, how then can a Muslim tolerate woman from participating even in the public congregtional prayers in the privacy of her own room as most pleasing in the sight of God, by simple analogy, how then can a Muslim tolerate women as secretaries, bank clerks, air hostesses, waitresses in restaurants, models, singers and dancers and actresses over radio, television and most severe penalities in this world and in the Hereafter to those who indulge in any sexual relations outside of marriage What then could be more irrefutable evidence of Islam's support of *Purdah* than this testimony from Holy Quran and *Sunnah*? The restrictions Islamic injunctions place upon the movements of the Muslim woman are intended solely for the own benefit to prevent men from taking unfair advantage of her Islam not only condemns immorality but also forbids the believers to follow any of the ways of life leading to it!

The first champions of the movement for women's "emancipation" were none else than Marx and Engels — the founders of Communism, who preached in *The Communist Manifesto* (1948) that marriage, home and family were nothing but a curse which kept women in perpetual slavery Therefore they insisted that the woman must be "liberated" from domestic servitude and achieve full economic independence through full-time employment in industry The subsequent champions of feminism insisted that women must be granted as much freedom to indulge in illicit sex as the men through co-education, employment alongside men, mixed social functions and courtship before marriage in semi-nude fashions with contraceptives, sterilisation, and abortion to prevent unwanted pregnancies and state-controlled nurseries and public boarding schools assuming the responsibility for the rearing of the children, many of whom would be illegitimate This is in essence what the modern concept of "women's rights" amounts to!

fulfil the convenant , as it is done in the Sanctuary.

Here it may be added that the institution of sacrifice is found in one form or the other in almost all *religions and cultures, especially the* revealed ones. But in Islam it assumes a new and a deeper meaning. In most of the religions sacrifice is done with a view to appeasing an offended duty or attaining an atonement for sins. The question of proportion of other deities does not arise in Islam for Allah is one. Some of the distinguishing features of the Islamic philosophy of sacrifice are:

Sacrifice is allowed to Allah alone and none-else It needs no emphasis to say that Islam's basic creed is *tauhid* This is self-evident in almost all rites of worship. For instance, in *Islam* it is completely prohibited to prostrate before any one other than Almighty Allah, to make vows for anyone other than Almighty Allah, to visit holy places other than those allowed by Al*mighty Allah, to fast in the name of* others than Almighty Allah Likewise Allah has prohibited any form of sacrifice for anyone other than Himself

Sacrifice shall be performed on the day of 'Id after the prayer is over or during 2 days that follow These days are called *Ayyam-e-Tashreeq.* The idea underlying the fixing of time- period for sacrifice is to make Muslim hearts beat in unison with one another throughout the world.

Sacrifice is an act of worship not a charity. it is therefore not admissible to give away the price instead of sacrificing an animal As mentioned above sacrifice is an act of worship to be performed in the prescribed manner with the observance of all details therein. Sacrifice cannot be substituted by any act of charity.

Indeed sacrifice of an animal is symbolic. It signifies that by the act of sacrifice of an animal he shows his devotion and *commitments* to Almighty Allah and willingness to lay down his life whenever asked for. Hence it is made clear in the Holy Quran that the sacrifice does not consist in the act of shedding the blood of the animal or feeding on its meat. Its sole object is to attain *taqwa.*

"Neither their meat nor their blood reaches Allah

but your purity reaches Him " (22.37)

It is thus clear that the salughtering of an animal in obeying Almighty Allah's Command is deeply associated with piety, that is submission to none but Almighty Allah alone.

By performing an act of taking away the life of an animal over which he holds control, he realises that it is incumbent upon him to lay down his life if such occasion arises, in the cause of truth and obedience to Almighty Allah who is his Master and Sustainer

As *'Id-ul-Azha* which is celebrated all the world over it is surely a manifestation of the solidarity of the Muslim Ummah and its firm resolve to live and die for the sake of Almighty Allah alone. It does away with all distinction as the basis of class, colour or community as all invariable lay prostate at congregational prayers in submission to Him to proclaim His greatness and exalt Him. It is, therefore, an appropriate occasion to pray Almighty Allah that He in His infinite bounty and mercy may grant to Muslims of the entire globe the resolute will and profound wisdom to nourish and promote among themselves the ties of fraternity and love and affection as well as the spirit of self-sacrifice so that they may be above their personal and parochial interests in order to face hostile challenges as one body, solid, strong and indivisible *Aameen!*

ISLAM PRESENTS THE TRUTH

Islam is the eyesore of all the propaganda missionereis a workign throughout Afro-Asian countries In fact, the missionaries of other religions do not invite the simple and ignorant people to the Righteousness and show them the Path of Peace and Truth They vilify Islam, propagate *against it and create hatred against it* among people by misrepresenting Islam and Islam's conceptions

This fact can well be verified by the missionary reports and the discussions of the various councils, conferences etc., called simply to review the working and achievements of their well-established and financially strong missions and missionaries in Afro-Asian countries. There they do not discuss their work in the field and the result but how far they succeeded in their errand vis-a-vis Islam They never compare their achievements in this field with any other religion.

But it is sheer folly to expect any fruitful result out of these biased and envious activities

Islam is today the only Divine religion of the world and it will prevail over all other faiths and ideologies

Since all the religions of the world basically fall much behind Islam, therefore their missionaries, take shelter *in vilifying the Truth which Islam* presents in order to win the people As they cannot present any sound, useful *and natural code of guidance to* relieve man from his spiritual as well as material problems they resort to these light and mean ways They could not present the real peace and prosperity which Islam has for the mankind Actually, they are misguiding the people and entangling them more and more into the web of meterial, unholy and un-natural life And all this they are doing to defeat Islam – a foolish endeavour. In the end, they will realise that all their manual and *intellectual efforts ended in smoke* and monetary investment proved a waste.

(Continued on Page 161)

the Esteemed Night of Ramazaan *(Laila-tul- Qadr)*. (Tirmizi/Ibn Majah)

The faithful generally keep fast on the 9th Zilhijjah and keep awake in remembrance of Allah and for His worship during the night preceding the day of *'Id-ul-Azha*

Sunnah before Prayer

After getting up early in the *morning of the day of 'Id-ul-Azha*, it is commendable to take bath, to use tooth stick *(Miswaak)* to cleanse the teeth, to put on the best, neat and clean dress, to apply perfume, and to defer the breakfast till the meat of *Qurbani* is available for that purpose. This is by way of a token of feast from Allah.

Prayer

'Id-ul-Azha Prayer is identical to that of *'Id-ul- Fitr*. It comprises two units *(Ra'kat)* It is essential (Waajib). It has to be offered in congregation on the 10th Zilhijjah in early hours of the day.

Method of Prayer

The way of Prayer for 'Id-ul-Azha has only one departure from an ordinary two unit *(Ra'kat)* Prayer. It has six extra *Takbeerat*, three in each *Ra'kat*. (For details, one had better refer to a guide book on Prayer). *'Id-ul-Azha* prayer cannot be performed individually There is no delayed (*Qaza*) prayer for *'Id-ul-Azha*. There is no call *(Azaan)* or Aqamah to this Prayer.

Sermons

Compared to Friday sermons *(Khutbah)*, 'Id sermons have two differences. First, 'Id sermons are delivered after the prayer. Second, 'Id sermons are not obligatory *(Farz)* but essential *(Waajib)*. The listening of 'Id sermons is as essential as those of Friday.

Change of Route

It is Sunnah to go out for 'Id prayer by one way and to return by another route (Tirmizi)

Philosophy of Sacrifice

In order to understand and appreciate the philosophy of sacrifice it must be borne in mind that Muslims as a community have been entrusted with a great and sublime mission that they should spread the light of the Truth by carrying the divine message of Islam at every nook and corner of the world. Says the Holy Quran:

"O followers of Islam! You are *the best people ever raised for* mankind.

You enjoin right conduct

and forbid what is wrong

and believe in Allah." (3110):

No one can fulfill this stupendous and magnificent task unless one is imbued with the spirit of self-sacrifice. The devotion and the spirit regulated for such self-sacrifice is engendered in Muslims through a prescribed worship, which nourishes our feelings of devotion and sacrifice For instance, our five-time daily prayer teaches us that we should avail some time to fulfil our covenant made with Allah and on hearing the call, one must give up his engagement however urgent and precious, to join the devotion. Thus, a spirit of sacrifice has been instilled in us, i e that our time and personal interests, however great, weigh little in comparison with our love for Almighty Allah Then *Zakat*, reminds us that we must dedicate a certain portion of our possessions to the service of humanity; and fasting teaches us that we must abstain from certain satisfactions of food, drink and other enjoyments, and last of all, the Hajj instils, a sense that if for the *cause of the Faith one has to leave* his home, relatives, friends and other things One should not desist or hesitate from it, and go into the world of voluntary homeless.

Thus all the prayers — *worship, zakat, fasting* and *Hajj* — teach us the spirit of sacrifice of enjoyment and love. This does not end here. At times, to enhance the dignity of the Faith, one has to sacrifice his very life, to declare the Truth fearlessly, and at such critical moments the truthful come forward to discharge the Trust, and this is one of the most difficult of stages of devotion. So long a people does not possess such as passion for sacrifice to attain the object of its life, it cannot taste the fruit of its success Therefore, to remind Muslims this point of devotion and keep alive the thought to attain that station, the cult of sacrifice has been instituted. Since it was difficult to create such an instinct sacrifice, it was presented in such a way that its marks become more deeper and bolder — that idea has been united with the memory of Abraham's sacrifice of Ishmael, at the occasion of the Hajj, when Muslims flock to that place, i e the sacrificial offering is included in the Hajj ceremony so that its impression may become still more deeper

Look at pilgrim in his seamless sheets with dishevelled hair, covered with dust all over He is the person who for the cherished object of his life, discarded all joy, clings to the Holy House, runs between the *'Safa'* and *'Marva'*, goes to *'Arafat'*, all this striving is for the attainment of one single object of love and devotion, till after all he comes to sacrifice an animal Thus it becomes a reminder that one must prepare himself to sacrifice a life to seal the components of Hajj From this order it significantly appears that sacrifice is the gist of all deeds and actions of the Hajj

All the obligatory, allowable and traditional rites concerning the Hajj are to be performed there and there alone, which no non- Haji can share, but still among such ordinances there are some that can be observed by *Muslims in every and any* part of the globe they happen to inhabit, and intend to sacrifice.

Obviously, the object of sacrifice is in fact, *Hajj Minor*, which is a substitute to the *Hajj Major*, for the Muslims of the world, so that the influences of the Hajj may become universal and in those when the Hajis after performing all the rites of Hajj offer sacrifice, exactly on the same day, the Muslims the world over, facing the Kaba, should offer their respective offerings, to

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بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

'ID-UL-AZHA — THE PHILOSOPHY OF SACRIFICE

'Id-ul-Azha (The feast of sacrifice) is also called *Yaumu'n Nahr — Qurban 'Id 'Baqrah 'Id* It is also known as *'Idul Kabir*, the great festival distinguishing it from *'Idul Fitr* which is called the *'Id-us-Saghir* It is celebrated in observance of the following Quranic injunction

"Thus it is, and whoso knows the inviolable commands of Allah

then that is better for him in the sight of his Lord

And (the flesh of) the cattle has been made lawful for you,

except that which has been mentioned to you

so avoid the filth of the idols and avoid all false speech " (22:30)

'Id-ul-Azha is the day of remembrance of the unparalleled submission of Hazrat Ibrahim (*alaihis salaam*) who, in deference to a Divine Command, got ready to sacrifice in the way of Allah his then only son Isma'il *(alaihis salaam)*.

In Quran Majeed, Allah has sworn by ten nights. (89:2) It is believed that the reference is to the first ten nights of Zilhijjah

During these ten days fall the Hajj, *'Id-ul-Azha*, and *Qurbani*. The climax is reached on the 9th Zilhijjah when the Pilgrims have to perform in Makkah the most fundamental function of *Wuqoof-e-'Arafaat* (the camp in the valley of *Jabal-e-Rahmat*), without which there can be no Hajj. After sunrise on that day when the sunshine is spread over, they set out from Mina for 'Arafaat and stay there until the sunset, engaged in prayer and devotion.

The next day, that is 10th Zilhijjah, is a thanks-giving day by way of offering special *'Id-ul-Azha* Prayer and Sacrifice Allah says in Quran Majeed:

"... to your Lord turn in Prayer and Sacrifice " (108 2)

'Id-ul-Azha is therefore a day of feast and rejoicing, in the name of Allah

We now restate certain precepts and practices relating to *'Id-ul-Azha*, according to Hanafite *Fiqh*.

Takbeer-i-Tashreeq

It is a declaration of exaltation and glory of Allah It is to be recited after every obligatory *(Farz)* Prayer, in congregation or alone, beginning from the morning *(Fajr)* Prayer of the 9th of Zilhijjah, that is synchronising it with the time when the pilgrims in Makkah start their performance of Hajj with their march for camping in Mina, and upto the late afternoon *('Asr)* Prayer of the 13th of Zilhijjah.

It has also to be recited slowly on way to 'Idgah or mosque for *'Id ul-Azha* Prayer on the 10th of Zilhijjah

It reads

Transliteration.

Al-laa-hu Ak-bar Al-laa-hu Akbar Laa i-laa-ha il-lal-laa-hu wal-laa-hu-Akbar Al-laa-hu Ak-bar wa lil-laa hil-hamd

Translation Allah is Most Great, Allah is Most Great, There is no god except Allah, and Allah is Most Great, and all praises are for Allah

Fast and Night Vigil

Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)* is reported to have said that during the first nine days of Zilhijjah, optional *Nafl* fasting for one day stands for fasting for one year; and the reward for remembrance of Allah during one of the ten nights is equal to the reward and blessings to be had in

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The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

المجلد ١٣ ٦ ذى القعدة ، ١٤١٥هـ الموافق ٧ ابريل ، ١٩٩٥ م العدد ٢٣

الرحمة المهداة للعالمين

— كان رسول الله ﷺ خاتم رسل الله وكان القرآن الكريم شريعة الله الخالدة .

— لا عنصرية ولاقبلية ولا فوضى ولا اباحية فى الاسلام .

— لقد ارسله ربه بالهدى ودين الحق ليظهره على الدين كله . .

— ارسله ربه شاهدا ومبشرا ونذيرا وداعيا الى الله وسراجا منيرا .

— من اعتز بالله فلن يذل لاحد سرا .

تطبع آيات القرآن الكريم والأحاديث النبوية المقدسة لفائدة قرائنا ، فنناشدكم ان تؤمنوا حرمتها . من الواجب أن يتم التخلص من الصفحات المطبوعة بها بالطريقة الإسلامية اللائقة . وشكرا

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله

حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

الرحمة المهداة للعالمين

فضيلة الشيخ محمد حافظ سليمان

(وما ارسلناك إلا رحمة للعالمين)

لقد تتابعت الرسالات الالهية رحمة بالبشرية لئلا يكون للناس على الله حجة بعد الرسل ، ولكن رسول الله سيدنا محمد بن عبد الله كان خاتم رسل الله ، وكان القرآن الكريم شريعة الله الخالدة ومنهاجه الدائم الذى لايتبدل ولايتغير لكيلا يتبدل الناس ولايتغيروا (لاتبديل لكلمات الله) (انا نحن نزلنا الذكر وانا له لحافظون) و ذلك لان كتاب الله العظيم يوضح المنهاج المستقيم للحياة النافعة الصالحة ، ويقرر العقيدة السليمة الصحيحة التى جاء بها النبيون من ربهم منذ ان بعثهم ربهم مبشرين ومنذرين ، (شرع لكم من الدين ما وصى به نوحا والذى اوحينا اليك وما وصينا به ابراهيم وموسى وعيسى ان اقيموا الدين ولا تتفرقوا فيه . . .) .

وفى هذا يقول خاتم رسل الله صلوات الله وسلامه عليه « افضل ماقلت انا والنبيون من قبلى لا إله إلا الله » والرسالات الالهية كلها قامت على التوحيد ، والله يقول :

(وما ارسلنا من قبلك من رسول الا نوحى اليه انه لا إله إلا انا فاعبدون) ويقول جل جلاله لرسوله الامين الكريم ، وقد اختصه الله برعايته وعنايته فقال له :

(ثم جعلناك على شريعة من الامر فاتبعها ولاتتبع اهواء الذين لايعلمون) وشريعة الله تمنح الانسان حقه كاملا فى الحياة فتصون امنه وتحمى حياته وعرضه وماله وتحقق له كرامته الانسانية الفاضلة فقد اعلن الاسلام حقوق الانسان فى ظل المساواة والعدالة والحرية ، فلا عنصرية ولاقبلية ، ولافوضى ولا اباحية فى الاسلام ، ورسالة الاسلام هى رسالة الامن والسلام ، فلاشحناء ولابغضاء ، ولاتطاحن ولاتناحر ، ولاغل ولاتآمر ، ولاضغينة ولا رذيلة ، ولاالتواء ولارياء ، ولانفاق ولاشقاق ، ولاتفرق ولاتمزق ، لكنه النبل الانسانى والخلق الاسلامى الذى جاء به سيدنا رسول الله محمد بن عبد الله من عند الله ليتمم مكارم الاخلاق ولينشر هداية الله بين الناس حتى لقد جعل الغاية من رسالته ان يتمم مكارم الاخلاق ، فقال صلوات الله وسلامه عليه « انما بعثت لاتمم مكارم الاخلاق » ، ولقد ارسله ربه بالهدى ودين الحق ليظهره على الدين كله ، ارسله ربه فى الاميين ليتلو عليهم آياته ويزكيهم

ويعلمهم الكتاب والحكمة وليبدل ظلام حياتهم نورا وذل الاميين عزا والله يقول : (هو الذى ارسل رسوله بالهدى ودين الحق ليظهره على الدين كله وكفى بالله شهيدا) ويقول عزوجل :

(هو الذى بعث فى الاميين رسولا منهم يتلو عليهم آياته ويزكيهم ويعلمهم الكتاب والحكمة وإن كانوا من قبل لفى ضلال مبين) .

فهو الرحمة المهداة من الله للعالمين اجمعين ، ارسله ربه شاهدا ومبشرا ونذيرا وداعيا إلى الله باذنه وسراجا منيرا : (يا ايها النبى إنا ارسلناك شاهدا ومبشرا ونذيرا وداعيا الى الله باذنه وسراجا منيرا) .

ولقد بعثه ربه بالاسلام الحنيف الذى اكمل به الملة واتم به النعمة وهو الدين القيم ولكن اكثر الناس لا يعلمون ، والله يقول .

(فاقم وجهك للدين حنيفا فطرة الله التى فطر الناس عليها لاتبديل لخلق الله ذلك الدين القيم ولكن اكثر الناس لايعلمون) ، فهو دين الفطرة والرحمة والفضائل ، والاسلام عقيدة ونظام ، اما العقيدة فهى التوحيد الخالص ، واما النظام فهو متكامل شامل ، فهو يلازم الانسان فى بيته وبيئته ، فى سرائه وضرائه ، فى قيامه وقعوده ، فى سره وجهره ، لان مراقبة الله لاتغيب عن المؤمن وذكر الله يلازمه دائما ليكون من الذين يذكرون الله قياما وقعودا وعلى جنوبهم ، والله لايخفى عليه شئ فى الارض ولا فى السماء (وهو معكم اينما كنتم) .

ولن يكون الانسان قوى القلب زكى النفس طيب السريرة ، حسن السيرة إلا بقوة العزيمة ، وصدق الارادة ولن يتحقق كل هذا الابان يصبح المؤمن صادقا مع الله مع النفس ، وبذكر الله تطمئن القلوب وترتاح النفوس ويجتنب الأسى ، (الذين آمنوا ولم يلبسوا إيمانهم بظلم اولئك لهم الامن وهم مهتدون) وذكر الله ضد النسيان ، وفيه يقول عزوجل : (الذين آمنوا وتطمئن قلوبهم بذكر الله ، الا بذكر الله تطمئن القلوب) وذلك لان الارتباط بالله يقوى الشخصية ، فمن اعتز بالله فلن يذل لاحد سواه .

الذكر الحكيم و الرسول الكريم

ان اوضح علامة المؤمنين حقا ان من صفاتهم انهم إذا ذكر الله وجلت قلوبهم والذكر عدم النسيان ، والذكر ايضا هو القرآن والله يقول فى وصف المؤمنين حقا :

(انما المؤمنون الذين إذا ذكر الله وجلت قلوبهم وإذا تليت عليهم آياته زادتهم إيمانا وعلى ربهم يتوكلون الذين يقيمون الصلاة ومما رزقناهم ينفقون . اولئك هم المؤمنون حقا لهم درجات عند ربهم ومغفرة ورزق كريم) .

ويقول عزوجل : (اتل ما اوحى إليك من الكتاب واقم الصلاة إن الصلاة تنهى عن الفحشاء والمنكر ولذكر الله اكبر) ويقول (فاذكرونى اذكركم) . ويقول جل شانه : (واذكر ربك إذا نسيت) .

وليس على ظهر هذه الارض احد اشقى من الذين اعرضوا عن ذكر الله إعراضا وعتوا واستهتارا واستكبارا والله يقول :

(ومن اعرض عن ذكرى فان له معيشة ضنكا ونحشره يوم القيامة اعمى . قال رب لم حشرتنى اعمى وقد كنت بصيرا . قال كذلك اتتك آياتنا فنسيتها وكذلك اليوم تنسى) . ويقول عز و جل :

(ولاتكونوا كالذين نسوا الله فانساهم انفسهم اولئك هم الفاسقون) .

والله يخاطب رسوله بقوله تبارك وتعالى :

(طه : وما انزلنا عليك القرآن لتشقى . الا تذكرة لمن يخشى . تنزيلا ممن خلق الارض والسموات العلى . الرحمن على العرش استوى . له ما فى السموات وما فى الارض وما بينهما وماتحت الثرى . وإن تجهر بالقول فانه يعلم السر واخفى . الله لا إله الا هو له الأسماء الحسنى).

ويقوله ربه :

(يس . والقرآن الحكيم إنك لمن المرسلين. على صراط مستقيم . تنزيل العزيز الرحيم .) والله قد كرم نبيه محمدا صلوات الله وسلامه عليه وخاطبه ربه بقوله : (ياايها الرسول) . (ياايها النبى) . (ياايها المزمل) . (ياايها المدثر) ، ومما لا ريب فيه ان خاتم رسل الله هو افضل خلق الله ، وقد فضل الله بعض الرسل على بعض ، فهو القائل (تلك الرسل فضلنا بعضهم على بعض) (ولقد فضلنا بعض النبيين على بعض) . فجعل رسالة نبيه محمد عامة خالدة ، وجعل كتاب الله المنزل عليه معجزة باقية ، وقد شرح صدره ورفع ذكره واعلى قدره ، وقد تولاه مولاه فرباه واجتباه واصطفاه فقد وجده يتيما فآواه ، ووجده ضالا فهداه ، ووجده عائلا فاغناه ، وامره بالاخلاص لله وحده ، فقال له :

(قل إنى امرت ان اعبد الله مخلصا له الدين . وامرت لان اكون اول المسلمين) وجعل طاعة الرسول من طاعته (من يطع الرسول فقد اطاع الله) وجعل حكمه من حكمه فقال له : (فلا وربك لايؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا فى انفسهم حرجا مما قضيت ويسلموا تسليما) .

وقرن عزته بعزته (ولله العزة ولرسوله وللمؤمنين ولكن المنافقين لايعلمون) فهم لا يعلمون لان النفاق فى العقيدة كفران وخسران ، وهو فى الاخلاق فسوق وعصيان ، ولكن الحق قوى لايقهره الباطل ، ورسول الله هو البشير النذير (تبارك الذى نزل الفرقان على عبده ليكون للعالمين نذيرا) .

ولكن الناس امام هداية الله — كما جاء فى أوائل سورة البقرة — اصناف ثلاثة : فنهم المؤمن ومنهم الكافر ومنهم المنافق الخاسر (فماربحت تجارته) (لقد انزلنا آيات بينات وما يكفر بها إلا الفاسقون) .

ولقد آمن بالقرآن الأبرار وفرد الاشرار كما جاء أوائل سورة محمد ﷺ (الذين كفروا وصدوا عن سبيل الله اضل اعمالهم والذين آمنوا وعملوا الصالحات وآمنوا بما نزل على محمد وهو الحق من ربهم كفر عنهم سيئاتهم واصلح بالهم) وقد واجه الرسول الكريم عناد الحاقدين ومكر الجاحدين بالصبر الجميل فصبر كما صبر أولوا العزم من الرسل مع ظلم الأقربين من بنى عمومته ، انه رسول الله من انفسهم عزيز عليه ما عنتهم حريص عليهم :

(لقد جاءكم رسول من انفسكم عزيز عليه ما عنتم حريص عليكم بالمؤمنين رءوف رحيم .) .

وما كان يدور بخلدهم ان محمدا سيؤسس دولة التوحيد التى سترفع شأنهم وأنه سيبنى لهم مجدا خالدا بانشاء أمة ستكون خير أمة اخرجت للناس ، بعد ان كان العرب فى جاهليتهم فى ضلال مبين فصنع من بنى رعاة الابل والغنم قادة الشعوب والامم ، وصنع من بعض سكان التلال والجبال الرجال والابطال ، وكون من بين سكان البيداء والصحراء أئمة الفضائل وأساتذة الأخلاق الذين علموا الدنيا الحرية والعدالة والاماناء

الدعوة الاسلامية خالدة : لان الدعوة الحقة لاتعيش في الظلام .

والدعوة الاسلامية تقوم على الحق ، والحق غلاب لايزعزعه باطل ولايزحزحه كيد حاقد اوجاحد ، ولابد الحق ان ينتصر مهما طال الزمن ومهما كان الثمن (فاما الزبد فيذهب جفاء واما ما ينفع الناس فيمكث في الارض) . ولكن الحق يحتاج لرجال صدقوا ما عاهدوا الله عليه والله قد وعد احبابه بالنصر المبين .

لقد قامت دولة الاسلام في المدينة المنورة تظلها العناية الالهية ، لان شعارها هو العدالة الاجتماعية وفي ظل الاسلام تكون المودة والتراحم والتعاون والتآزر ، وفي ظل الاسلام تتيقظ الضمائر وتتحرر النفوس من رق الشهوات والنزوات والأنانيات ، وان رسول الاسلام — وهو نبي الرحمة والملحمة — قد رسم سبيل السعادة والسيادة فدعا إلى تحرير العبيد ، ومنح حق المرأة لانها إنسان تتزوج بانسان لتلد إنسانا ، فهي قاعدة البيت المؤسس على تقوى من الله ورضوان ، وبهذا كانت دعوته هي المثل الاعلى لانه هو الاسوة الحسنة ، وقد انتشر الاسلام بالقدوة كما انتشر بالدعوة ، ورسول الله هو القدوة في أقواله وأفعاله وجميع اخلاقه واحواله ، فهو صورة القرآن تمشي على الارض هونا ، وكان القرآن خلقه ، فكان المشعل الذي جعله يمشي في الطريق المشرق المنير إلى مرضاة بخطوات موفقة ، وكان القرآن تذكرة لمن يخشى ولاتزال معارفه قادرة على تحقيق الاهداف العليا للحياة الانسانية الكريمة الفاضلة (ان هذا القرآن يهدى للتي هي اقوم ويبشر المؤمنين الذين يعملون الصالحات ان لهم اجرا كبيرا) فهو الذي اسس دولة التوحيد وبنى امة العدالة والاستقامة والله يقول (ويرى الذين اوتوا العلم الذي انزل إليك من ربك هو الحق ويهدى إلى صراط العزيز الحميد) إلا انه لايصلح آخر هذه الامة إلا بما صلح به أولها .

صيانة القول

ان صيانة القول خير من سوء وضعه ، وان كلمة واحدة من الصواب تصيب موضعها خير من مسالة كلمة القوايا في غير فرصها ومواضعها . . مع ان كلام العجلة والبدار موكل بـه الزلل وسوء التقدير و ان ظن صاحبه انـه اتقن واحكم .

مجلة الامـة

وفقنا الله لما يحب ويرضى .

يارب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم
هو الحبيب الذي ترجى شفاعته لكل هول من الاهوال مقتحم

Transliteration	Translation	Arabic
7. *Fa maa yu-kaz-zi-bu-ka ba'-du bid-deen.*	7. What, then, makes you now belie the Recompense?	فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ ۝
8. *A lai-sal-laa-hu bi-ah-ka-mil haa-ki-meen.*	8. Is not Allah the Greatest of all Judges?	أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ۝

CHAPTER 95 AT-TEEN ENDS HERE. تمت هنا بحمد الله السورة ٩٥ ـ التين

Transliteration	Translation	Arabic
SOO-RA-TUL-'A-LAQ	SOO-RA-TUL-'A-LAQ	سُورَةُ الْعَلَقِ
MAK-KEEY-YAH	REVEALED AT MAKKAH	
RU-KOO-'U-HAA 1	SECTION 1	
AA-YAA-TU-HAA 19	VERSES 19	
Bis-mil-laa-hir-rah-maa-nir-ra-heem	In the name of Allah, the All-Compassionate, the Most Merciful	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
1. *Iq-ra' bis-mi rab-bi-kal-la-zee kha-laq,*	1. Recite in the name of your RABB (Guardian-Lord) Who created (the Universe);	اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝
2 *Kha-la-qal in-saa-na min 'a-laq*	2 He created man from a clot (of blood)	خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ ۝
3 *Iq-ra' wa rab-bu-kal-ak-ra-mul-*	3. Recite, and your RABB is the most Bounteous.	اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝
4. *la-zee 'al-la-ma bil-qa-lam.*	4. Who taught (knowledge) by the pen —	الَّذِي عَلَّمَ بِالْقَلَمِ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammad Ismail

Muhammed Ismail,
Maulvi Hafiz Qari Al-Khateeb

6. *In-na ma-'al-'us-ri- yus-raa.* — 6. Indeed, with hardship comes ease. — إِنَّ مَعَ الْعُسْرِ يُسْرًا ۝

7. *Fa-i-zaa fa-ragh-ta fan-ṣab.* — 7. So, when you are free (from your duties), then stand up (for optional prayers). — فَإِذَا فَرَغْتَ فَانْصَبْ ۝

8. *Wa i-laa rab-bi-ka far-ghab.* — 8. And (then) turn to your RABB (Guardian-Lord) in all attention. — وَإِلَىٰ رَبِّكَ فَارْغَبْ ۝

CHAPTER 94 A-LAM NASH-RAḤ ENDS HERE. تمت ها بحمد الله السورة ٩٤ - الم نشرح

SOO-RA-TUT-TEEN — SOO-RA-TUT-TEEN — سُورَةُ التِّين

MAK-KEEY-YAH — REVEALED AT MAKKAH

RU-KOO-'U-HAA 1 — SECTION 1

AA-YAA-TU-HAA 8 — VERSES 8

Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem — In the name of Allah, the All-Compassionate, the Most Merciful — بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1 *Wat-tee-ni waz-zai-toon* — 1 By the Fig and the Olive; — وَالتِّينِ وَالزَّيْتُونِ ۝

2. *Wa ṭoo-ri see-neen.* — 2 And by the Mount of Sinai; — وَطُورِ سِينِينَ ۝

3. *Wa-haa-zal-ba-la-dil-a-meen.* — 3. And By this City of Security (Makkah Mukarramah); — وَهَٰذَا الْبَلَدِ الْأَمِينِ ۝

4. *La-qad kha-laq-nal-in-saa-na fee aḥ-sa-ni taq-weem.* — 4. Undoubtedly, We created man in the best of symmetry. — لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۝

5. *Ṣum-ma ra-dad-naa-hu as-fa-la saa-fi-leen.* — 5. Then We degraded him to the lowest of the low. — ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ۝

6. *Il-lal-la-zee-na aa-ma-noo wa 'a-mi-luṣ-ṣaa-li-ḥaa-ti fa-la-hum aj-run ghai-ru mam-noon.* — 6. Excepting those who believe and do righteous deeds, so for them shall be a recompense unfailing. — إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۝

8. Wa wa-ja-da-ka 'āā-i-lan fa-agh-naa.	8. And found you needy, so enriched (you).	وَوَجَدَكَ عَآئِلًا فَأَغْنَىٰ ۝
9. Fa-am-mal-ya-tee-ma fa-laa-taq-har.	9. So, as for the orphan, do not be harsh (to him);	فَأَمَّا ٱلْيَتِيمَ فَلَا تَقْهَرْ ۝
10 Wa am-mas-sāā-i-la fa-laa-tan-har.	10. And as for the beggar, do not scold (him);	وَأَمَّا ٱلسَّآئِلَ فَلَا تَنْهَرْ ۝
11 Wa am-maa bi-ni'-ma-ti rab-bi-ka fa-ḥad-dis	11. And as for the favours of your RABB (Guardian-Lord), do talk (about them)	وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۝

CHAPTER 93 AḌ-ḌU-ḤAA ENDS HERE. تمت هنا بحمد الله السورة ۹۳ - الضحىٰ

SOO-RA-TU-A LAM-NASH-RAH	SOO-RA-TU A-LAM NASH-RAḤ	سُورَةُ الَمْ نَشْرَحْ
MAK-KEEY-YAH	REVEALED AT MAKKAH	
RU-KOO-'U-HAA 1	SECTION 1	
AA-YAA-TU-HAA 8	VERSES 8	
Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem.	In the name of Allah, the All-Compassionate, the Most Merciful.	بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
1. A-lam-nash-raḥ la-ka ṣad-rak.	1. Did We not open your breast for you	أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۝
2. Wa wa-ḍa'-naa 'an-ka wiz-ra-kal-	2. And take off from you your burden,	وَوَضَعْنَا عَنكَ وِزْرَكَ ۝
3. la-ḍee an-qa-ḍa ẓah-rak,	3. Which had weighed heavy upon your back?	ٱلَّذِىٓ أَنقَضَ ظَهْرَكَ ۝
4. Wa ra-fa '-naa la-ka zik-rak.	4. And We exalted for you your fame.	وَرَفَعْنَا لَكَ ذِكْرَكَ ۝
5. Fa-in-na ma-'al-'us-ri yus-ran	5 So, surely, with hardship comes ease.	فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا ۝

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

Sold Madd T=ãã T=ãã T=ãã Fine Madd T=ãa (Jerk) ŏ=ŏo ŏ=ŏo

SOO-RA-TUD-DUHA	SOO-RA-TUD-ḌU-ḤAA	سُوْرَةُ الضُّحٰى
MAK-KEEY-YAH	REVEALED AT MAKKAH	
RU-KOO-'U-HAA 1	SECTION 1	
AA-YAA-TU-HAA 11	VERSES 11	
Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem.	In the name of Allah, the All-Compassionate, the Most Merciful	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
1. Waḍ-ḍu-haa,	1. By the brilliant forenoon;	وَالضُّحٰى ۝
2. Wal-lai-li i-zaa-sa-jaa,	2. And by the night when it grows still,	وَالَّيْلِ اِذَا سَجٰى ۝
3. Maa wad-da-'a-ka rab-bu-ka wa maa-qa-laa.	3. Neither your RABB (Guardian-Lord) forsook you, nor is He tired of (you).	مَا وَدَّعَكَ رَبُّكَ وَمَا قَلٰى ۝
4. Wa lal-aa-khi-ra-tu khai-rul-la-ka mi-nal-oo-laa.	4. And indeed the last (the Hereafter) is better for you than the first (this world).	وَلَلْاٰخِرَةُ خَيْرٌ لَّكَ مِنَ الْاُوْلٰى ۝
5. Wa la-sau-fa yu'-ṭee-ka rab-bu-ka fa-tar-ḍaa.	5. And surely, your RABB (Guardian-Lord) shall soon bestow (His bounties) upon you and you shall be well pleased.	وَلَسَوْفَ يُعْطِيْكَ رَبُّكَ فَتَرْضٰى ۝
6. A-lam ya-jid-ka ya-tee-man fa-aa-waa,	6 Did He not find you an orphan and shelter you?	اَلَمْ يَجِدْكَ يَتِيْمًا فَاٰوٰى ۝
7. Wa wa-ja-da-ka ḍaal-lan fa-ha-daa,	7. And He found you straying (on the way back home), so He guided you,	وَوَجَدَكَ ضَآلًّا فَهَدٰى ۝

assured and convey this message of hope and courage to all by our action and deeds—what we believe in is the Gospel Truth—others only talk of it but they do not possess a semblance of it. Their own Books show that they are not of Divine origin. Truth thrives in minority and flourishes in adversity. We should, therefore, never mind that we are small in numbers or poor in material resources. So long as we have Faith, no power on earth can dominate us. We are a living proof of this assertion. Who has not tried to annihilate us, our creed and culture? We have survived so long, and shall ever stand as a people to be reckoned with, in other words, to be taken note of. Much as the 'First World' and/or the 'Second World'. May try toconvert us to their way of life and make us their camp followers, we are a world by ourselves, call it the 'Third World'. History holds enough evidence to prove that Muslims have asserted themselves and made their mark, undaunted by numbers and superior (brute) force. The Muslims have rather felt inspired by such eventful encounters to acts of incredible heroism! Muslims have their own complexion and they wish to turn everyone and everything that comes into contact with them to their own colour. Our enemies have, after great deliberations, started a campaign which is so cleverly camouflaged that it is sometimes difficult for the followers of the Faith to discover the real nature of their move. Our opponents are lost and they wish to drag us after them. So long as the Holy Quran exists, it will never let it come to pass.

As stated already, Truth has always been in a minority. It is a matter of Divine dispensation. Hence it is no wonder that muslims who have always adhered to the Truth, have suffered to remain a minority in the world. But they have not changed, they have not succumbed to any foreign influence, they have rather stood firm in their beliefs. So much water has flown under their feet but a Muslim of fourteen hundred years ago and a Muslim child of today share the same beliefs and practices the same precepts. Such a nation can hardly be expected to bend or bow down before the mushroom growth of modernism which is nothing compared to the hoary past of Muslim faith

Muslim should not, therefore, join in the prattle and repeat parrot-like what is spurted out by those who do not own the Truth and are groping in the dark. The latter are, compassionately speaking, not much at fault because it is in the nature of man to search for the Truth Since they have rejected the Truth, they have of necessity to face the sham and mockery of the counterfeit Since falsehood has no legs to stand, they have of necessity to change their stand every now and then and take pride therein and propagate whatever comes to their minds. But their theories are unable to hold any water and give way, forcing them out once again in search of fresh fields and pastures new It, is therefore, our duty to sift the grain from the chaff In the matter of ideology we can and should rely on our own. We cannot give credit or credence to the meaningless vogues and gagaries of minds uninitiated in Divine Knowledge. Every such occasion should be taken up as a challenge to come forward and show the right path. How long are we going to ignore the so-called 'new thinking' in a complascent manner or discard it as heresy: We have to analyse it threadbare and expose its fallacy in a convincing manner

There are ever so many clever people in the opposite camp to confuse the Muslim way of thinking. Someone may stand up and say 'stop the world I want to get down'. Don't be taken in by his audacity, don't marvel at his jaw, don't feel knocked down by the flare of his imagination Tell him to wait till he is thrown out. Similarly if someone were to say, 'Listen to the ears, the ears have walls', don't be lost in admiration of his wit, rise to the occasion and tell him to keep his mouth shut because the walls have ears.

The above is only by way of illustration that what we hear these days is of the nature of fireworks, it has not substance, no reality The 'generation gap' is one of such absurdities and should be dealt with accordingly.

CONTENTMENT
(contd. from Page 168)

been advised to live in this world like him because he is also a traveller in this world and his destination is the Hereafter. If a man follows this instruction, naturally he will find that he has collected much beyond his needs in the worldly life Then, he will automatically develop the virtue of contentment and even a little of a thing will satisfy him and he will not crave for more

It is, therefore, honourable and also profitable that we should cut our wants as much as we can possibly do without harming ourselves, and avoid greed and inordinate desires to have hold over us. We should cultivate the virtue of contentment in ourselves. Prosperity or a prosperous life, we must know, depends much on contentment than wealth or worldly amenities

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SALAAT is the pillar of faith. We Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. When the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

THE GENERATION GAP

One who said that the "generation gap was between the ears", has done a great service. Not only that he has treated the matter with the contempt it deserves but has also in a humorous way knocked the bottom out of the body which has nearly engulfed the whole world and contaminated the minds of the old as well as the young of our time. This seemingly simple and innocuous pair of words, which is circling round the world, casting its shadows far and wide, is nothing but a device to deflect domestic fraternity and alienate human sympathy by a suggestion that the existing generations although having common family bonds and sharing common environments, have nothing in common! There is a gap — a distance and a difference between them The son or daughter is made to feel and look different that the parents without any rhyme or reason just because he/she *belongs to a different generation!*

It is not known as to how many of us realise that, as in other fields of human endeavour – commercial, industrial and social (arts and culture) where corruption has already secured a firm foothold because of the unethical practices resorted to by the unscrupulous, the evil genius is likewise busy un-noted, in destroying the moral fabric of human society. While the loss to society through industrial expoitation, commercial improprieties and trade mal-practices, can be felt and measured to some extent, it is well-nigh impossible to discern or describe the grievous damage being done to society by this kind of deception, practised with perfect immunity. The subtle saboteurs, passing under the guise of 'free thinkers', 'divine dissenters', and 'exclusive intellectuals' are corrupting the core of humanity, the heart and soul of man, for paltry ends.

What havoc has been done and what more is to foolow through the credulous reception of slogans let lose from time to time by foreign antisocial elements amidst the gullible section of humanity, cannot yet be known. A simple saying may, however, effectively brig home the consequences of the inroads being made into the domestic realm by those who are out to destroy the very sings of a civilised life. The common saying is that 'a house divided against itself falls ' The protagonists of the 'generation gap' are trying to demolish the house — a place held sacred throughout the ages and described lovingly as 'home, sweet home.' *Like the thin end* of the wedge, the idea of romancism, Romanism, and through it, revolt and rebellion, is deiven into the minds of he young against their elders and superiors The simple and the two-words combination has proved itself to be a deadly home-buster and has *shattered many a home The unholy* idea of the "gap", once it takes roots, outs across the bonds of love and affection and spreads like wild fire, destroying the family ties and traditions On the national level it eats into the sinews of society

We should be quite clear that evil in whatever form it may be is always harmful Leaving aside, its crust, which may be alluring, its core is rotten We have, therefore, to be on our guard about all such slogans and subterfuges, which are the product of the pervert and the profance, coined to rob us of virtue There is nothing dogmatic about what we say What remains, when home, the blissful abode of man, is destroyed? One who gives a moment's thought will relaise that the first and foremost result of the outrageous cry is to replace harmony with acrimony and to sow the seeds of disunity, clash and conflict. Think of the parents, they become automatically demoralised as they get discredited in their own eyes; and the children become unnecessarily apprehensive and agreesive. A strange kind of atmosphere prevails in the house; instead of love and respect there is fear and affront, against natural warmth and affection, there is an air of coldness and indifference. The sense of estrangement brought about *by the first impact of the slogan* sets everyone thinking on worng lines and thus putting all of them in the worng *It is* a home split up like this — the dear and near ones remaining away from each other, and looking askance and at tangent from each other on common questions and on matters of common interest

There is another thing about which we should be clear in our minds. There is hardly any virtue in numbers, that is, mere numerical superiority is not all We should not be misled by the saga of paganism that surrounds us, Muslims We need not lose heart, and God forbid, lose our identity. In many a Chapter of the Holy Quran, to name a few—*Surah Shu'ara* (No. 26) and, *Surah, Shura* (No. 42) and *Surah- Hadeed*, (No 51), numbers are not only set at naught but are also deemed to be on the side of those who do not follow the Truth We are told not to be afraid of the numbers and not to feel diffident at all in holding to our own views or discharging our duties. We have to maintain our point of view, our way of life, our beliefs and our philosophy at all costs, even in the teeth of opposition and in the face of (brute) force, Might has never been right with the Muslims. We are asked to display the quality of our *iman* (belief) by acting according to our convictions

In the case in point, we should discard and reject out of hand the fatal phraseology and false ideology discussed above. The old and the young in Islam are one — followers of the *same Truth There cannot be any* gaps, blanks or missing links in their ranks. We Muslims should rest

not to be happy. To be happy at heart is to be happy. The essence of happiness is to be at peace with oneself. The lord of one-self is the lord of all

Having taken its stand on truth, happiness arms itself with courage to fight out its way through the temptations which otherwise should distract it Courage and will-power are the cream of life. No one can subdue you, if you have strong will. On the other hand, timidity is beset with fears, and often with baseless fears, at every step. Timidity is failure, while courage is success. Timidity and meanness go hand in hand. Bravery and glory are the two companions. With courage in your both hands, you are the happiest of all, dominated by none but dominating all.

Very closely allied to courage is the remarkable quality of forbearance and patience. Only the brave can bear patiently the hardships of life, to smile at least at their achievements. "Wait and watch" is the watch-word of success. Hurry and nervousness results as failure and sorrow To be patient and tolerant is to be happy at last.

Love, the cream of life, if kept off from impurities and dirts, such as self-interest and self-gratification, and sublimated from the low lust to a high sense of the admiration of beauty, and dignified by the spirit of self-sacrifice, as in the case of mother, is sure to embrace happiness. Hatred, on the other hand, besets life with a good many distractions, such as prejudice, disruption, dis-union and enmity Love begets love. To breathe in the atmosphere of love is to be at home and happy. All stages of life, from infancy to old age, point out so clearly that love in a modified form takes over the charge of every stage and blesses it likewise with a new form of happiness. Cultivating love in your nature, you can culturate happiness in your life. Love all and be happy always.

Happiness has no identity of its own apart from other mental phenomena. *It is rather a by-product of the* knowing-willing activity, or the feeling tone of the combined activity, or passively, you feel either happy or unhappy It is almost impossible to be without any feeling. Your being happy or unhappy depends on the attitude you have adopted towards the work you have in hand. It is a sort of imposition against your will, you are unhappy and, on the other hand, if you have taken it up voluntarily to do it with keen interest, you are happy as you are busy in it and even afterwards The more skill you show in your job, the happier you are To be more precise: where there is excellence there is happiness Aim to excellence, happiness will come of itself You will enjoy your work if you do it excellently. Happiness is the fruit of good labour To be industrious is to be happy. The great price which work pays is not money but happiness Catch the work by the forelock, happiness is at your feet. Occupy your mind with your work and keep the devil off

Sentiments, in reality, constitute what we call life. Good sentiments make good life So the cultivation of good sentiments is essential to enjoy the lasting peace and happiness. The great psychologist William James says, "Character is the bundle of habits" Similarly, life is the bundle of sentiments

Sentiments are, as a matter of fact, the habits of feeling and attitude towards the exterior world To look at the environment with displeasure is to make oneself dis-pleased, to pick up quarrels is to make oneself peevish and nervous There is nothing like pure gold; and if there be pure gold, your mind can easily make it impure. Thus both objectively and subjectively, we have to guard against developing defective and un-pleasant sentiments One is free to take a bright or dark view of a thing. Your perspective may raise a plant to a deity, or may pull down the Divinity to nothingness. So like the blind boy make your days and nights dark or bright as you please. Your own temperament is your problem. You may turn enemies into friends Every thing is bright if you emphasise the good points in it, and every thing becomes dark if you lay stress on the bad points of it. Why not make everything bright, so that the mind be associated with brightness. It is a psychological truth that the instinct sympathy works like fire in the wood If an individual of a herd takes alarm, and puts forth a piteous cry, the rest will automatically start crying Let a member of a mass take to meals, others are sure to follow suit If an inmate of house begins to weep, the rest will imitate helplessly Similarly, if a jolly fellow smiles and laughs the other members of the society, instinctively imbibe the spirit of hilarity and happiness To be of happy and bright mood is to shower happiness not on oneself only, but on others also who come in contact

The greatest danger that stares at the face of happiness is fear Fear drives away happiness, just as gloom drives away brightness. Fear is of very many kinds. There may be as many fears as one's imaginative faculty may create The worst type is that of baseless fears Like building castles in air, one may build fears which have no foundation at all Such a person is doomed He cannot help being unhappy The truest and most horrible fear is tht of death One can ward it off by understanding the reality of life and its continuity beyond this material life To get rid of ills of the body should be the source of pleasure rather than of pain. Moreover, a thing which is not experienced, should not be pain Moreover, a thing which is not experienced, should not be dreaded. Allah, knows, it may prove a source of blessing and happiness. Hope for the better. Meditate on better, pledge to achieve better and prepare the frame of mind for happiness

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HAPPINESS

Happiness is the aim of life. Man and other living creatures strive for a state of well-being and pleasurable satisfaction as they all have a keen desire to live a happy life.

Pleasures of man are different from other creatures because of his supremacy in intellect, psychological feasibilities, modes, principles and precepts of life etc , and all other fields Man's pleasures are worthy of his status and worth They may be pleasures of poetry or of fine arts, such as literature, music and painting, pleasure of scientific researches, such as experienced by Newton on determining the law of gravitation, pleasure of morality, such as exhibited in true beneficial sympathy and self-sacrificing activities of the benevolent patriots and lovers of humanity, pleasures of the sages and saints which they feel in devotion and ecstacy

Moreover, such momentary pleasures as result from visiting picture-houses, restaurants and dancing clubs may suit the taste of children and low-class labourers, who are always blind to rush headlong into the gratification of their desires which are mainly instinctive like the urges of animals. On the contrary, the pleasure of cultured minds and truly civilized people far from being intense and acute, are placid, peaceful, durable, extensive, tinged with a sense of ease and light enjoyment. Such a comparatively permanent sense of delight we call happiness.

Before we find out the means of living happy, let us make out whether happiness is something real, positive and capable of attainment. Happiness is a matter of feeling and we must feel either happy or un-happy, in whatever degree it may be. So happiness is as true as any other sentiment, though it may be a mode of accompaniment of feeling with other congnitive and conative tendencies It is obvious that every one is after happiness to get at. It is easy to attain any other sentiment, though it may evade the grasp of the stupid who confuse it with the momentary pleasure of senses.

It would be both entertaining and interesting to inquire if happiness is subjective or objective, that is whether it is mainly the mental concert or it has a material existence as well People generally think that the physical comforts are essential for happy living Contrarily, one may be, in spite of all badly comforts, in acute mental pain due to some un-happy news, bereavement of a friend or a relation or a severe shock which generally follows a failure. On the other hand, a scholar, a poet, having renounced the material luxuries and comforts, may enjoy mental peace and ease, that is, happiness. Generally people, with lesser means of entertainment and enjoyments, are happier than those rolling in silk and gold. Thus happiness is mainly subjective, keeping oneself at ease and buoyant

Happiness would be meaningless, if it were the momentary pleasure of the body. The old would be cursed in the advanced age, as the body fails to supply pleasures through the media of so many senses, nay, they would be as good as dead On the other hand, it is the advanced age which relieves a person of rough and haughty youth It gives him a lot of relief, as the biostrous passions of wild age are left behind and a serene subdued, systematised, pleasing sentiment has taken over the charge.

Having differentiated happiness from pleasure as more abiding pleasing sentiment independent more or less of the material enjoyments, we may make an attempt at the general ingredients which constitute happiness, though they are more abstract than happiness itself. Besides, let us avoid the psychological fallacy that, as happiness is mainly a mental concern, it may be viewed and enjoyed differently by different persons. If it were so, there would be no general concept for anything abstract such as, truth, piety, justice or beauty Happiness must conform, to be real, to a standard which we hope to find out after a careful inquiry

Happiness is a positive feeling tone with a tinge of pleasantness, accompanying a mental activity which tends to the gratification of self. It is not the activity of the mind, but a pleasant feeling which goes along with that activity which is not obstructed but allowed a free course to fulfil itself. Such repeated successful activities give a permanency to the pleasing tone and form a sentiment which we call happiness.

Every one desires happiness, but no one follows it directly, nor can it be sought out independently. If you run after it, it will run away from you You can find it no where. It does not live It is fond of society and mixes up with such other members as truth, knowledge and bravery.

To be happy is to be confident. To be confident is to be sure. To be sure is to be truthful. Truth knows no warning It is like a hill-fort which keeps off suspicion, hesitation and doubt from the refugee who has sought its shelter. To be sure of he security of one's ground is an essential ingredient of happiness Faltering faith is the death-knell of happiness Superstitions, whims, false notions are the pitfalls of true happiness. Deviation from truth throws to winds the security and peace of soul. It is truth which guarantees strength and stability, confidence and faith. Such are the rocks on which the happiness of man takes its stand. A person, who decries truth and assumes happiness, does play false to himself If he has not killed his conscience completely, he is pricked from within, though from without he may appear hale and hearty. To appear happy is

satellites. When Europe finally conceded political freedom to its colonial possessions, they automatically handedover the government to this same Westernized class which is today ruling all Muslim countries. No sooner had they assumed power than they set out to destroy every manifestation of Islam. Often their methods surpassed in ruthless frenzy that of their former European masters. However, because they were adored as patriotic heroes, they generally encountered feeble organized resistance. Rather than declare their apostacy openly they reach the summit of eloquence in their enthusiastic praise of Islam as a 'scientific' religion, Islam as a 'rational' religion, and Islam as 'dynamic' and 'progressive' religion. But whoever digs beneath these flower cliches which accomplish nothing but confuse the mind, will find them recoiling at the mere mention of *hudud*, polygamy, *purdah* or *Jihad*, which they in horrified tones insist must be 'un-Islamic'! In their strenuous efforts to prove Islamic teachings as identical to modern Western values, their intellectual dishonesty knows no limit. They will not hesitate to quote Quran and *Hadith* out of context and interpret the intention as diametrically opposite to the plain, literal meaning. Strange and fantastic motivations are attributed to our Holy Prophet and his Companions. Outstanding Muslim thinkers are deliberately mis-quoted to sanction their sinister ideas and raise their prestige in the eyes of the ignorant. Thus it has become the fashion nowadays to attribute to Ibn Khaldum, Shaikh Muhammad Abduh, Shah Waliullah and Muhammad Iqbal words they never uttered.

At this stage the question arises, as to why the modernists waste so much energy in reforming Islam. Why all this bother and trouble? Why not simply declare themselves *Kafir* and be done with it? There are two reasons why they never do; the first based upon expendiency and the second upon sentimentality. The Westernized ruling class finds it necessary to pay frequent lip-service to Islam in order to maintain the loyalty of the people. They have long since discovered that far more can be accomplished through deception and hypocrisy – that is, by attacking Islam under the name of Islam. Secondly, the modernists are afflicted with a conflict of loyalties. They are a product of two diametrically opposed civilizations without really belonging to either. Many retain a strong emotional attachment to Islam which they assocaite with their childhood or their beloved parents long after they have rejected its values intellectually. The result is an acute psychological conflict. For the sake of mental peace they are obliged to interpret Islam as throughly compatible with the way of life they wish to lead.

On numerous occasions we Muslims have protested against the manner in which Islamic teachings are distorted and misrepresented by Western scholars who should know better. Again and again in the cause of human brotherhood and international harmony we beg for their sympathetic understanding. However, the sooner we face reality; the sooner we realize we are asking for the impossible, the more effectively shall we be able to defence what we cherish above life itself.

CONTENTMENT

The Kind Prophet (*Sallallahu alaihe wa sallam*) said that the love of the world is the root of all evils. In this context, Hazrat Shaikh Abdullah Tushtari (*Rehmatullah alaih*) remarked that there is no greater evil between man and Allah than the mundane world because in so far as man absorbs himself in the world, he is removed farther and farther away from Allah.

If we think seriously on the love of world or absorption in the worldly affairs, we find that this evil takes root from human wants, inordinate desires, greed and lust for worldly things. In other words, man lacks contentment and, therfore, his wants, greed, inordinate desires have no limits. Once man is entangled in them, he is always after them with heart and soul. He is hardly satisfied with what he has and goes for more and more to quench his unending desire. But his heart is never contented.

Contentment means that whatever one has secured by right means, or has in his possession, he should consider it his share, feel happy and contented and be grateful to Allah for His kindness. Contentment never means that man should not make efforts to earn his livelihood or secure goods and wealth through just means and simply rely on Divine help. The famous saying of Maulana Rumi, "translation – Make efforts and depend on Almighty – should be our guiding principle.

Contentment is a virtue and one who has this virtue, his wants do not cross the justified limits, his desires are confined to necessities and his self is not greedy. He is contented with the little he has, while the greedy persons, servants of their unending wants, are worried and never satisfied with all that they have, although much more than their need, yet they crave for more and more.

Contentment, for its peaceful effects on the life of man, is rightly called an unending treasure. A contented heart is happy and spirited, and leads man's life to success. But an uncontented person lacks reason and wisdom. He is lost in his own world of discontentment and inordinate desire or lust for more and more He lacks the sense of right and wrong and develops the vices of arrogance, dishonesty, cruelty, etc.

To save man from this discontentment and embroilment in various vices, the Kind Prophet has instructed the faithful to live in this world like a traveller As a traveller needs very limited goods for his journey, man has

(Contd. on Page 172)

ANTI ISLAMIC PROPAGANDA – ITS TECHNIQUES AND MOTIVATION

By Maryam Jemeelah Begum

The enemies of Islam may roughly by devided into three main categories – the Christian missionary, European and American Scholars and authors and a 'secular' point of view and the modernists who although of Muslims origin and raised in a Muslim country are thoroughly embued with Western ideals.

It is wholly understandable why an ardent Christian who believes that truth lies solely within the boundaries of his creed should seek to make it prevail throughout the world Consequently whoever accepts the premise that Jesus Christ was the only saviour of mankind and that the Christian Bible alone is genuine Divine Revelation cannot but discredit the teachings of our Holy Quran and the Mission of our Holy Prophet Islam is condemned so much more harshly than any other faith simply because it has been and still remains Christianity's most stubborn and formidable rival

Prior to the middle of the 19th century, the bulk of Western literature attacked Islam on the purely theological basis of Christian dogma However, as the Christian missionary enterprise become increasingly identified with the aims of British and French imperialism, the emphasis gradually shifted from the relgious to the secular. For a long time the former was completely mixed up and confused with the latter. The favourite technique of the missionary was to claim that Christianity was responsible for all the achievements accredited to the modern western way of life Therefore Christianity and Western civilization are inseparable and indistinguishable The theological value of Christian dogma became more and more subordinate to this theme.

Since the end of World War II, the Christian pretence has been almost entirely discarded in favour of pure, un-adulterated materialism Islam is no longer condemned because of its rejection of the Trinity, the Divinity of Christ or the dogma original sin It is no longer a question as to which are the true attributes of God, which scripture is the most authentic Divine revelation or the validity of Muhammad's *(Sallallahu alaihi wa sallam)* Prophethood Rather the entire concept of Prophethood, revelation, the hereafter and indeed all belief in a God who actively intervenes in human affairs is rejected on principle The struggle is no longer between Christianity and Islam but rather the combined forces of materialism on the one hand and all genuine spiritual values on the other Consequently the pious Roman Catholic, the fundamentalist Protestant, the Orthodox Jew and the faithful Muslim are equally vulnerable to scorn and ridicule However, Islam remains the first and foremost target of anti-religious propaganda Why? Because Islam alone has resisted and refused to succumb The literal acceptance of every word of the Quran as the direct word of God, the complete and final revelation which can never be abrogated nor superseded, combined with the obligation to obey the *Sunnah* of our Holy Prophet down to the last detail as its only authoritative interpretation provide Islam with an inpenetrable armour against alien and hostile ideologies possessed by no other religion.

Modern materialism assumes that moral and acthetic values are limited to time, place and circumstance continually subject to change in the course of human evolutionary progress. The dogma of 'progress' identifies the latest, the west and the most up-to-date with what is best and msot desirable. Religious transcendentalism is condemened as medieval, stagnant and reactionary while 'scientific' materialism is eulogized as the acme of progress and enlightenment Even while admitting that science has failed to disprove religion, in the opinion of the materialists, its applications to practical daily life have at least rendered it unnecessary and irrelvant Therefore the chief argument used against Muslims by Western scholars is that 'Islam is out-to-date'

In describing Muslim societies, Westerners never fail to stress above all, their 'backwardness' their 'stagnation' and their 'enslavement' to oppressive traditions which have long outlived their usefulness At best Islamic teachings are depicted as appropriate for primitive Bedouins of seventh century Arabia Although Western historians are now generally willing to acknowledge the supremacy of Islamic civilization a thousand years ago and recognize its contributions to medieval European learning, their unanimous opinion is that Muslim greatness has vanished; its creativeness exhausted since the 13th century. The 'antiquated' way of life as represented by the Quran and the *Sunnah* the blame as responsibile for the poverty, illiteracy, disease and social backwardness Therefore the only road to progress is the uncritical adoption of Western materialism

During the long period when the Muslim countries were ruled by Europe, their educational system fell completely under the influence of the conquerors who took great care that the new generation would be thoroughly convinced of the invincible superiority of Western civilization and learn to dispise all the values Islam stands for. In this way the European conquerors successfully created with each Muslim country their indigenous

(4) He must leave sufficient means for the maintenance of his family *during* his absence.

(5) He shall make *wasiat* (death instructions)

(6) He must take lawful earnings for expense.

(7) He shall do some charitable *acts*.

(8) He shall embark on fast conveyance.

(9) He shall take an honest and well-informed Muslim.

(10) He shall seek blessing *from*, and pray for blessings on his friends, relatives and members of his family

(11) He shall pray two *rak'ats* on the eve of his coming out of his house by reciting the first chapter and the chapter 'Infidels' in the first *rak'at*, and the first chapter and chapter *'Ikhlas'* in the second.(F.Karim, Al-Hadis, Lahore n d. vol III p.567)

Of many objectives of the Hajj, one is that it provides the best training for absolute and complete surrender to Almighty Allah. In order to perform Hajj the pilgrim leaves his hearth and home: his wife and children; his relatives and friends and takes upon an arduous journey saying farewell to all physical comforts and luxuries. In fact this physical pilgrimage proves a prelude to spiritual pilgrimage. Hence according to a prophetic saying, it compensates every sin of man.

"He who makes a pilgrimage for God's sake, and does not take loosely, nor acts wickedly, shall return as pure as the day on which he was born."

In fact the purpose of the pilgrimage is to purify one's self. Allah has given a clear warning in Quran Majeed to those who intend to proceed for Hajj:

"...so whoever undertook to perform Hajj therein,
then no initlatives to sex, no exceeding of limitations (imposed during Hajj) and no altercation is allowed..."(2:197)

A pilgrim once said, "I have been several times to Makkah. I went with one idea, and came back with another. I looked forward to seeing the places where the Prophet lived and worked. I found more than that; the vast concourse of people from many lands, all the same, all equal; and their yearning for Allah, as all move round the Ka'bah, hundreds of thousands of us together "It is like a rehearsal for Resurrection Day – Everybody equal, all kinds of people together, the whole of humanity before Allah."

The Pilgrimage creates the tendency to divert man from the hurly-burly of this worldly life and, instead, develops in him the most ecstatic feeling to glorify Allah, thus giving satisfaction to the soul and joy to the eye Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*) is reported to have said:

"He who makes a pilgrimage for God's sake and does not talk loosely, nor acts wickedly, shall return as pure from sin as the day on which he was born." The reward of a pilgrimage is paradise "When you see a pilgrim, salute and embrace him and request him to ask pardon of God for you, for his supplications will be accepted " (*Mushkat*. Book XI Chapter I).

Hajj fosters a brotherhood of mankind. As Thomas Arnold observes: "This great international gathering, attended by thousands of pilgrims every year, not only from adjacent countries but from such distant places as China, Senegal, or Cape Town, is an impressive manifestation of the unity of Muslim world, and serves to keep alive the feeling of brotherhood in Islam The same thought is impressed upon those Muslims who have been unable themselves to make the pilgrimage, in that on the very same day in which the sacrifices are being performed outside the city of Makkah,, the faithful in every other part of the world celebrate the Feast of Sacrifice in a similar fashion, and are thus linked by bonds of sympathy with their more fortunate brethren in the sacred city." (The Islamic Faith, p.37)

As Denison observes:

"The pilgrimage proved in the end of great aid in unification, for the men of every tribe and race met at Makkah with common purpose, and in a common worship and a feeling of brotherhood could not but be engendered in the process."

To quote P.K. Hitti "Down through the ages this institution has continued to serve as the major unifying influence in Islam and the most effective common bond among the diverse believers It rendered almost every capable Moslem perforce a traveller for once in his life-time. The socializing influence of such a gathering of *the brotherhood of believers* from the four quarters of the earth is hard to over-estimate It afforded opportunity for Negroes, Berbers, Chinese, Persians, Syrians, Turks, Arabas, – rich and poor, high and low, – to fraternize and meet together on the common ground of faith "

Drawing a parallel with the League of Nations, the precursor of today's United Nations, Professor Hurgronji said "The League of Nations founded by the Prophet of Islam put the principle of international unity and human brotherhood on such universal foundation as to show candle to other nations The fact is that no nation of the world can show parallel to what Islam has done towards the realization of the ideas of League of Nations "

In the end we would like to cite one of invocations recited by the Pilgrims on the day of Arafat

"*O Allah, pour (Your) light into* my heart, my ears, and my eyes O Allah, open my heart (so that it may receive the truth) and make my work easy and I seek Your protection from puzzling fancies in my mind, complication in my affairs and having to face difficulties in the grave (after *death*) *O Allah, I seek Your protec*tion from any calamity occurring in the night, from any calamity occuring in the day and from the mischief flowing with a windstorm." Aameen.

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بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

MERITS OF THE HAJJ

Hajj or the annual pilgrimage to Makkah is the fifth basic constituent of the Islamic Faith, and is perhaps better known to the world at large than any other religious institution of Islam on account of its international character. Pilgrimage has been practised from ancient times by adherents of diverse beliefs Its principles were respected and re-defined in the light of the monotheistic creed of Islam by the Holy Prophet Muhammad *(Sallallahu alaihi wa sallam)*, the last of the prophets of Ka'bah as the House of Allah purified for worship and retreat in remembrance of Allah is associated (2:127) with the mission of Prophets Ibrahim and Ismail *(alaihi-mus-salaam)* who professed and proclaimed the same monotheistic creed as did the other prophets before them back to Adam (*alaihis salaam*). And when Ibrahim and Ishmael were raising the foundations of the House (Ka'bah)

(they said): O our Rabb (Creator and Sustainer)! Accept this from us, surely you are All-Hearing, All-Knowing. (2:127)

The revival of pilgrimage to the sacred House of Allah in its original purity is an evidence of the continuing character of the Message of Islam -- the doctrine of openness of Islam -- the doctrine of openness of Allah.

In order to perform Hajj a pilgrim puts on *Ihram* (a sacred robe in place of his clothes)at least at *Miqat*. "After he has assumed the pilgrims garb, he must not anoint his head, shave any part of his body, pare his nails, nor wear any other garment than the *Ihram*." On his arrival at the sacred city of Makkah he makes *Tawaf* (encompassing the Ka'bah) seven times and *Sa'i* between *Safa* and *Marwa* seven times. If the *Ihram* ends there, he shall shave or cut the hairs of his head. On the 8th or 9th Zilhaj with a fresh *Ihram* he proceeds to Arafat where he recites the actual prayers and listens to a *khutba*. In the evening of the same day he leaves for Muzdalifah, a place between Mina and Arafat where he should arrive for the sun-set prayer, and spend the night there. In the early dawn of the 10th Zil Hajj which is the *Yaumu'n Nahr* (the Day of *Sacrifice*), he starts for Mina reaching there at noon and immediately proceeds to throw stones at Jamaah Aqabah. Afterwards he returns to Mina and after shaving he offers animals for sacrifice. On the 11th and 12th Zil-Hajj he remains at Mina throwing seven stones in the afternoon of each day at the Jamrahs. He may remain at Mina on the 13th or return to Makkah on the 13th evening. After his return he proceeds to make *Tawaf* and *Sai*. When leaving he makes a final *tawaaf*

Most muslims go to Madinah and make their salutation at the Shrine of the Prophet (*Sallallahu alaihi wa sallam*). This is regular as an incumbent duty by all. In support of their practice Maulana Manazi Ahsan Gilani cites the following verse from the Quran:

And when those who believe in Our verses come to you,
then say: Peace be upon you. Your Lord has taken it upon Himself to be merciful that any one of you who commits a wrong in ignorance,
then repents after that and reforms (himself), (should know) that undoubtedly He is Most-Forgiving, Ever-Merciful. (6:54)

However it may be added that a pilgrim observes the following rules before he leaves for pilgrimage.

(1) He shall make *Taubah* (repentance).

(2) He shall pay compensation to the injured and the oppressed.

(3) His debts must be cleared.

AND SURETY IS QUR'AN ... TRUTH OF ASSURED ...

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The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

المجلد ٣٦ ٢١ ذى القعده ، ١٤١٥هـ الموافق ٢٢ ابريل ، ١٩٩٥م العدد ٢٤

كلمة المحرر الختامية

— طوبى لمن ادى مسئوليته فى اعلاء كلمة الله ونشر دين الاسلام .

اصلاح النفس واجب

— من اصلح امره وعالج عيوبه .. لا يضره فساد من فسد ...
— لتأمرن بالمعروف ولتنهون عن المنكر او ليعمنكم الله بعقابه .
— علينا اصلاح انفسنا والقيام بواجب الامر بالمعروف والنهى عن المنكر حتى يرفع الله عنا السوء .

الجهاد فى الاسلام

— ماترك قوم الجهاد فى سبيل الله الا ذلوا .

مجلة اليقين العالمية

محتويات المجلد الثالث والاربعين حسب ترتيب الحروف الهجائية

من ٢٥ ذي القعدة ، ١٤١٤هـ الى ٢١ ذي القعدة ١٤١٥هـ

الموافق

٧ مايو ، ١٩٩٤م الى ٢٢ ابريل ، ١٩٩٥م

بسم الله الرحمن الرحيم

بلغ العلى بكماله كشف الدجى بجماله

حسنت جميع خصاله صلوا عليه وآله

اللهم صل على سيدنا محمد وآله وعترته بعدد كل معلوم لك

كلمة المحرر الختامية

تكمل مجلتنا اليقين انترنيشنل بهذا العدد عامها الثالث و الاربعين والحمد لله على ذلك والصلاة و السلام على رسوله الكريم خاتم النبيين الذى لا نبى بعده و لا امة بعد امته وبعد :

فقد منا خلال هذا العام للعالم الاسلامى ، بوجه عام ولقرائنا الكرام بوجه خاص ، ماتيسر لنا من خدمات فى سبيل اشاعة الدين الحنيف ورسالة القرآن الكريم من خلال ترجمة معانى آياته السامية باللغة الانجليزية مع الكتابة الصوتية للنص العربى بالحروف الرومانية . وسائرين على هذا المسار انتهينا بحمد الله من ترجمة القرآن الكريم بكامله من الجزء الاول الى الجزء الثلاثين باللغة الانجليزية .

هذا فضلا عما ضمنا المجلة فى ركنها العربى مقالات شيقة و مفيدة فى ابراز مكانة ومزايا ديننا الحنيف الاسلام وايضاح جانب من الفرائض والواجبات التى كلفنا بها ديننا . فطوبى لمن ادى مسئولياته فى هذا الصدد واستفاد من خدماتنا المتواضعة فى اعلاء كلمة الله ونشر دين الاسلام و رسالة القرآن و السنة . فجزانا الله خير الجزاء و وفقنا لمزيد من خدمة الدين والبشرية وازاحة عوامل الكفر والالحاد والشر . من على سطح البسيطة والعمل فى توحيد كلمة المسلمين واصلاح احوالهم اينما كانوا .

وما علينا الا البلاغ المبين .

اصلاح النفس واجب

اليد واللسان والقلب ادوات سنها الرسول الكريم ﷺ للقضاء على المنكر واحقاق الحق حفاظا على موازين المجتمع وسعيا لتقدمه ورفعته على اسس راسخة ومبادئ قويمة جاء بها الدين الاسلامى الحنيف .

ولكى يتم اصلاح المجتمع لابد من اصلاح افراده اولا ولايتم اصلاح الفرد الا بوازع داخل ضميره الذى لايرجوه الا الايمان بالله بداية كل صلاح وفلاح وخير الفرد والمجتمع .

———:-o-:———

يقول الله تعالى (يا ايها الذين آمنوا لايضركم من ضل اذا اهتديتم الى الله مرجعكم جميعا فينبئكم بما كنتم تعملون . .) .

يقول الله تعالى آمرا عباده المؤمنين ان يصلحوا انفسهم ويفعلوا الخير بجهدهم وطاقتهم ويخبرهم انه من

اصلح امره وعالج عيوبه وادى الواجب لايضره فساد من فسد من الناس سواء أكان قريبا منه او بعيدا ، ومعنى عليكم انفسكم الزموا انفسكم واحفظوها كما تقول عليك زيدا اى الزمه .

لايضركم معناه لايضركم ضلال من ضل من الناس اذا اهتديتم للحق انتم فى انفسكم فاجتهدوا فى اصلاحها وكمالها والزامها سلوك الصراط المستقيم .

يقول ابن عباس فى تفسير هذه الآية : يقول الله تعالى اذا ما العبد اطاعنى فيما امرته به من الحلال ونهيته عنه من الحرام فلا يضره من ضل بعد ، اذا عمل بما امرته به .

وقوله : الى الله مرجعكم جميعا فينبئكم بما كنتم تعلمون : تنبيه وتحذير للعبد يعنى فيجازى كل عامل بعمله ان خيرا فخير وان شرا فشر لان مالكم يوم القيامة واجتماعكم بين يدى الله .

وليس فى الآية دليل على ترك الأمر بالمعروف والنهى عن المنكر ، اذا كان فعل ذلك ممكنا وقد قال الامام احمد بسنده عن قيس بن ابى حازم قال : قام ابوبكر رضي الله عنه فحمد الله واثنى عليه ثم قال: ايها الناس انكم تقرءون هذه الاية (ياايها الذين آمنو عليكم انفسكم) وانكم تضعونها فى غير موضعها وانى سمعت رسول الله ﷺ يقول ان الناس اذا رأوا المنكر ولايغيرونه يوشك الله عز و جل ان يعمهم بعقابه .

ويقول ابوبكر ايها الناس اياكم والكذب فان الكذب مجانب للايمان) وفى لفظ لابن جرير عنه (والله لتامرن بالمعروف ولتنهون عن المنكر او ليعمنكم الله بعقابه

وروى الترمذى بسنده عن حذيفة ابن اليمان عن النبى ﷺ قال والذى نفسى بيده لتامرن بالمعروف ولتنهون عن المنكر اوليوشكن الله ان يبعث عليكم عقابا منه ثم تدعونه فلا يستجاب لكم .

وروى ابوعيسى الترمذى بسنده عن ابى امية الشعبانى الدمشقى واسمه يحمد قال : اتيت ابا ثعلبة الخشنى وهو صحابى مشهور بكنيته فقلت له كيف تصنع فى هذه الايـــة ؟

قال اية آية ؟ قلت قول الله تعالى (ياايها الذين امنوا لايضركم من ضل اذا اهتديتم) قال : اما والله لقد سالت عنها رسول الله ﷺ فقال ائتمروا بالمعروف وتناهوا عن المنكر حتى اذا رايتم شحا مطاعا وهوى متبعا ودنيا مؤثرة واعجاب كل ذى رأى برايه فعليك بخاصة نفسك ودع العوام فان من ورائكم اياما الصابر فيهن مثل القابض على الجمر العامل فيهن مثل اجر خمسين رجلا يعملون كعملكم) . وقد دلت الآيات القرانية والاحاديث المتكاثرة على وجوب الامر بالمعروف والنهى عن المنكر وجوبا محتما . فتحمل هذه الاية على من لا يقدر على القيام بواجب الامر بالمعروف والنهى عن المنكر او يخشى على نفسه ان يحل به مايضره ضررا يسوغ له معه الترك .

واخرج ابن جرير عن ابن عمر انه قال فى هذه الآية : انها لأقوام يجيئون من بعدنا ان قالوا لم يقبل منهم .

واخرج ابن جرير ايضا عن جبير بن نفير قال : كنت فى حلقة فيها اصحاب النبى ﷺ وانى لاصغر القوم ، فتذكروا الامربالمعروف والنهى عن المنكر فقلت اليس الله يقول عليكم انفسكم فاقبلوا على بلسان واحد فقالوا انتزع آية من القرآن لاتعرفها ولاتدرى ماتأويلها ؟

حتى تمنيت انى لم اكن تكلمت ، ثم اقبلوا يتحدثون فلما حضر قيامهم قالوا انك غلام حدث السن ، وانك نزعت آية ما ندرى ما هى ؟ وعسى ان تدرك الزمان اذا رايت شحا مطاعا وهوى متبعا واعجاب كل ذى راى برأية فعليك بنفسك لايضرك من ضل اذا اهتديت .

وتلا الحسن هذه الآية فقال الحمد لله بها : الحمد لله عليها ما كان مؤمن فيما مضى ولامؤمن فيما بقى الا الى جنبه منافق يكره عمله .

وقال سعيد بن المسيب اذا امرت بالمعروف ونهيت عن المنكر فلايضرك من ضل اذا اهتديت .

وقيل لابن عمر : لوجلست فى هذه الايام فلم تامر ولم تنه فان الله قال : (عليكم انفسكم لايضركم من ضل اذا اهتديتم) فقال ابن عمر انها ليست لى ولا لاصحابى لان رسول الله ﷺ قال : (الا فليبلغ الشاهد الغائب) . فكنا الشهود وانتم الغيب ولكن هذه الآية لاقوام يجيئون من بعدنا ان قالوا لم يقبل منهم .

وروى احمد وابو داؤد ان رسول الله ﷺ قال : ما من قوم يعملون بالمعاصى وفيهم رجل اعز منهم وامنع لايغيره الاعمهم الله بعقاب او اوصابهم العقاب) .

ويقول حذيفة بن اليمان لتامرن بالمعروف ولتنهون عن المنكر ولتحاضون على الخير او ليسحتكم الله جميعا بعذاب ، اوليؤمرن عليكم اشراركم ، ثم يدعو اخياركم فلا يستجاب لهم .

فعلينا اصلاح انفسنا والقيام بواجب الامر بالمعروف والنهى عن المنكر حتى يرفع الله عنا السوء .

عبد المنعم السيد نجم

الجهاد فى الاسلام

متبع من العدد السابق

هذا هو الفارق الاساسى بين الجهاد الاسلامى والغزوات الباطلة ، وقد حذره الله سبحانه وتعالى ان يفسد هذا المقصد النبيل بغاية اخرى ذليلة مثل حب الجاه وحب الظهور وحب المال وغير ذلك فان كل ذلك محرم عليه .

ايهــا الســادة

لما عرفنا اغراض الجهاد وكذلك اذا عرفنا متى يجب على المسلم ان يضحى بنفسه فلا بد لنا الآن ان نمعن النظر فى احوال المسلمين الكادحين الذين أنوا ولايزالون يئنون تحت سيطرة الاستعمار الكاسر العالمى حتى نحاسب انفسنا التى باتت فى رغد من العيش على علمنا بان اخواننا مكبلون بالحديد والنار مستضعفون فى الارض مضطهدون بسفك الدماء وانتهاك الاعراض وكل ذلك على بصرنا : يقول ربنا الله تعالى :

الاتقاتلون قوما نكثوا ايمانهم وهموا باخراج الرسول وهم بدء وكم اول مرة . اتخشونهم فالله احق ان تخشوه . ان كنتم مؤمنين .

التوبة : ١٣

وقال تعالى فی مقام آخر :

ومالكم لاتقاتلون فی سبيل الله والمستضعفين من الرجال والنساء والولدان الذين يقولون ربنا اخرجنا من هذه القرية الظالم اهلها .

اخوانی الاعزاء : لاعزلنا ولا حرمة لنا ولابقاء لنا ولافلاح لنا ولادين لنا الابالتمسك بعروة الجهاد الوثقى وقد ابانه الرسول ﷺ حيث قال : ما ترك قوم الجهاد فی سبيل الله الاذلوا .

اخوانی الافاضل : ان العزة التی كنا فيها صارت ذلة والقوة التی كانت عندنا صارت ضعفا وما ذلك الا لاننا تغيرنا وتبدلنا فصار جل همنا الدنيا بعد ما كنا نحب الآخرة وبتنا نكره الموت بعد ما كن الموت احب الاشياء الينا .

واعلموا : ان الله لايغير ما بقوم حتى يغيروا ما بانفسهم والوهن الذی اذلنا هو حب الدنيا وكراهية الموت مع اننا نعتقد ان الموت لامفرمنه (كل نفس ذائقة الموت) .

نعم يا اخوانی الاعزة : ان القبلة الاولى القدس تنادينا منذ سنين لتحريرها عن ايدی اليهود الغاصبين ومن جهة اخرى هی ارض افغانستان تنادينا وكذلك تنادينا لبنان و فلسطين وارض مورو المسلمة بفلبيين و ايريتيريا بافريقيا ، فهل من مجيب باسل يجيبها ويدركها .

اخوانی : وان لم تتيقظ بعد هذه الغفلة المستمرة فسوف يأتی الله بقوم يحبهم ويحبونه ويعذبنا بايدی الكفار والمشركين ، فان الله تعالى يقول :

قل ان كان آباؤكم و ابناؤكم واخوانكم وازواجكم وعشيرتكم واموال اقترفتموها وتجارة تخشون كسادها ومساكن ترضونها احب اليكم من الله ورسوله وجهاد فی سبيله فتربصوا حتى يأتی الله بأمره . التوبة : 24

ومن هنا وجب علينا نحن طلاب العلم والعلماء ، رجال الفكر والدعوة اولا وعلى عامة المسلمين ثانيا ان يباشروا الجهاد والقتال فی سبيل الله ويضحوا بانفسهم ويريقوا دماءهم ويقتدوا فی ذلك بنبيهم ﷺ الذی كان طول حياته مرابطا فی سبيل الله وقد قال تعالى : لقد كان لكم فی رسول الله اسوة حسنة لمن كان يرجو الله واليوم الآخر .

وختاما ادعو الله تعالى ان يجعلنا مجاهدين الذين ينصرون دينه القويم وان يهدينا الصراط المستقيم .

اسم الطالب : عبيد الله المتعلم بدارالعلوم ، كراتشی
(المرحلة العالية ، السنة الاولى)
كراتشی — رقم 14

وَفَّقَنَا اللّٰهُ لِمَا يُحِبُّ وَيَرْضٰى

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا اَبَدًا عَلٰى حَبِيْبِكَ خَيْرِ الْخَلْقِ كُلِّهِمِ
هُوَ الْحَبِيْبُ الَّذِيْ تُرْجٰى شَفَاعَتُهٗ لِكُلِّ هَوْلٍ مِّنَ الْاَهْوَالِ مُقْتَحِمِ

SOO-RA-TUN-NAAS	SOO-RA-TUN-NAAS	سُوْرَةُ النَّاسِ
MAK-KEEY-YAH	REVEALED AT MADINA	
RU-KOO-'U-HAA 1	SECTION 1	
AA-YAA-TU-HAA 6	VERSES 6	
Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem .	In the name of Allah, the All-Compassionate, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
1. Qul a-'oo-zu bi-rab-bin-naas,	1. Say: I seek refuge with the RABB (Guardian-Lord) of men.	قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ۝
2. Ma-li-kin-naas,	2. The Sovereign of men.	مَلِكِ النَّاسِ ۝
3. I-laa-hin-naas,	3. The Ilaah (God) of men (ie , the one worshipped by men)	اِلٰهِ النَّاسِ ۝
4 Min shar-ril-was-waa-sil-khan-naas.	4. From the evil of the slinking whisperer,	مِنْ شَرِّ الْوَسْوَاسِ ۙ الْخَنَّاسِ ۝
5 Al-la-zee yu-was-wi-su fee ṣu-doo-rin-naas.	5. Who whispers into the breasts of people,	الَّذِیْ یُوَسْوِسُ فِیْ صُدُوْرِ النَّاسِ ۝
6 Mi-nal-jin-na-ti wan-naas.	6. From amongst the Jinn and the men.	مِنَ الْجِنَّةِ وَالنَّاسِ ۝

CHAPTER 114 AN-NAAS AND PART 30 'AM-MA BOTH END HERE

تم هنا بحمد الله السورة ١١٤ الناس والجزء ٣٠ عمّ كلاهما .

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is freed from errors of printing.

Mohammad Ismail

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

3. Lam ya-lid wa lam yoo-lad,	3. He begot none, nor was He be gotten;	لَمْ يَلِدْ وَلَمْ يُولَدْ ۝
4. Wa lam ya-kul-la-hoo ku-fu-wan a-had.	4. And there is none who is equal to Him	وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ۝

CHAPTER 112 AL-IKH-LAAṢ ENDS HERE — تمت هنا بحمد الله السورة ١١٢ - الاخلاص

SOO-RA-TUL-FA-LAQ	SOO-RA-TUL-FA-LAQ	سُورَةُ الْفَلَقِ
MAK-KEEY-YAH	REVEALED AT MAKKAH	
RU-KOO-'U-HAA 1	SECTION 1	
AA-YAA-TU-HAA 5	VERSES 5	
Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem.	In the name of Allah, the All-Compassionate, the Most Merciful.	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
1. Qul a-'oo-zu bi-rab-bil-fa-laq,	1. Say: I seek refuge with the RABB (Guardian-Lord) of the Daybreak	قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝
2 Min shar-ri maa kha-laq,	2. From the evil of what He has created,	مِن شَرِّ مَا خَلَقَ ۝
3. Wa min shar-ri ghaa-si-qin i-zaa wa-qab,	3. And from the evil of darkness (night) when it sets in	وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝
4. Wa min shar-rin-naf-faa-ṣaa-ti fil-'u-qad,	4. And from the evil of witches who blow upon knots,	وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝
5. Wa min shar-ri ḥaa-si-din i-zaa ḥa-sad.	5. And from the evil of the envious one when he practises envy.	وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

CHAPTER 113 AL-FA-LAQ ENDS HERE — تمت هنا بحمد الله السورة ١١٣ - الفلق

SOO-RA-TUL-LA-HAB	SOO-RA-TUL-LA-HAB	سُوْرَةُ اللَّهَبِ
MAK-KEEY-YAH	REVEALED AT MAKKAH	
RU-KOO-'U-HAA 1	SECTION 1	
AA-YAA-TU-HAA 5	VERSES 5	
Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem	In the name of Allah, the All-Compassionate, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
1. *Tab-bat ya-dāa a-bee-la-ha-binw-wa-tabb.*	1. Perished were both the hands (the two sons) of Abu Lahab and perished was he (too)	تَبَّتْ يَدَآ اَبِيْ لَهَبٍ وَّتَبَّ ۞
2. *Māa agh-naa 'an-hu maa-lu-hoo wa maa-ka-sab.*	2. Neither his wealth, nor what he earned, availed him.	مَآ اَغْنٰى عَنْهُ مَالُهٗ وَمَا كَسَبَ ۞
3. *Sa-yaṣ-laa naa-ran zaa-ta la-hab.*	3. Soon shall he enter a Flaming Fire,	سَيَصْلٰى نَارًا ذَاتَ لَهَبٍ ۞
4. *Wam-ra-a-tuh, ḥam-maa la-tal-ḥa-ṭab.*	4. And his wife– a carrier of firewood,	وَّامْرَاَتُهٗ حَمَّالَةَ الْحَطَبِ ۞
5. *Fee jee-di-haa ḥab-lum-mim-ma-sad.*	5. Around her neck is a rope of palm-fibre	فِيْ جِيْدِهَا حَبْلٌ مِّنْ مَّسَدٍ ۞

CHAPTER 111 AL-LA-HAB ENDS HERE تمت هنا بحمد الله السورة ١١١ - اللهب

SOO-RA-TUL-IKH-LASS	SOO-RA-TUL-IKH-LASS	سُوْرَةُ الْاِخْلَاصِ
MAK-KEEY-YAH	REVEALED AT MAKKAH	
RU-KOO-'U-HAA 1	SECTION 1	
AA-YAA-TU-HAA 4	VERSES 4	
Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem.	In the name of Allah, the All-Compassionate, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
1. *Qul-hu-wal-laa-hu a-ḥad,*	1. Say: He is, Allah, the One and Only;	قُلْ هُوَ اللّٰهُ اَحَدٌ ۞
2. *Al-laa-huṣ-ṣa-mad.*	2. Allah, Samad, (the Absolute),	اَللّٰهُ الصَّمَدُ ۞

Part 30 'Am-ma ٣٠ - عمّ	Chapter 109 Al-kaa-fi-roon	١٠٩ - الكافرون
2. *Lāa a'-bu-du maa ta'-bu-doon,*	2. I do not worship what you worship,	لَآ أَعْبُدُ مَا تَعْبُدُونَ ۝
3. *Wa lāa an-tum 'aa-bi-doo-na māa a'-bud.*	3. Nor are you to worship what I worship.	وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ۝
4. *Wa lāa a-na 'aa-bi-dum-maa 'a-bat-tum.*	4 Neither am I to worship what you have worshipped,	وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ ۝
5. *Wa lāa an-tum 'aa-bi-doo-na māa a'-bud.*	5. Nor are you to worship whom I worship;	وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ۝
6. *La-kum dee-nu-kum wa li-ya deen.*	6. For you is your Religion, and for me is my Religion.	لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝

CHAPTER 109 AL-KAA-FI-ROON ENDS HERE — تمت هنا بحمد الله السورة ١٠٩ - الكافرون

Part 30 'Am-ma ٣٠ - عمّ	Chapter 110 An-Naṣr	١١٠ - النصر
SOO-RA-TUN-NAṢR	SOO-RA-TUN-NAṢR	سُورَةُ النَّصْرِ
MAA-DA-NEEY-YAH	REVEALED AT MADINAH	
RU-KOO-'U-HAA 1	SECTION 1	
AA-YAA-TU-HAA 3	VERSES 3	
Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem.	In the name of Allah, the All-Compassionate, the Most Merciful.	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
1 *I-zaa jāa-a naṣ-rul-laa-hi wal-fat-ḥu.*	1. When came Allah's help and victory (conquest of Makkah),	إِذَا جَآءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۝
2. *Wa ra-aiy-tan-na-sa yad-khu-loo-na fee dee-nil-laa-hi af-waa-jaa.*	2. And you saw men entering the (chosen and last) Religion of Allah in large groups;	وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۝
3. *Fa-sab-biḥ bi-ḥam-di rab-bi-ka was-tagh-fir-hu. In-na-hoo kaa-na taw-waa-baa.*	3. Then celebrate the praise of your RABB (Guardian-Lord), and seek forgiveness from Him, He is Oft-Returning	فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا ۝

CHAPTER 110 AN-NAṢR ENDS HERE — تمت هنا بحمد الله السورة ١١٠ - النصر

Part 30 'Am-ma ٣٠ - عمّ	Chapter 107 Al-Maa-'oon	١٠٧ - الماعون
5. *Al-la-zee-na hum 'an ṣa-laa-ti-hum saa-hoon.*	5 Who are heedless of their prayers,	الَّذِينَ هُمْ عَن صَلَاتِهِمْ سَاهُونَ ۝
6. *Al-la-zee-na hum yu-rāā-oon,*	6. And who (only) make a show (of piety)	الَّذِينَ هُمْ يُرَاءُونَ ۝
7. *Wa yam-na-'oo-nal-maa-'oon.*	7 And withhold (from neighbours) things of common use.	وَيَمْنَعُونَ الْمَاعُونَ ۝

CHAPTER 107 AL-MAA-'OON ENDS HERE تمت هنا بحمد الله السورة ١٠٧ - الماعون

107:5 107:7 Manzil 7 منزل ٧ ١٠٧: ٧ ١٠٧: ٥

Part 30 'Am-ma ٣٠ - عمّ	Chapter 108 Al-Kauṡar	١٠٨ - الكوثر
SOO-RA-TUL-KAU-ṠAR	SOO-RA-TUL-KAU-ṠAR	سُورَةُ الْكَوْثَرِ
MAK-KEEY-YAH	REVEALED AT MAKKAH	
RU-KOO-'U-HAA 1	SECTION 1	
AA-YAA-TU-HAA 3	VERSES 3	
Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem	In the name of Allah, the All-Compassionate, the Most Merciful	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
1. *In-nāa a'-ṭai-naa-kal kau-ṡar,*	1. Indeed, We granted you the KAUṠAR (a stream in Paradise)	إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۝
2 *Fa-ṣal-li li-rab-bi-ka wan-ḥar*	2 So pray to your RABB and sacrifice (animals).	فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝
3 *In-na shaa-ni-a-ka hu-wal-ab-tar*	3. Surely, it is your ill-wisher who is issueless.	إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝

CHAPTER 108 AL-KAUṠAR ENDS HERE تمت هنا بحمد الله السورة ١٠٨ - الكوثر

108:1 108:3 Manzil 7 منزل ٧ ١٠٨: ٣ ١٠٨: ١

Part 30 'Am-ma ٣٠ - عمّ	Chapter 109 Al-kaa-fi-roon	١٠٩ - الكافرون
SOO-RA-TUL-KAA-FI-ROON	SOO-RA-TUL-KAA-FI-ROON	سُورَةُ الْكَافِرُونَ
MAK-KEEY-YAH	REVEALED AT MAKKAH	
RU-KOO-'U-HAA 1	SECTION 1	
AA-YAA-TU-HAA 6	VERSES 6	
Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem.	In the name of Allah, the All-Compassionate, the Most Merciful.	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
1. *Qul yāa-aiy-yu-hal-kaa-fi-roon.*	1. Say. O Unbelievers.	قُلْ يَا أَيُّهَا الْكَافِرُونَ ۝

SOO-RA-TU-QU-RAISH	SOO-RA-TU-QU-RAISH	سُورَةُ قُرَيْشٍ
MAK-KEEY-YAH	REVEALED AT MAKKAH	
RU-KOO-'U-HAA 1	SECTION 1	سُورَةُ قُرَيْشٍ مَكِّيَّةٌ
AA-YAA-TU-HAA 4	VERSES 4	
Bis-mil-laa-hir-rah-maa-nir-ra-heem	In the name of Allah, the All-Compassionate, the Most Merciful	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
1 Li-ee-laa-fi qu-rai-shin.	1 For alluring Quraish,	لِإِيلَافِ قُرَيْشٍ ۝
2 Ee-laa-fi-him rih-la-tash-shi-taa-'i was-saif	2. For their allurement to undertake journey in winter and summer,	إِيلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۝
3 Fal-ya'-bu-doo rab-ba haa-zal-bait	3 So let them serve the RABB (Guardian-lord) of this house,	فَلْيَعْبُدُوا رَبَّ هَٰذَا الْبَيْتِ ۝
4. Al-la-zee at-'a-ma-hum min joo-'inw-wa aa-ma-na-hum-min khauf	4. Who fed them in hunger and secured them against fear	الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ۝

CHAPTER 106 QU-RAISH ENDS HERE — تمت هذا بحمد الله السورة ١٠٦ - قريش

SOO-RA-TUL-MAA-'OON	SOO-RA-TUL-MAA-'OON	سُورَةُ الْمَاعُونِ
MAK-KEEY-YAH	REVEALED AT MAKKAH	
RU-KOO-'U-HAA 1	SECTION 1	سُورَةُ الْمَاعُونِ مَكِّيَّةٌ
AA-YAA-TU-HAA 7	VERSES 7	
Bis-mil-laa-hir-rah-maa-nir-ra-heem	In the name of Allah, the All-Compassionate, the Most Merciful	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
1. A-ra-ai-tal-la-zee yu-kaz-zi-bu bid-deen	1. Have you seen him who belies the truth about the (Day of) Judgement?	أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ۝
2. Fa-zaa-li-kal-la-zee ya-du'-'ul-ya-teem.	2 It is he who repulses the orphan;	فَذَٰلِكَ الَّذِي يَدُعُّ الْيَتِيمَ ۝
3. Wa laa ya-hud-du 'a-laa ta-'aa-mil-mis keen.	3 And does not urge (others) to feed the needy.	وَلَا يَحُضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ ۝
4. Fa-wai-lul-lil-mu-sal-leen	4 So, woe to those that pray,	فَوَيْلٌ لِلْمُصَلِّينَ ۝

Part 30 'Am-ma ٣٠ ـ عمّ	Chapter 104 Al-hu-ma-zah	١٠٤ ـ الهمزة
4. *kal-laa la-yum-ba-zan-na fil-ḥu-ṭa-mah.*	4. No. Indeed, he shall be hurled into the HUTAMAH (the crushing fire)	كَلَّا لَيُنۢبَذَنَّ فِي ٱلْحُطَمَةِ ۝
5. *Wa māa ad-raa-ka mal-ḥu-ṭa-mah*	5. And what shall make you understand what the ḤUṬAMAH is?	وَمَآ أَدْرَىٰكَ مَا ٱلْحُطَمَةُ ۝
6 *Naa-rul-lao-hul-moo-qa-dah*	6. (It is) the kindled Fire of Allah	نَارُ ٱللَّهِ ٱلْمُوقَدَةُ ۝
7. *Al-la-tee taṭ-ṭa-li-'u- 'a-lal-af-i-dah*	7 Which leaps over the hearts	ٱلَّتِي تَطَّلِعُ عَلَى ٱلْأَفْـِٔدَةِ ۝
8 *In-na-haa 'a-lai-hum mu'-ṣa-dah*	8. Indeed, it is closed, upon them	إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ ۝
9 *Fee 'a-ma-dim-mu-mad-da-dah*	9. In columns, outstretched.	فِي عَمَدٍ مُّمَدَّدَةٍۭ ۝

CHAPTER 104 AL-HU-MA-ZAH ENDS HERE تمت هنا بحمد الله السورة ١٠٤ ـ الهمزة

Part 30 'Am-ma ٣٠ ـ عمّ	Chapter 105 Al-Feel	١٠٥ ـ الفيل
SOO-RA-TUL-FEEL	SOO-RA-TUL-FEEL	سُورَةُ الْفِيلِ
MAK-KEEY-YAH	REVEALED AT MAKKAH	
RU-KOO-'U-HAA 1	SECTION 1	آياتها ٥ (١٠٥) سورة الفيل مكية (١٩) ركوعها ١
AA-YAA-TU-HAA 5	VERSES 5	
Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem	In the name of Allah, the All-Compassionate, the Most Merciful	بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
1. *A-lam ta-ra kai-fa fa-'a-la rab-bu-ka bi-aṣ-ḥaa-bil-feel.*	1. Did you not see how your RABB (Guardian-Lord) dealt with the Men of the Elephant?	أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَٰبِ ٱلْفِيلِ ۝
2. *A-lam yaj-'al kai-da-hum fee taḍ-leel.*	2. Did he not cause their stratagem to go astray?	أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ۝
3. *Wa ar-sa-la 'al-lai-hum ṭai-ran a-baa-beel.*	3 And He sent down against them birds in flocks,	وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝
4 *Tar-mee-him bi-ḥi-jaa-ra-tim-min-sij-jeel.*	4 Pelting them with stones of baked clay,	تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ ۝
5. *Fa-ja-'a-la-hum ka-'aṣ-fim-ma'-kool.*	5. Then He rendered them like straw eaten up (by cattle).	فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍۭ ۝

CHAPTER 105 AL-FEEL NDS HERE تمت هنا بحمد الله السورة ١٠٥ ـ الفيل

SOO-RA-TUL-'ASR	SOO-RA-TUL-'ASR	
MAK-KEEY-YAH	REVEALED AT MAKKAH	
RU-KOO-'U-HAA 1	SECTION 1	
AA-YAA-TU-HAA 3	VERSES 3	سورة العصر مكية
Bis-mil-laa-hir-rah-maa-nir-ra-heem.	In the name of Allah, the All-Compassionate, the Most Merciful.	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
1 Wal-'as-ri	1 By the Time,	وَالْعَصْرِ ۝
2 in-nal-in-saa-na la-fee khusr,	2 Surely, man is in loss,	إِنَّ الْإِنسَانَ لَفِي خُسْرٍ ۝
3 Il-lal-la-zee-na aa-ma-noo wa 'a-mi-lus-saa-li-haa-ti	3 Except those who believe and do virtuous deeds	إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
wa ta-waa-sau bil-haq-qi	and enjoin upon one another the truth	وَتَوَاصَوْا بِالْحَقِّ
wa ta-waa-sau bis-sabr.	and enjoin upon one another steadfastness	وَتَوَاصَوْا بِالصَّبْرِ ۝

CHAPTER 103 AL-'ASR ENDS HERE — تمت هنا بحمد الله السورة ١٠٣ - العصر

SOO-RA-TUL-HU-MA-ZAH	SOO-RA-TUL-HU-MA-ZAH	سُورَةُ الْهُمَزَةِ
MAK-KEEY-YAH	REVEALED AT MAKKAH	
RU-KOO-'U-HAA 1	SECTION 1	سورة الهمزة مكية
AA-YAA-TU-HAA 9	VERSES 9	
Bis-mil-laa-hir-rah-maa-nir-ra-heem	In the name of Allah, the All-Compassionate, the Most Merciful.	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
1 Wai-lul-li-kul-li hu-ma-za-til-lu-ma-zah.	1 Woe to every slanderer, backbiter	وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝
2. Al-la-zee ja-ma-'a maa-lanw-wa 'ad-da-dah,	2 Who hoards up wealth and counts it over	الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ۝
3 Yah-sa-bu an-na maa-la-hoo akh-la-dah.	3. He thinks that his wealth will last for ever.	يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ۝

AT-TA-KAA-ṢUR	AT-TA-KAA-ṢUR	سُورَةُ التَّكَاثُرِ
MAK-KEEY-YAH	REVEALED AT MAKKAH	
RU-KOO-'U-HAA 1	SECTION 1	
AA-YAA-TU-HAA 8	VERSES 8	سُورَةُ التَّكَاثُرِ مَكِّيَّةٌ
Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem.	In the name of Allah, the All-Compassionate, the Most Merciful,	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
1. *Al-haa-ku-mut-ta-kaa-sur.*	1. The greed of excelling in worldly goods kept you diverted (from the right path),	أَلْهَىٰكُمُ التَّكَاثُرُ ۝
2 *Ḥat-taa ẓur-tu-mul-ma-qaa-bir*	2 Until you visited the graves	حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ۝
3. *kal-laa sau-fa ta'-la-moon.*	3. No, soon shall you come to know (the truth).	كَلَّا سَوْفَ تَعْلَمُونَ ۝
4. *Ṣum-ma kal-laa sau-fa ta'-la-moon.*	4. Again, No! soon shall you come to know (the truth).	ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۝
5. *Kal-laa lau ta'-la-moo-na 'il-mal-ya-qeen.*	5. No, would that you knew it with the knowledge of certainty!	كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ۝
6. *La-ta-ra-wun-nal ja-ḥeem.*	6. You shall, indeed see JAḤEEM (Hell).	لَتَرَوُنَّ الْجَحِيمَ ۝
7. *Ṣum-ma la-ta-ra-wun-na-haa 'ai-nal-ya-qeen.*	7. Again, you shall see it with the eye of certainty.	ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ۝
8. *Ṣum-ma la-tus-a-lun-na yau-ma-i-zin 'a-nin-na-'eem.*	8 Then you shall indeed be questioned on that Day about the pleasures (of this life).	ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ۝

CHAPTER 102 AT-TA-KAA-ṢUR ENDS HERE تمت هنا بحمد الله السورة ١٠٢ - التكاثر

SOO-RA-TUL-QAA-RI-'AH	SOO-RA-TUL-QAA-RI-'AH	سُورَةُ القَارِعَةِ
MAK-KEEY-YAH	REVEALED AT MAKKAH	
RU-KOO-'U-HAA 1	SECTION 1	سُورَةُ القَارِعَةِ مَكِّيَّةٌ
AA-YAA-TU-HAA 11	VERSES 11	
Bis-mil-laa-hir-rah-maa-nir-ra-heem,	In the name of Allah, the All-Compassionate, the Most Merciful.	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
1 Al-qaa-ri-'ah.	1 Al-Qariah (The Clatterer)	الْقَارِعَةُ ﴿١﴾
2 Mal-qaa-ri-'ah,	2 What is Al-Qariah (The Clatterer)?	مَا الْقَارِعَةُ ﴿٢﴾
3 Wa maa-ad-raa-ka mal-qaa-ri-'ah,	3 And What shall make you understand what Al-Qariah (the Clatterer) is?	وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ﴿٣﴾
4 Yau-ma ya-koo-nun-naa-su kal-fa-raa-shil-mab-soos.	4 (It is) the Day when men shall be (gathered in multitudes) like scattered moths,	يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ﴿٤﴾
5. Wa ta-koo-nul-ji-baa-lu kal-'ih-nil-man-foosh	5. And the mountains shall be like carded wool	وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ﴿٥﴾
6 Fa-am-maa man sa-qu-lat ma-waa-zee-nu-hoo,	6 So, as for him, whose scales (of good deeds) weigh heavy,	فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ﴿٦﴾
7 Fa-hu-wa fee 'ee-sha-tir-raa-di-yah	7 He shall be in a life, well pleasing	فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٧﴾
8. Wa am-maa man khaf-fat ma-waa-zee-nu-hoo,	8. But as for him whose scales weigh light,	وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٨﴾
9 Fa-um-mu-hoo haa-wi-yah.	9 His main abode shall be HAAWIYAH.	فَأُمُّهُ هَاوِيَةٌ ﴿٩﴾
10 Wa maa-ad-raa-ka maa-hi-yah.	10 And what shall make you understand what it (HAAWIYAH) IS?	وَمَا أَدْرَاكَ مَا هِيَهْ ﴿١٠﴾
11 Naa-run haa-mi-yah	11. (It is) a fiercely Blazing Fire	نَارٌ حَامِيَةٌ ﴿١١﴾

CHAPTER 101 AL-QAA-RI-'AH ENDS HERE تمت هنا بحمد الله السورة ١٠١ ـ القارعة

SOO-RA-TUL-AL-'AA-DI-YAAT	SOO-RA-TUL-AL-'AA-DI-YAAT	سُوْرَةُ الْعٰدِيٰتِ
MAK-KEEY-YAH	REVEALED AT MAKKAH	
RU-KOO'-U-HAA	SECTION 1	
AA-YAA-TU-HAA 11	VERSES 11	
Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem	In the name of Allah, the All-Compassionate, the Most Merciful	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
1. Wal-'aa-di-yaa-ti ḍab-ḥaa,	1. By the steeds running panting,	وَالْعٰدِيٰتِ ضَبْحًا ۝
2. Fal-moo-ri-yaa-ti qad-ḥaa,	2 And by those striking sparks (of fire with their hoofs),	فَالْمُوْرِيٰتِ قَدْحًا ۝
3. Fal-mu-ghee-ra-ti ṣub-ḥaa,	3 And by the Raiders at dawn,	فَالْمُغِيْرٰتِ صُبْحًا ۝
4. Fa-a-ṯar-na bi-hee naq-'aa,	4 Then, stirring up a trail of dust with it,	فَاَثَرْنَ بِهٖ نَقْعًا ۝
5. Fa-wa-saṭ-na bi-hee jam-'aa,	5. Then cleaving therewith through a host (of foes);	فَوَسَطْنَ بِهٖ جَمْعًا ۝
6 In-nal-in-saa-na li-rab-bi-hee la-ka-nood,	6. Surely, man is really ungrateful to his RABB (Guardian-Lord)	اِنَّ الْاِنْسَانَ لِرَبِّهٖ لَكَنُوْدٌ ۝
7 Wa in-na-hoo 'a-laa zaa-li-ka la-sha-heed	7. And, surely, to that he himself is a witness,	وَاِنَّهٗ عَلٰى ذٰلِكَ لَشَهِيْدٌ ۝
8. Wa in-na-hoo li-ḥub-bil-khai-ri la-sha-deed	8 And, surely, he is very passionate in the love of riches,	وَاِنَّهٗ لِحُبِّ الْخَيْرِ لَشَدِيْدٌ ۝
9. A-fa-laa ya'-la-mu i-zaa bu'-ṯi-ra maa fil-qu-boor,	9. So, does he not know when that which is in the graves shall be raised (to life again),	اَفَلَا يَعْلَمُ اِذَا بُعْثِرَ مَا فِى الْقُبُوْرِ ۝
10. Wa ḥuṣ-ṣi-la maa fiṣ-ṣu-door.	10 And (then) shall be brought forth whatever (secrets) are in their breasts?	وَحُصِّلَ مَا فِى الصُّدُوْرِ ۝
11 In-na rab-ba-hum bi-him yau-ma-i-zil-la-kha-beer	11 Indeed, on that day their RABB (Guardian-Lord) shall be fully Aware of them.	اِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيْرٌ ۝

CHAPTER 100 AL-'AA-DI-YAAT ENDS HERE — تمت هنا بحمد الله السورة ١٠٠ ـ العٰديٰت

SOO-RA-TUZ-ZIL-ZAAL	SOO-RA-TUZ-ZIL-ZAAL	سُوْرَةُ الزِّلْزَالِ
MA-DA-NEEY-YAH	REVEALED AT MADINAH	
RU-KOO-U-HAA 1	SECTION 1	سُورَةُ الزِّلْزَالِ مَدَنِيَّةٌ
Aa-yaa-tu-haa 8	VERSES 8	
Bis-mil-laa-hir-rah-maa-nir-ra-heem .	In the name of Allah, the All-Compassionate, the Most Merciful.	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
1. I-zaa zul-zi-la-til-ar-du zil-zaa-la-haa,	1 When the earth is quaked with her quaking,	إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۝
2 Wa akh-ra-ja-til-ar-du as-qaa-la-haa,	2 And the earth casts forth her burdens,	وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ۝
3 Wa qaa-lal-in-saa-nu maa la-haa	3. And man says: What has happened to her?	وَقَالَ الْإِنْسَانُ مَا لَهَا ۝
4 Yau-ma-i-zin tu-had-di-su akh-baa-ra-haa,	4. On that day she shall tell her tidings (of evil and good),	يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۝
5 Bi-an-na rab-ba-ka au-haa la-haa	5 Because your RABB (Guardian-Lord) will have inspired her.	بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ۝
6 Yau-ma-i-zeeny-yas-du-run-naa-su ash-taa-tal-	6. On that day, mankind shall come forth in diverse groups,	يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا
li-yu-rau a'-maa-la-hum	so that they may be shown (the consequences of) their deeds.	لِيُرَوْا أَعْمَالَهُمْ ۝
7. Fa-mainy-ya'-mal mis-qaa-la zar-ra-tin khai-rainy-ya-rah	7. Then whoso has done an atom's weight of good, shall see it.	فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝
8 Wa mainy-ya'-mal mis-qaa-la zar-ra-tin shar-rainy-ya-rah.	8. And whoso has done an atom's wieght of evil, shall see it.	وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝

CHAPTER 99 AZ-ZIL-ZAAL ENDS HERE — تمت هنا بحمد الله السورة ٩٩ - الزلزال

Transliteration	Translation	Arabic
wa yu-qee-mus-sa-laa-ta wa- yu'-tuz-za-kaa-ta	and establishing prayer and paying ZAKAT (the obligatory alms),	وَيُقِيمُوا الصَّلَوٰةَ وَيُؤْتُوا الزَّكَوٰةَ
wa zaa-li-ka dee-nul-qaiy-yi-mah.	and this is the Deen (Religion) of the Righteous.	وَذَٰلِكَ دِينُ الْقَيِّمَةِ ۝
6. *In-nal-la-zee-na ka-fa-roo min ah-lil-ki-taa-bi wal-mush-ri-kee-na*	6. Surely, those who disbelieve from among the people of the Book and the polytheists,	إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَٰبِ وَالْمُشْرِكِينَ
fee naa-ri ja-han-na-ma khaa-li-dee-na fee-haa	shall be in the Fire of Hell, to live therein for ever.	فِي نَارِ جَهَنَّمَ خَٰلِدِينَ فِيهَا
U-laa-i-ka hum shar-rul-ba-riy-yah	They are the worst of the created beings.	أُولَٰٓئِكَ هُمْ شَرُّ الْبَرِيَّةِ ۝
7 *In-nal-la-zee-na aa-ma-noo wa 'a-mi-lus-saa-li-haa-ti*	7. Indeed, they who believe and do righteous deeds—	إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّٰلِحَٰتِ
u-laa-i-ka hum khai-rul-ba-reey-yah	they are the best of all created beings;	أُولَٰٓئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۝
8. *Ja-zaa-u-hum 'in-da-rab-bi-him jan-naa-tu 'ad-nin*	8. Their reward with their RABB (Guardian-Lord), shall be the Gardens of ADAN,	جَزَآؤُهُمْ عِندَ رَبِّهِمْ جَنَّٰتُ عَدْنٍ
taj-ree min tah-ti-hal-an-har-ru	beneath which rivers flow,	تَجْرِي مِن تَحْتِهَا الْأَنْهَٰرُ
khaa-li-dee-na fee-haa a-ba-daa,	abiding therein for (ever)	خَٰلِدِينَ فِيهَآ أَبَدًا
Ra-di-yal-laa-hu 'an-hum wa ra-doo 'an-hu.	Allah is well pleased with them and they are well pleased with Him;	رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ
Zaa-li-ka li-man kha-shi-ya rab-bah.	this (Bliss) is for him who fears his RABB (Guardian-Lord).	ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُۥ ۝

CHAPTER 98 AL-BAIY-YI-NAH ENDS HERE تمت هنا بحمد الله السورة ٩٨ - البينة . .

*5. Sa-laam *hi-ya hat-taa mat-la-'il-fajr.* *(*To be continued in the same breath but after a short pause.)*	5. It is Peace till the break of day.	سَلَٰمٌ هِيَ حَتَّىٰ مَطْلَعِ ٱلْفَجْرِ ۝

CHAPTER 97 AL-QADR ENDS HERE تمت هنا بحمد الله السورة ٩٧ - القدر

SOO-RA-TUL-BAIY-YI-NAH	SOO-RA-TUL-BAIY-YI-NAH	سُورَةُ ٱلْبَيِّنَةِ
MAK-KEEY-YAH	REVEALED AT MAKKAH	
RU-KOO-'U-HAA 1	SECTION 1	
AA-YAA-TU-HAA 8	VERSES 8	
Bis-mil-laa-hir-rah-maa-nir-ra-heem.	In the name of Allah, the All-Compassionate, the Most Merciful.	بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ
1. Lam-ya-ku-nil-la-zee-na ka-fa-roo min ah-lil-ki-taa-bi wal-mush-ri-kee-na mun-fak-kee-na	1 Those, from among the People of the Book and the Polytheists who disbelieve, would not abandon (their ways),	لَمْ يَكُنِ ٱلَّذِينَ كَفَرُوا۟ مِنْ أَهْلِ ٱلْكِتَٰبِ وَٱلْمُشْرِكِينَ مُنفَكِّينَ
hat-taa ta'-ti-ya-hu-mul-baiy-yi-nah.	until a Clear Evidence came to them—	حَتَّىٰ تَأْتِيَهُمُ ٱلْبَيِّنَةُ ۝
2 Ra-soo-lum-mi-nal-laa-hi yat-loo su-hu-fam-mu-tah-ha-rah,	2. A Messenger from Allah, reciting sanctified pages (Verses from the Eminent Quran),	رَسُولٌ مِّنَ ٱللَّهِ يَتْلُوا۟ صُحُفًا مُّطَهَّرَةً ۝
3. Fee-haa ku-tu-bun qaiy-yi-mah.	3. Wherein are discourses straight and sound.	فِيهَا كُتُبٌ قَيِّمَةٌ ۝
4. Wa maa ta-far-ra-qal-la-zee-na oo-tul-ki-taa-ba	4. And they, who were given the Book, did not become divided among themselves,	وَمَا تَفَرَّقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ
il-laa mi m-ba'-di maa jaa-at-hu-mul-baiy-yi-nah,	but after the Clear Evidence had come to them,	إِلَّا مِنۢ بَعْدِ مَا جَآءَتْهُمُ ٱلْبَيِّنَةُ ۝
5. Wa maa u-mi-roo il-laa li-ya'-bu-dul-laa-ha	5. And they were not ordered except that they should serve Allah,	وَمَآ أُمِرُوٓا۟ إِلَّا لِيَعْبُدُوا۟ ٱللَّهَ
mukh-li-see-na la-hud-dee-na, hu-na-faa-a	being sincere to Him in the Deen (Religion) as men pure in faith,	مُخْلِصِينَ لَهُ ٱلدِّينَ حُنَفَآءَ

Part 30 Am-ma ٣٠ - عم	Chapter 96 Al- 'A-laq	٩٦ - العلق
16 Naa-ṣi-ya-tin kaa-zi-ba-tin khaa-ṭi-ah.	16. A forelock lying and sinful.	نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ
17. Fal-yad-'u naa-di-yah,	17. So let him call his associates;	فَلْيَدْعُ نَادِيَهُ
18 Sa-nad-'uz-ẓa-baa-ni-yah	18. We , too, shall call the guards of Hell.	سَنَدْعُ الزَّبَانِيَةَ
19. Kal-laa, laa tu-ṭi'-hu was-jud waq-ta-rib. (As-saj-dah)	19. No, indeed, Do not obey him (Abu Jahl), but prostrate yourself and draw near (Allah). (Prostration is due here).	كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ

CHAPTER 96 Al- 'A-LAQ ENDS HERE تمت هنا بحمد الله السورة ٩٦ - العلق

Part 30 'Am-ma ٣٠ عم	Chapter 97 Al-Qadr	٩٧ - القدر
SOO-RA-TUL-QADR	SOO-RA-TUL-QADR	سُورَةُ الْقَدْرِ
MAK-KEEY-YAH	REVEALED AT MAKKAH	
RU-KOO-'U-HAA 1	SECTION 1	
AA-YAA-TU-HAA 5	VERSES 5	سورة القدر مكية
Bis-mil-laa-hir-raḥ-maa-nir-ra-ḥeem.	In the name of Allah, the All-Compassionate, the Most Merciful.	بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ
1. In-naa an-zal-naa-hu fee lai-la-til-qadr	1. Indeed, We sent it (the Quran) down in the Night of Power. (Al-Qadr).	إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ
2. Wa maa-ad-raa-ka maa lai-la-tul-qadr.	2. And what shall make you understand what the Night of Power (Al-Qadr) is?	وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ
3. Lai-la-tul-qad-ri khai-rum-min al-fi-shahr	3. The Night of Power (Al-Qadr) is better than a thousand months.	لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ
4. Ta-naz-za-lul-ma-laa-i-ka-tu war-roo-ḥu fee-haa	4. In it descend the Angels and the Spirit (JIBREEL — Gabriel)	تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا
bi-iz-ni rab-bi-him.	by the permission of their RABB (Guardian-Lord);	بِإِذْنِ رَبِّهِمْ
min-kul-li-am-rin.	for every bidding	مِنْ كُلِّ أَمْرٍ

QURAN MAJEED

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Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ث	ح	ز	ص	ص	ط	ظ	ع	(Jerk)		
Bold	*Madd*	آ = ãã			Fine	*Madd*	أ = ãa			

Part 30 'Am-ma	٣٠ - عم	Chapter 96 Al-'A-laq	٩٦ - العلق

RU-KOO' 1 (Contd.)	SECTION 1 (Contd.)	ركوع (متبع)
5. 'Al-la-mal-in-saa-na maa-lam-ya'-lam.	5 He taught man what he did not know	عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝
6 Kal-lãa in-nal -in-saa-na la-yaṭ-ghãa,	6 No, indeed, man does transgress (all bounds),	كَلَّا إِنَّ الْإِنْسَانَ لَيَطْغَىٰ ۝
7 Ar-ra-aa-hus-tagh-naa.	7. When he thinks that he is self-sufficient.	أَنْ رَآهُ اسْتَغْنَىٰ ۝
8 In-na i-laa rab-bi-kar ruj-'aa	8 Surely, (O Man!), to your RABB (Guardian-Lord) is the return	إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ۝
9. A-ra-ai-tal-la-zee yan-haa	9. Have you seen him (Abu Jahl) who forbids	أَرَأَيْتَ الَّذِي يَنْهَىٰ ۝
10. 'ab-dan i-zaa ṣal-laa	10 A servant (of Allah) (i.e. Muhammad) when he prays?	عَبْدًا إِذَا صَلَّىٰ ۝
11. A-ra-ai-ta in kaa-na 'a-lal-hu-daa,	11. Do you see if he (Muhammad), is on the right path,	أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَىٰ ۝
12. Au-a-ma-ra bit-taq-waa.	12. Or enjoins piety?	أَوْ أَمَرَ بِالتَّقْوَىٰ ۝
13. A-ra-ai-ta in kaz-za-ba wa ta-wal-laa.	13. Do you see if he (Abu Jahl) belies (the message) and turns away?	أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ۝
14. A-lam ya'-lam bi-an-nal-laa-ha ya-raa.	14. Does he not know that, indeed, Allah sees (him)?	أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَىٰ ۝
15 Kal-laa la-il-lam yan-ta-hi la-nas-fa-'am-bin-naa-ṣi-yah—	15. No, if he does not desist surely, We shall drag him by the fore-lock—	كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ۝

high status in society, etc., but his superiority is due to his good moral character and piety, as will be seen from the following passage:-

"O mankind! we created you from a single pair of a male and female, and made you into nations and tribes, so that you may know each other. Surely the most honourbale among you, in the sight of God, is he who is the most righteous among you. 'And God has full knowledge and is well acquainted." (49:13)

This Right of Equality was proclaimed by the Prophet of Islam to a huge gathering at the time of his Farewell Pilgrimage in these words:-

"All people are the descendants of Adam and Adam was created from dust. No Arab has got superiority over non-Arab and no White has got superiority over the Black. Superiority lies only in piety."

The history of Islam, in its different epochs, presents glaring instances of the observance of the principle of Equity in Islamic society; whereas with the modern civilized society, this principle stands only on paper while its practice in daily life on the National or International level is rare.

This principle of equality is daily demonstrated in the mosques, where black and white, master and servant, rich and poor stand shoulder to shoulder or go into prostrations while the head of the higher in position rests at the feet of the lower. This scene of equality is better evidenced during the Hajj where all are covered in one simple dress, bare headed and bare footed.

The right of equality has been endorsed in the Articles No.1 and 2 of the Declaration, as given below:-

1."All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."

2. "Every one is entitled to all rights and freedoms set forth in this Declaration without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. No distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent trust, self governing or under any other limitation of sovereignty."

Now it will be observed that this right of equality is only a pious record on paper being shamelessly violated in many lands.

Right to Equal Justice

It is very easy to preach and claim the principle of equal privileges and equal opportunities to be afforded to every individual, irrespective of caste, colour and creed; but it is difficult to do equal justice where personal interests, or the interests of one's family, community or nation are involved. The Holy Quran has specifically warned the believers to do justice, even if it goes against their own interests or their kindred

"O you who believe! stand out firmly for justice, as witnesses for Allah even though it be against yourselves, or your parents or your kindred, and whether it be against rich or poor, for Allah can best protect both. So follow not your passions lest you may severe (from truth); and if you distort (justice), or decline to do justice surely Allah is well-acquainted with all that you do." (4.135)

"O you who believe! stand out firmly for Allah, bearers of witness with justice and let not the hatred of a people incite you to act inequitably. Be just, that is nearer to piety; and 'fear Allah, for Allah is well acquainted with all that you do'." (5:9)

Article 7 of the Declaration reads:-

"All are equal before the law and are entitled without any discrimination to equal protection of the law."

Thus in the administration of Justice, Islam allows no distinction between strangers and relatives Muslims and non- Muslims; high and low. All stand equal in the eye of Islamic Law of Justice. there is no such reservation as "The King can do no wrong." The King is as much subject to law as a commoner and must appear before the Qazi for trial.

The question now arises, why it is that the United Nations, during the period of 19 years since achieved appreciable success in restoring even the Declaration of Human Rights; have not the basic Human Rights. The following two factors are responsible:-

1. The Divine Sanction

The Quranic Declaration of Human Rights carries Divine sanction behind it. Any Quranic injunction for a believer (true Muslim) is a command from God and is therefore, respected, honoured and put into practice willingly. But in the case of the United Nations' Declaration of Human Rights, the question of Divine sanction does not arise

2.Authority. — For the proper implementation of any Order, some strong legal authority is essentially required, which may reward or punish in the case of commission or omission Regarding the Quranic Human Rights, the believer (Muslim) is warned that in the case of any infringement of a right, he will be punished severely in the next world Worldly punishment is also prescribed in many places for not restoring the rights to the concerned persons besides Allah mentions His own epithets in the relevant injunction like '*Sami Alim*', '*Sami Basir*', '*Alim-ul-Ghayb*', '*Qahar*', '*Jabbar*', *Ghafur- ur-Rahim*, and so on, in order to make the believer conscious of the presence of Almighty Allah watching his actions, lest he should act contrary to the will of God, On other occasions glad tidings of paradise have been given in order to persuade the believer to carry out the Quranic injunctions whole heartedly

Thus the Holy Quran does not only name the Human Rights, it provides all possible measures for building a healthy society in which every individual irrespective of caste, colour and creed, receives his due share. History shows that in Spain, Africa, India and many other territories when conquered by Muslims, the original residents while retaining their own religion appreciated and preferred the benevolent rule of their masters (Muslims) to the rule of their own people.

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HOLY QURAN ON 'HUMAN RIGHTS'

By Shaikh Muhammad Hajjan

(This valuable article, it is regretted, had to be considerably curtailed for want of space. — Ed.)

On the auspicious occasion of the Fourteen Hundredth aniversary of *"Nuzul-e-Quran"*. I am writing these lines, enumerating the Human Rights guaranteed to mankind by the Holy Quran, the last revealed Book of Almighty Allah I have specially chosen this topic, because during the month of December, the nineteenth anniversary of the "Universal Declaration of Human Rights" was celebrated throughout the world With the United Nations, the 10th day of December carries great importance and is considered a great land mark in the history of International Affairs, because on this day the General Assembly of the United Nations had proclaimed the Universal Declaration of Human Rights (a common standard of achievement for all peoples and all nations).

But the world knows that the conception of Human Rights is not a new one. Fourteen hundred years ago the Creator of the Universe, through His Last Book of Guidance, i.e. Holy Quran and through His last Prophet Hazrat Muhammad (*Sallallahu alaihi wa sallam)* prescribed a number of Human Rights for the enjoyment of men and women belonging to every walk of life, irrespective of race, sex, language or religion.

Protection of Life

This is the basic right which every individual must enjoy. The Holy Quran, after mentioning the story of the 1st murder in the world declares:

"If any one slew a person unless it be for murder or for spreading mischief in the land — it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people."

In this Quranic verse the murder of one individual has been regarded as the murder of whole mankind, and again saving the life of one individual as the saving of whole mankind. The exception to this rule has been allowed only in two cases, i.e., only two kinds of persons have been denied this right of the protection of life which is justifiable in their cases.

(a) Those who have already committed murder, and

(b) Those who are creating disorder in the land.

This right of the protection of life may be compared, with the Article No.3, of the 'Declaration of Human Rights', which reads as under -

"Every one has the right to life, liberty and security of person"

Protection of Property

This is another basic right which the Holy Quran allows to be enjoyed by every individual, in the following verse.-

"And don't eat up your property among yourselves in an illegal way, nor use it as a temptation for the Judges (Officer) with the intention that you may eat up wrongfully and knowingly a portion of the property of others." (2:188)

For stealing the property of any individual, Muslim or non- Muslim, the Holy Quran prescribes the punishment of the cutting off the hands of the thief.

The Untied Nations Declaration of Human Rights does not contain any definite provision on this Human Right

Protection of Honour

The Holy Quran has safeguarded the honour of every individual and contains the detailed instructions for the believers in the following two verses:-

"O you who believe! Let not some men among you laugh at others, who may be better than they are, nor let some women laugh at other women, who may be better than they are, neither defame one another, nor insult one another by nick names. 'Bad is the name of lewdness after faith. And those who do not turn for repentance are evil doers." (49:11)

"O you who believe! avoid suspicious as much as possible because suspicion in some cases is a sin; And spy not on each other; nor speak ill of each other in their absence — 'would any one of you like to eat the flesh of his dead brother? Nay, you would hate it But fear God, indeed God is forgiving and most merciful." (49.12)

One chapter of Holy Quran *(Surah Humazah)* condemns all sorts of scandal, backbiting and selfish hoarding of wealth, as destroying the hearts and affections of men. this *Surah* reads;

"Woe to every (kind of) scandal-monger and backbiter, who has gathered wealth and arranged it, thinking that his wealth would make him last for ever! By no means, he will be thrown into the consuming one.

"Ah, what will explain thee what the consuming One is! (It is) the fire of Allah. Kindled, which leaps up over the hearts It shall be closed in on them, in outstretched columns." (104·1)

These Quranic injunctions may be compared with the contents of the article No.12 of the Universal Declaration of Human Rights, which provides.-

"No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attack upon his honour and reputation. Every one has the right to the protection of the Law against such interference or attacks."

Right of Equality

The most important right proclaimed by Holy Quran is the 'Right of Equality.

According to Holy Quran all human beings are equal. The superiority of any one does not lie on account of his material objects like enormous wealth, rich costumes and

"Say: we believe in Allah and what has been sent down to us,
and what was sent down to Ibrahim (Abraham)
and Isma'eel (Ismael) and Ishaq (Isaac) and Y'aqoob (Jacob) and (his) descendants,
and what was given to Moosa (Moses) and Eesa (Jesus) and other prophets by their Rabb (Creator & Sustainer)
We make no distinction between any of them,
and to Him alone we submit." (3:84)

Muslims have profound belief in this article of faith, they believe in the one-ness and sacredness of all religions, as well as in the prophethood of all previous prophets, including Moses and Jesus (*alaihumus salaam*), and therefore cannot for a moment dare insult the founders of other religions or their sacred books This outstanding character of muslims has persisted through all periods of their history and in all religions of the world. Under the banner of Islam, minorities have always prospered and flourished and have been granted, practically, every sort of peace and security.

Besides creating this particular outlook, Islam has also directly dealt with the question of religious minorities under muslim rule. The religious minorities have been termed as *'Zimmis'* which means 'the protected ones' or the people under trust. The Holy Prophet has enjoined upon Muslims to grant them every sort of security and protection, he is also known to have said that one who causes harm to the *Zimmis* shall not 'find his entrance in the Heavenly Kingdom. The *Zimmis* have been regarded by Muslims, throughout their history, as being under the trust of God The tax which has been levied upon them has been regarded by Muslims jurists as the price for their protection in lieu of their exemption from military service. Those of *Zimmis* who volunteer themselves for military service have been exempted from the payment of this special tax. It may be noted that the Muslims had to pay a higher tax, in the shape of *Zakat*, than that levied from the *Zimmis*, in addition to the military service.

The agreement concluded between Hazrat Umar, the Second Caliph, and the Christians of Jerusalem throws ample light on the nature of security, the religious minorities enjoy under the muslim rule. It runs as follows.-

"This is the protection which the servant of Allah, Umar, the Commander of the Faithful, has granted to the people of Ailiya The protection is for their lives and properties, their churches and crosses, their sick and healthy; and for all their coreligionists. Their churches shall not be used for habitation, nor shall they be demolished, nor shall any injury be done to them, nor to their compounds and to their crosses, nor shall their properties be injured in any way There shall be no compulsion for these people in the matter of religion, nor shall any of them suffer any injury on account of religion Jews shall not be made to live with them in Ailiya. whatever is written herein is under the covenant of Allah and the responsibility of His Apostle, of the Caliphs and of the believers, and shall hold good as long as they pay 'Jezia' (tax) imposed on them "

This document has served as the Muslim "Magna Carta" for their non-Muslim subjects.

The annals of history have preserved the records of the true Islamic character of religious toleration of the Muslims and also those of the intolerance of the non-muslim nations. Justice Ameer Ali, in his 'History of the Saracens' writes that after the muslim conquest of Spain, social justice was established in that country by Muslims. The persecution of the Jews by the fanatic Christian majority was put to an end. The slaves were freed and were made partners with the landlords in the production of the soil. Both Christians and Jews were appointed to high government offices according to their merits. As for order and justice, suffice it to say that even during the period of the conquest, strong measures were taken to see that non of the conquered people was molested Compared with this treatment by Muslims, when the armies of Ferdinand and Isabella advanced in Spain and conquered the country at the end of the 15th century, Muslims were given the choice of migrating to Africa or embracing Christianity Some saved their faith, some who could fight were killed, and the rest were converted at the point of the sword

HUNGARY'S FIRST MOSQUE

Hungary's first mosque was opened recently when Friday Prayer was held to mark the official inauguration of the mosque which was built by the Abu Dhabi Welfare authority at the cost of $150,000

The mosque to which an Islamic Centre has been added, can accommodate more than 2000 worshippers.

Hungary is the first East European country to get free from the grip of communism, has a population of 11 million It is a landlocked country

About two thirds of the Hungarians are Catholics and the remaing third protestants.

Islam entered into Hungary during the 11th Gregorian century at the hands of Bashkirrian tribes who lived along the Volga river in Russia

When the Ottomans left Hungary in late 17th century the country had 83 mosques and 10 Islamic schools. The muslims then numbered more than 250,000 but now they are hardly 5,000

TURKEY TO RE-BUILD TOKYO MOSQUE

Turkish Council of Ministers has decided to rebuild the Tokyo Mosque, as announced by the Turkish state minister, Mr. Akram Khoun. An architect will be sent to draw up the plan and details for the construction of the mosque with a Japanese company. The minister said that the construction will commence as soon as permission is granted by Japanese authorites.

(Courtesy MINARET)

RELIGIOUS TOLERANCE IN ISLAM

By Dr. M.H. Durrani

History of the world bears witness that Muslim States have made an unbreakable record of religious toleration right from the beginning of the Islamic era upto the present day. Muslim States have always been the paradise of religious minorities. Even in our present day world, where religious persecution and genocide on the basis of political differences are common occurrences, Muslim States offer such peace and security to religious minorities as can be found nowhere else in the entire world. Take for instance, the examples of India and Pakistan. Since independence, millions of muslims have been murdered or driven out of their homes and hearths only because they profess a religion other than that of the majority. Though in name the constitution of India grants the Indian muslims equal rights with other Indians, yet in reality they are treated as the very enemies of the country. When compared with this treatment of muslims in India, treatment of hindus and other religious minorities in Pakistan is exemplary and laudable. They have been granted every sort of security, political, economic, religious and cultural.

Why is it that Muslims have exhibited more religious toleration than any other nation of the world? As human beings muslims are not different from other nations, they should be as much subject to human frailties and passions as any other people of the world; they should have the same group feelings, loyalties and prejudices; they are not even an exception in the matter of national pride; if they are different from others in any way it is in their religion. Is it, then, Islam which is responsible for their outstanding characteristic of religious toleration? The answer can be only in the affirmative.

Every muslim believes that the Holy Quran is the final message of God revealed to the Holy Prophet (*Sallallahu alaihi wa sallam*) for the guidance of mankind. The teachings of the Holy Quran have a firm grip over the mind and soul of a muslim and moulds his character and shapes his outlook in a particular form. Though sluggishness may prevent a muslim from action, it cannot change his outlook as an individual and much less as a nation. The Holy Quran teaches that religious differences are born of ignorance and cannot be levelled down by force, hence one should not be subjected to compulsion or persecution on account of these differences.

The Holy Quran says:

"You may follow your religion and I follow mine."

The Quranic injunctions may seem to be too insignificant and simple to a non-muslim. He may wonder how these apparently casual remarks can mould the character of the international body of the Muslim Ummah. But these are not mere casual remarks. Faith in one God gives the Muslim a unique ideology which broadens his outlook and enables him to view the entire human population as one single family, the children of Adam and Eve.

> "O men, fear your Rubb (Creator and Sustainer) Who created you from one man,
> and from him He created his mate, and from those two He scattered (on the face of the earth) a multitude of men and women,
> and fear Allah in whose name you ask favours of one another and beware of (the obligations of) relationship arising from the female womb
> surely Allah is keeping watch over you . "(4:1)

Islam has thus recognised the entire human population as one single family and has rejected every distinction between man and man on the basis of the differences of race or colour. This conception of one universal brotherhood of the human family is responsible for the broadening of the outlook of muslims as a people. True that the Judaism and Christianity also had given the same conception originally; but during the course of time, the false idea of racial superiority as the chosen race of God, took its birth both among the Jews and the Christians. The existence of colour-bar among the Christian people of different races is itself a proof that Christianity has utterly failed in creating that broadness of outlook which Islam has created among its followers, and sustains it upto this day. To a Muslim, even the primitive bushman of Central Africa is a brother through Adam and Eve, and hence deserves sympathetic attention. This is the reason why Islam has been, and still is, more popular among the down-trodden peoples of Africa, despite the desperate attempts of the Christian missionaries, with all their economic and political means to conquer that continent for Christianity.

Apart from the conception of human brotherhood and equality, Islam has also infused into its followers the idea of the one- ness of all religions. According to the Islamic conception, religion is not a mere compact of rites and rituals, it is in fact submission to the Will of God. The word 'Islam' itself means 'submission'. According to the Holy Quran, God accepts from man nothing less than absolute submission to His Will. This is the true sense of religion and its essence, which has been revealed to every nation on earth through its prophets. Muslims have been enjoined by the Holy Quran to believe in the one-ness of all religions in origin, though as a matter of fact, the teachings revealed to the previous prophets have been, in course of time, subjected to adulteration by impious monks. Islam enjoins its followers, as an article of faith, to have belief in all previous prophets as truthful Messengers of God. The Quran says.

life of spiritual peace, strictly in accordance with Quran and Sunnah, these being the distinct features of this Order.

Maulana Sahib passed away on 8th July 1979. The will he left behind deserves to be mentioned here.

The Will consists of ten points, eight of which have been adopted from the Will of Maulana Muhammed Qasim Nanautwi of Deoband. The ten points read as follows.-

1. The first and cardinal principle of the functioning of the school is that in its financial matters it should not confine to a few persons. It shall believe in the plurality of subscription. Its circle of subscribers shall be made as wide as possible. It shall receive contribution from all and sundry and no amount however small and meagre, should be deemed ignorable.

2. The management and the members of the school shall strive with persistence not only to make provision of boarding for its students but also adopt necessary measures for its improvement both qualitatively and quantitatively.

3. The advisers of the school should always keep before their minds the good and well being of the school. They shall never offer pointless defence for their views unnecessarily. God forbid if such a situation arises when the advisers of the school would fail to appreciate the good points in the opinions of others and are always unfavourably disposed towards them, it would invariably shake the school to its foundation. In short, men of opinion shall not have any hesitation in freely expressing their views and others should listen to them with utmost care and absolute sincerity. A good opinion must be accepted even it is advanced by the antagonists. It is not possible for the management to consult one and all. Consultation shall be done with an adequate number of persons. It is therefore necessary that those who were left out of consultation should not feel hurt.

4. It is essential that the teachers of the school shall be like- minded having homogeneity in their thinking and behaviour. They shall neither be self-conceited nor seek to humiliate and disregard others. If any such occasion arises, the school will surely perish.

5. The teaching of lessons shall be as prescribed. If any change is wrought after due consultation of the relevant specialists it must be faithfully carried out, otherwise this institution will not flourish and even if it grows, it will prove worthless.

6 This school will flourish as long as it has no sure means of income. If its income becomes permanent and regular, for example through a landed property, a business concern or a firm commitment from a rich and wealthy person, it will do away with its invaluable capital of turning towards Almighty Allah for help and assistance which we enjoy by being in a state of fear and hope. Consequently help from the unseen will cease and thus give way to dissension among the workers and volunteers. In short there shall always be an element of uncertainty regarding the finances of the school.

7 It would be detrimental for the school to have the participation of the rich and the wealthy only and of the government bureaucracy.

8. It would be a great source of blessing if we receive contribution from those only who do not seek their name and fame through it. It is needless to mention that good intent of the subscribers will be a lasting source of blessings to the school.

9. No descendent of mine whether competent or incompetent shall be its rector.

10. No scion of my family shall have any remunerative employment in this institution. However, he may be allowed to volunteer his services if he so likes, only for the sake of Allah.

The long and outstanding struggle of Maulana Sahib for the cause of Almighty Allah and Islam stands as a Beacon of Light for us and all followers and the coming generations. May Almighty Allah give us the strength and courage to follow the foot steps of Hazrat Maulana Sahib.

In the end it may be added that with this issue the work of translation alongwith transliteration of the Holy Quran attains completion. This great and stupendous task would not have been fulfilled without the bounty and guidance of Almighty Allah. Indeed we prostrate before Almighty Allah in gratitude for His continued guidance and help.

We also thank, with utmost sincerity, our patrons, subscribers and readers for the interest they have shown in our venture. We particularly thank those who have shared with us their intellectual thoughts. We seek their valuable cooperation and request them to widen our readership and subscription.

May Almighty Allah crown our future efforts with success. *Aameen*

SHOURA COUNCIL SET UP IN CANADA

An Islamic Shoura Council has been set up in Montreal to resolve the problems among the Muslim community in Canada. The council will not have any legal powers but will act as an arbitary body to resolve civil, financial and family disputes in the framework of Shariah. A Muslim leader in Quebec hoped that Muslims would approach the council to settle their disputes.

ISLAMIC COURT IN SOMALIA

President of Somalia, Ali Mahdi Muhammed who controls the capital Mogadishu in the embattled Somalia, officially inaugurated an Islamic court to operate in accordance with the Sharia. A large number of people from different walks of life attended the ceremony at Al-Badr Centre.

GRAND MOSQUE IN ABU DHABI

The UAE plans to build a grand mosque at a cost of 550 million UAE Durhams and will cover an area of 50,000 square metres. On completion it will accommodate 7000 namazis. Its garden will be spread over an area of four lakh square metres. It will be named Sheikh Zayed grand mosque.

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along with the Arabic text. It is being greatly appreciated by the readers.

(7) For the enforcement of Islamic sentiments in the Western educated Muslims and the secularists, so as to save them from straying away, and to reform the masses, Hazrat Maulana Tufail Ahmad Sahib encouraged whole-heartedly, and indeed very generously patronised, projects concerning *Tableegh* (propagation of Islam) including publication of books on Islamic subjects.

(8) (a) Being a staunch follower of and believer in the mission started by Hazrat Shah Waliullah (*Rahmatullah Alaih)* and kept alive by his successors Hazrat Shah Ismail Shaheed and Hazrat Syed Ahmad Shaheed for freedom of Islam and its followers from foreign domination and alien influence and for the enforcement of *Shariat* (Islamic Laws) in respect of daily life, Hazrat Maulana Tufail Ahmad Sahib envinced special enthusiasm for this struggle. Consequently *Jihad* was dearest to his heart and upper most in his mind. He lost no opportunity to instill the spirit of *Jihad* in the hearts of the students of the Madrasa, the workers for the Orgnaisation, his followers and all those who came in contact with him

In token of his great admiration for the martyrs in the Islamic cause and in fulfillment of his long-cherished desire, Hazrat Maulana Tufail Ahmad Sahib visited Baala Kot in 1978 and spent sometime there exhorting people who had accompanied him on the auspicious journey and the local people to continue and further strengthen their efforts for *Jihad* to revive the Islamic spirit on the lines of the Martyrs of Baala Kot. As a mark of respect and love for the martyrs he laid the foundation stone of a *Hauz* (Pool for ablution) in the Mosque attached to the grave of Hazrat Syed Ahmad Shaheed *(Rahmatullah alaih)* by the side of river Kunaar. By the Grace of Allah the construction of the marble laid *Hauz* (Pool) was completed to Hazrat Maulana Sahib's satisfaction just before he bade farewell to this world.

(b) In April 1979, the Pakistan Army offered to train the adult students of the *Madrasa* for *Jaan Baaz* Force, course of three months duration. Hazrat Maulana Tufail Ahmad Sahib was very much pleased at this offer and readily accepted it. Consequently the training was started and was completed on 6th July 1979, that is two days before his demise.

He sanctioned special amenities for such trainees and used to watch their activities with genuine pride and satisfaction. His eyes shone with admiration when he saw them marching and his heart overflowed with gratitude for Allah. May Allah bless him all the more in the Hereafter and guide our steps to the path chartered out by him for us. Aameen.

Hazrat Maulana Tufail Ahmad Sahib had many plans for expansion in respect of the various Divisions of Darut Tasnif Ltd. These included.-

(a) Compilation of a concise Exegesis *(Tafseer)* of Quran Majeed, comprising short explanatory notes to make it easy for every one to grasp the meaning of the Word of Allah readily.

(b) Annotation of Verses of Quran Majeed with *Hadith* (Sayings of the Holy Prophet Muhammad *Sallallahu alaihi wa sallam)* appropriate or relevant to them

(c) Translation into English of Bukhari — the First of the six books of *Hadith* known as *Sihaa-us-sitta* (the six correct ones)

(d) Conversion of the fortnightly "Yaqeen International" into a Weekly and finally into a Daily paper, to make known to the people the features of a truly Islamic daily newspaper as also to carry the Message of Islam to the masses with maximum effort

(e) Expansion of Darut Tasnif Press into an automatic printing plant of the latest type, complete with all modern facilities.

(f) Construction of a Jami'a Masjid (Grand Mosque) on a raised site in Mujahidabad complex, on the pattern and design of the Jami'a Masjid in Delhi, India, built by Emperor Shah Jehan.

(g) Construction of a 100-bed hospital in Mujahidabad, with latest equipments and modern amenities for free service to the people. The hospital known as Murshid Hospital has already come into existence. It is flourishing and is likely to grow into a Medical University in the course of time.

(h) Inauguration of special courses of training and teaching of the different eastern and western languages with emphasis on the Arabic language, to suitably qualified young men who wish to take up *(Tableegh)* Missionary work as their career in life. Hazrat Sahib had proposed very attractive terms, maximum comfort and convenience for those who would offer themselves and be selected for training as *Mubaligheen* (Preachers) of Islam in Pakistan and abroad.

(i) Publication of a series of books in English on Islamic subjects and on *Seerat* (Life of the Holy Prophet Muhammad - *Sallallahu alaihi wa sallam)* in simple and convincing style to attract the western educated people to share the blessings of Islam.

In order to save the students from running after petty employments upon completing education, it was considered necessary to provide them adequate training and incentives to *acquire professional skills to set up* cottage and small size industries

Hazrat Maulana Tufail Ahmad Sahib had in his mind many other welfare schemes besides those mentioned above. The plans and their design and dimension are known to the successors of Hazrat Sahib, who will *Insha-Allah* continue and expand the good work done by their beloved patron and preceptor.

Hazrat Maulana Tufail Ahmad Sahib had from the very beginning of his career shouldered dual responsibilities, that of an organiser as well as of a spiritual preceptor. He belonged to the Qaadria School of *Sufism* known as Qadria Mujaddidia Ghafooria, Raheemia. By the Grace of Allah, he was blessed with high rank and a position of eminence in it, for his saintly qualities and his enthusiastic observance of *Sunnah.* For all those who wished and were found fit to avail themselves of the blessings of the said Order, Hazrat Sahib was the affectionate preceptor. He was always ready to provide guidance for a

the educational field he did not denounce Western education. However in politics he did not subscribe to the theory of composite nationalism as held by a sector of Deoband school. He was equally opposed to Aligarh loyalism but he believed in Muslim separatism which eventually culminated in the Muslim demand for a separate homeland in South Asia.

With Shah Waliullah's religious ideas and those of subsequent developments in the schools of Aligarh and Deoband, Maulana Tufail was a great champion of the Pakistan Movement. According to him Pakistan Movement had three dimensions: (a) to attain independence from the British Rule, (b) to safeguard against the imminent dominance of the Hindu majority and (c) to rehabilitate the Muslim community in such a way as would enable it to play the unique role it is destined to play in history.

Maulana Sahib firmly believed that Pakistan has not been demanded simply for having a state where the Muslims would enjoy political authority. Its foremost aim is to rehabilitate Islam as a Religion and its polity in the modern world. Its initial stage is to order life and society in accordance with tenets of Islam which include beliefs, traditions and culture. Indeed it would be a democracy ensuring equality, fraternity and it is a system of polity which knows neither majority nor minority. It focuses only on humanity. Economically it provides equal opportunities to all and everyone. Culturally it aims not at beautifying the accessories of life but in the glorification of life itself. Respect for humanity is the creed of Islamic culture.

Here it must be pointed out that Pakistan Movement was not directed towards establishing a national state in the modern sense of the term. its geographical existence is for facility of reference alone and not for limiting its mental horizon. Ideologically it is binding to work for upholding Islamic values, for peace, progress and solidarity which is the ultimate end of mankind.

With this religious and intellectual background and firm faith in Pakistan Ideology Maulana took upon himself the task of raising a body of young people, enlightened and enriched with classic Islamic learning together with standard modern education of the influential sectors of the Muslim Society. Hazrat Maulana Sahib devoted his life, his energies and resources to realise this noble aim. Some of the concrete steps that he took after migration to Pakistan in 1948 include the following:

(1) Founded an *Idaara* (Organisation) for the purpose under the name of Darut Tasnif Ltd. as early as 1950. This has since taken shape as a multipurpose complex in a suburb of Karachi with the name of 'Mujahidabad', on Hub River Road.

(2) Started publication under the auspices of Darut Tasnif Ltd. of an English fortnightly Journal 'Yaqeen International' in 1952 to propagate the tenets and principles of Islam in a truthful and direct manner The Journal is now completing 43rd year of its regular publication, and it is growing in popularity year by year. An Arabic Section was added to the Journal from November 1969. From October 1960 to May 1968, it was printed in the German language in West Germany for propagation of Islam, amongst the local population at their request.

The special features of the Journal are:

(i) It is non-sectarian in approach and outlook and is sent to all parts of the world, mostly free of charge

(ii) It carries no advertisements nor does it contain any pictures.

(iii) Established in 1964 at Mujahidabad, Madrasa Talimul Islam (Tablighi College), a residential-cum-tutorial Institution for imparting modern standard education with instructions in traditional Islamic subjects including the Arabic language, from the Primary stage upto the Graduation level.

The Madrasa has classes for *Naazira* (Oral recitation of Quran Majeed), *Hifz* (Memorization of Quran Majeed), *Qir'at* (Recitation of Quran Majeed according to the seven different methods) and *Tajweed* (Instruction in the traditional methods of *Qir'at*). Hazrat Sahib paid special attention to these classes.

Hazrat Tufail Ahmad Sahib used to bestow paternal affection on the students. For the boarders he was more than a *father*. He stood as a guard fo them at night. He went round the hostel blocks at odd hours of the night even in bitter cold — all this for the sake of the safety and security of the students. He was their guardian angel and a tower of strength for all of them

(4) Set up in the Mujahidabad Complex, units for practical training in handicrafts on 'cottage industry' basis to enable the students of the Madrasa to earn an honourable living for themselves after leaving the Madrasa.

(5) Made elaborate arrangements in 1986 for printing in West Germany of an 'Error Free' text of Quran Majeed in beautiful *Naskh* (calligraphy) style of Arabic script. Darut Tasnif Ltd, took upon themselves the important duty, long before the Pakistan Government introduced legislation for this purpose There are two types of neatly printed and beautifully bound copies of Quran Majeed — one with Arabic Text only, and the other with translation in Urdu by Shaikhul Hind Maulana Mahmood Hasan and Hazrat Maulana Shabbir Ahmad Usmani, with marginal explanatory notes by the latter These are popular for their outstanding qualities

(6) (a) Undertook in 1954 and personally supervised, the colossal work of translating Quran Majeed into standard contemporary English with many features of its own, including.

(i) Meticulous attention to the construction of the Arabic text.

(ii) Strict observation of the rules of grammar.

(iii) Closest possible rendering of the meanings in English to present the Word of Allah in its pristine glory in the light of the teachings of the Holy Prophet Muhammad (*Sallallahu alaihi wa sallam*).

(b) In this venture too, Hazrat Tufail Ahmad Sahib's creative genius has had a notable contribution to make, by providing Transliteration in Roman script based on diacritical marks,

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بسم الله الرحمن الرحيم

In the name of Allah, the All-Compassionate, the Most-Merciful

43 YEARS OF YAQEEN INTERNATIONAL: A TRIBUTE TO (LATE) MAULANA TUFAIL AHMAD's MISSIONARY ZEAL

With this issue in your hands, Yaqeen International completes 43 years of its existence. It is well known to its readers that it was founded by Hazrat Maulana Tufail Ahmad Farooqi Sahib. Its exemplary success demonstrated in its continued publication without any break against heavy odds, bears testimony to the deep sincerity and firm faith of its founder in his Mission to carry the Message of Islam to every nook and corner of the world.

Maulana Sahib was a religious divine, an erudite scholar, an eminent thinker, a capable administrator and a leader of exquisite qualities of head and heart. As a champion of the cause of Islamic revival and renaissance he represents the school of Shah Waliullah of Delhi (1703-62).

In the period of moral decadence, which followed the dismemberment of the Mughal empire, the intellectual lead of the ruling elite was replaced by that of the *'Ulema*. The most versatile and outstanding of the *'Ulema* was Shah Waliullah of Delhi. Shah Waliullah's thought deeply influenced subsequent generations of intellectuals, conservative theologians, fundamentalists and modernists alike. His son and successor Shah Abdul Aziz and his followers and the *Mujahidin* organised by Sayyid Ahmad Barailwi, offered resistance to the tyrannical rule of the Sikhs as well as the growing predominance of Western civilization and godless secularism in South Asia, under the British Rule.

However, the situation changed with the failure of the war of Independence of 1857-58. It revealed the futility of Muslims armed resistance against the British supremacy. A sector of the Indian Muslims elite led by Syed Ahmad Khan, felt the need for an adjustment and developing a working relationship with the new rulers, which necessarily involved a reconciliation with the practical elements of the Western civilization and culture which were imposed. This development was championed by Syed Ahmad Khan who stressed a course of loyalism to the British power and separatism in the context of Hindu-Muslim struggle for political emancipation. Sir Syed Ahmed's reform programme had a religious orientation too. His trend was to bring the Islamic beliefs in harmony with science and reason.

Aligarh modernist rationalism found a strong reaction in the theological seminary of Deoband. It was nurtured by Maulana Muhammad Nanautvi and Maulana Rashid Ahmad Ganguhi. They belonged to the orthodox fringe of the tradition of scholarship laid down by the school of Shah Waliullah. For all practical purposes, however, "Deoband became the antithesis of Aligarh in reaffirmation of conservative orthodoxy; in repudiation of rationalistic speculation in political orientation that denied itself the financial patronage of the British Indian government and developed a tradition of distrust and later hostility to the British presence in India."

Maulana Tufail Ahmad combined in himself a rare combination of the best traditions of both the Deoband and the Aligarh.

In religious matter he was a faithful follower of the traditions and methodology of Deoband school. In

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